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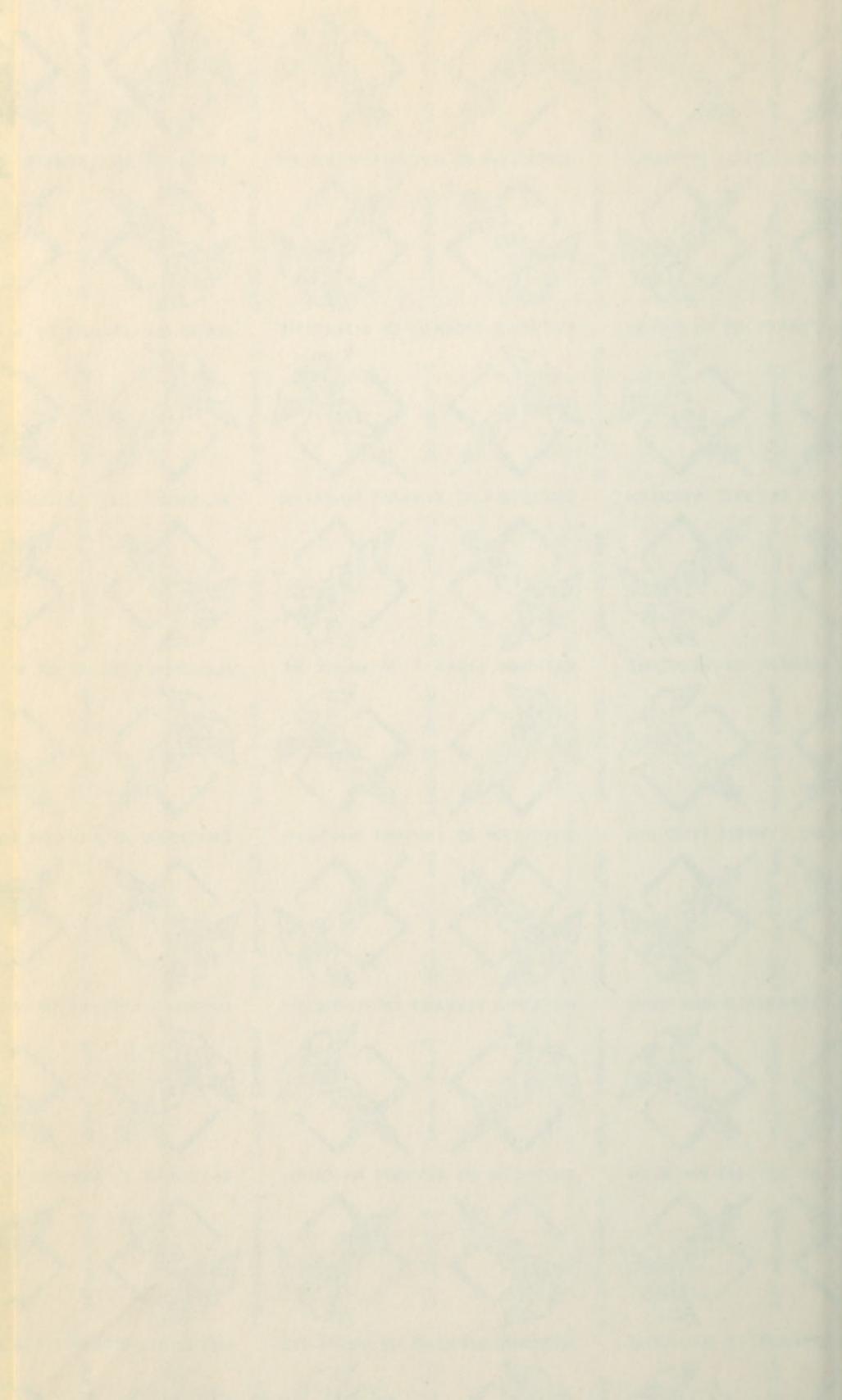
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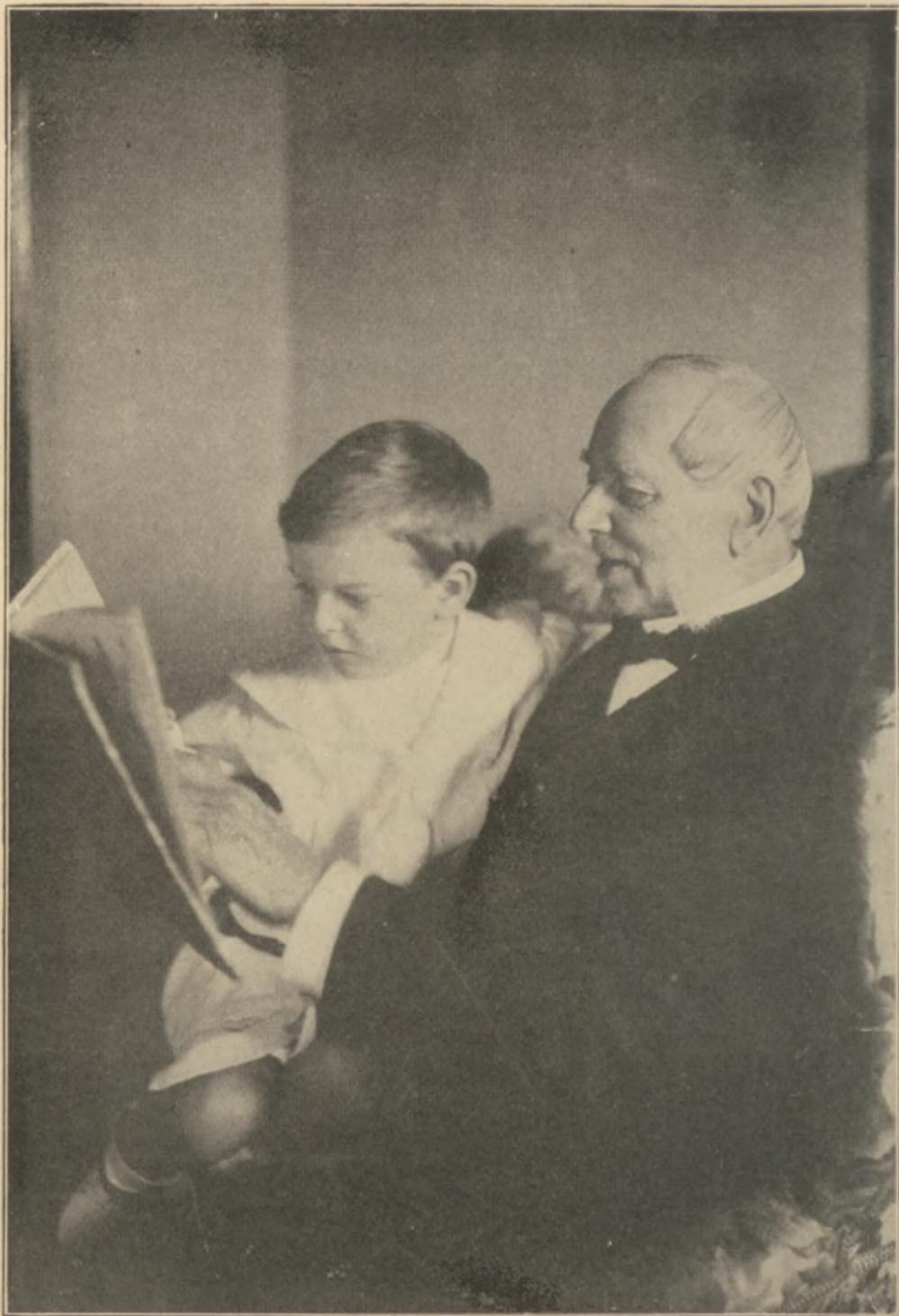
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THE CLIMAX OF A WELL SPENT LIFE®

Science of Life and Sex Purity

Invaluable Knowledge of God's Sacred Laws of Sex Nature and Heredity; Vital Information for all Married and Marriageable Men and Women; Comprehensive Guide to Parents and Teachers, for the Instruction of Children in Sex Purity; Facts to Help Parents Safeguard the Morals of Their Children Against Ignorant or Vicious Associates

ALSO

A Talk to Fathers and a Talk to Mothers about the Responsibility of Parenthood; a Talk to Young Men and a Talk to Young Women about the Relations of the Sexes, and the Vital Problems of Sex, Courtship, Marriage, etc., Together with Advice, Counsel and Help, Essential to Safety in the Social Relations of Young People

BY

✓
PROF. THOMAS W. SHANNON, A.M.

Editor, Practical Eugenics;

Author, Self Knowledge, Perfect Manhood, Perfect Womanhood, Guide to Sex Instruction, etc.

Embracing a Department on Prenatal Culture, Infant Care, Children's Diseases and Remedies

SOLD EXCLUSIVELY BY SUBSCRIPTION

PUBLISHED BY

THE S. A. MULLIKIN COMPANY

MARIETTA, OHIO



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PUBLISHER'S PREFACE

"The spirit of society in the past, and the attitude of our government," observes Professor Shannon, the noted author, has been "to protect our forests, inspect our swine and neglect our children." This attitude toward the inherent right of children to be well born, is largely responsible for nearly half of the states being compelled to double the capacity of the penal and feeble-minded institutions in comparatively recent years.

Physical, mental and moral degenerates are increasing out of proportion to the increase of normal classes. Crime among children is increasing two and one-half times faster than among adults.

The universal demand of the day is to raise the standard of human life; to develop wise parenthood; and to fit young people for the duties and responsibilities of raising the standard of life in future generations.

"We will never solve the problems of intemperance until children are better born," said Frances E. Willard, and with equal emphasis, someone else has said, "We wil never solve the problems of crime, feeble-

mindfulness, and the social evil until children are better born."

Dr. Charles W. Eliot, President Emeritus of Harvard College, recently said, "The policy of silence concerning all sexual relations and processes, natural or unnatural, right or sinful, which has prevailed for centuries, in both barbarous and civilized nations, has failed everywhere and always."

The nation is at last aroused to the fact that human life, the most sacred of all life, depends upon a proper knowledge of self and upon a proper teaching of the science of sex life.

Children should be taught at an early age the sacredness of the human body. Ignorance is largely responsible for immorality and the double standard of morals. The evils of ignorance in the marriage relation are so great that to encourage or even allow young people to marry without instruction is criminal. These sacred and vital truths need to be presented as a part of the general education of every child.

The past few years have been rich in scientific discoveries, especially so in facts relating to the physiology of man and woman, and the diseases peculiar to the sexes. This information should not be kept under lock and key. The better plan is to educate the old and the young alike upon the subjects of

health and morals. This should be done not only in relation to the general hygiene of life, but especially in regard to the relations of the two sexes, and the diseases and dangers which spring therefrom.

If the amount of suffering, inherited and not inherited, could be fully known, thoughtful parents would be startled into activity, and would seek, as best they could, by proper study, to give the coming generation, so far as health and morals can do it, a happier lot.

Dr. Eliot, in a paper recently read before The American School Hygiene Association, said: "In order to make head against the horrible evils which accompany men's profligacy and women's prostitution, and to prevent the moral and physical disasters which result from young men's and young women's ignorance about the natural processes of reproduction in the human species and about the laws of health in those processes, it is indispensable that systematic instruction should be given to all young children and young people in the processes of reproduction and growth in plants and animals and in the general rules of hygiene, and in the diseases and social disorder which follow violations of nature's laws concerning the relations of the sexes."

To properly inaugurate the true standard of social purity we must first recognize that "The truth and

facts about sex laws and hygiene are the foundation upon which this nation must build for the future."

This volume has been prepared to meet the demands of the hour. It is an answer to the call of the times—a book with a purpose. It is first of all a guide to parents to a proper knowledge of themselves, that they may in turn be prepared to instruct the younger generation intelligently. Second, it furnishes parents with a specific guide for the instruction of their children into the sacred mysteries of life, leading them step by step through the story of plant, oyster, fish, bird and animal life up to the sacred and beautiful story of human life, dispelling the curiosity of the normal child and answering the natural question in a pure, wholesome, uplifting, intelligent and sensible way that every normal child sooner or later asks its mother about its origin—Where was I before I was born?

Herein also will be found the right word at the right time to the married and marriageable of all ages; to the boy, girl, young man, young woman, husband, wife, father and mother, also timely help, counsel and instruction for every member of every home.

Professor Shannon, the world-famed author of *The Story of Life* and other important departments of this work, is a member of the Advisory Board of

The World's Purity Federation and a lecturer of international renown. Professor Shannon's experience of eight years as teacher of Biology, in the college from which he graduated, and in writing a series of eight Purity Books for all ages, together with many years of research and lecturing among colleges and universities of the United States and Canada, eminently qualified him for the task of writing this volume for the home.

This volume is sent forth on its mission of usefulness to the human race with the implicit faith that it means more intelligent guidance to the married and marriageable; a more sacred responsibility of parenthood; the safeguarding of youth against receiving perverted truths from vicious sources, in a harmful way, and the world a better place to live because of the enlightenment, help, counsel, advice, warning and instructions received from its pages.

THE PUBLISHERS.

Marietta, Ohio, May 1, 1917.

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MOTHER, "THE ANGEL SPIRIT OF HOME."

SCIENCE OF LIFE AND SEX PURITY

CHAPTER I

MOTHER—HOME—HAPPINESS

MOTHER

Mother, "the divinity of infancy."

Mother, "the angel spirit of home."

Mother, "both the evening and the morning star of life."

Blessed Mothers.—Know you what especially impels me to industry? My mother. I shall endeavor to sweeten a part of her life that otherwise has been so unfortunate and lessen by my help and sympathy the great sorrows she has suffered. To her alone I owe the foundation of my mind and heart.—*Jean Paul Richter.*

George Herbert said: "One good mother is worth a hundred schoolmasters. In the home she is a loadstone to all hearts and loadstar to all eyes."

De Maistre, in his writings, speaks of his mother with immense love and reverence. He described her as his "sublime mother," "an angel, to whom God

had lent a body for a brief season." To her he attributed the bent of his character and her precepts were the ruling influence of his life.

One charming feature in the character of *Samuel Johnson* (notwithstanding his rough exterior) was the tenderness with which he invariably spoke of his mother, who implanted in his mind his first impressions of religion. In the time of his greatest difficulties he contributed out of his slender means to her comfort.

Cromwell's mother was a woman of spirit and energy equal to her mildness and patience, whose pride was honesty and whose passion was love and whose only care, amidst all her splendor, was for the safety of her son in his dangerous eminence.

Curran speaks with great affection of his mother, to whose counsel, piety and ambition he attributed his success in life. He used to say, "If I possess anything more valuable than face or person or wealth, it is that a dear parent gave her child a portion from the treasure of her mind."

It was *Ary Scheffer's* mother whose beautiful features the painter so loved to reproduce in his pictures, that by great self-denial provided him with the means of pursuing the study of art.

Michelet writes: "I lost my mother thirty years ago; nevertheless, she follows me from age to age.

She suffered with me in my poverty and was not allowed to share my better fortune."

Napoleon Bonaparte was accustomed to say that "the future good or bad conduct of a child depended entirely on the mother." Nobody had any command over him except his mother, who found means, by a mixture of tenderness, severity and justice, to make him love, respect and obey her.

Goethe owed the bias of his mind and character to his mother, who possessed in a high degree the art of stimulating young and active minds. "She was worthy of life," once said *Goethe*, and when he visited Frankfort he sought out every individual who had been kind to her and thanked them all.

Grandmother's Birthday.—Honor the dear old mother and make your love plain to her. Doubtless she is the object of much tender love and holy reverence. But have you manifested your affection as plainly as you should? You feel a worthy pride in her long and useful career. But to her own retrospect, life's history is largely a record of failure; of efforts defeated and anticipations unfulfilled. She needs encouragement. Let her hear the praise that you feel she deserves. It will not make her vain, but may give her needed comfort. Let her have all the help of all sorts that love can bring her.

A lady who spent some time among the peasants of the Tyrol writes the following:

“The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and, hurrying down, found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state. The table was already covered with gifts, brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruits, loaves of bread; but upon all some little message of love was pinned. ‘Is there a bride in the house?’ I asked of my landlord. ‘Oh, no,’ he said. ‘We do not make such a bother about our young people. It is grandmother’s birthday.’

“The grandmother, in her spectacles, white apron and high velvet cap, was a heroine all day, sitting in state to receive visits and dealing out slices from a sweet loaf to each one who came.”

A Pathetic Incident.—It was at the Grand Central Station, and we were waiting for a train. Near us, in the waiting room, sat an old lady, dressed in the deepest mourning; a young woman sat at her side, who was evidently her companion in the journey.

"Don't you think we had better telegraph Mary that we are here?" the old lady asked. "It seems so strange that she hasn't come to meet us; maybe she didn't get the letter."

But just at that moment a lady approached the newcomers. It was very warm, and from her appearance it was evident that she had made a hurried trip to the station. She was not glad to see these travelers, however, for her welcome was anything but cordial.

"We thought maybe you didn't get the letter about our coming," the old lady said.

"Yes, I got it this morning, but I've been running all over the neighborhood to find you a room, and I'm about sick over it. Whatever possessed you to come to the city in this hot weather, mother? We haven't a place for you in our flat, and they can't possibly have you at ——'s, with their four children. I don't see why you ever let her come here!" This with a glance of disapproval on the young woman.

"She was determined to come, Mary, and besides, I don't see how I can keep her this summer, with all those city boarders."

"What have you got in all those bundles, mother?" the first speaker asked, in an unpleasant tone of voice, as her eye fell on several large bundles lying at the old lady's side.

"Clothes," she answered, in a trembling voice.

“I’m surprised that you should have allowed her to bring all that old truck. Where is she going to put it, I’d like to know!” This to the young woman.

“Well, what could I do about it, Mary? She, would bring all her things with her.”

They Didn’t Want Her.—“Now, I’ll tell you, mother, just what we think best for you to do. As soon as I got your letter I had John telegraph to N—— to see if they could take you in there, and G—— said they could make room for you for a few days, but not any longer. And we all think the very best place for you to go is to an old ladies’ home somewhere—a real nice one, of course, where you could have your own room and every comfort. You see you are too old to be running about the country, and too old to be of any use now to anybody anywhere. Don’t you think that is the best thing you can do yourself?”

By this time the old lady was shaking violently and great beads of perspiration stood out on her forehead. The plan had been sprung upon her in such an unfeeling manner!

The station was crowded with people in the vicinity of this scene, and the faces of the listeners looked horrified. The people who had been obliged to witness this meeting at the station were all in sympathy with the poor old mother; their hearts went out to her and they looked tenderly toward her.

It was our train time and we had to go, and do not know what was done with "mother," but as we passed we heard the old soul timidly ask: "How is John?" and the answer: "Oh, he is well, but of course he could not leave his business to come up here in the middle of the day to meet you."

The pitiful, disappointed, distressed look on that poor old mother's face has been before us ever since we saw it that day in the station.

A Better Way.—We know nothing of the circumstances of the case, only as we judged from the conversation we heard. But we know that those younger, stronger women, who evidently did not wish the burden of the care of their own mother, or their husband's mother, did a most cruel wrong in the manner they treated the one who had done her work in life and by reason of age and feebleness could not be of use to them longer. Oh, the pity of it all!

Passing to the outgoing train with a dear child at hand to see that mother got off all right and had all the comforts necessary for the journey, we thought how thankful mothers ought to be for good, thoughtful, loving children—children who do not feel that they have no room for mother, but who are always glad to have her come to them, and always sorry to have her go away.

Mother's Leisure.—The following little picture, as painted by Emma A. Lente, has many things in common with our own dear home. Let us all learn the lesson herein given before it is too late.

The members of the family, from youngest to oldest, would have been astonished had anyone suggested that they were cruel or even hard to mother. They loved her dearly, of course; they loved her better than anyone else in all the world.

Who but mother could know the place and the time and the how of everything, wait on everybody in health as well as in sickness, and keep all the intricate machinery of the household in smooth running order?

The busy father trusted all domestic matters to her; he even brought her some of his business worries. The grown daughters dusted the parlors, watered the plants and fed the canary. Then perhaps some of the girls happened in, or there was something to go to, and they hurried away, oblivious of the fact that the dressmaker was in the house, or that there were visitors; whatever extra burdens came in the way were allowed to fall upon mother's shoulders as a matter of course.

The big boys—loving, thoughtless fellows—had not lost their dependence on her, and zealously she looked after their comfort, their studies, their play and their

friends. Often they had their own invited company in the house.

Leagues and clubs and guilds called the young people here and there, until there seemed hardly time enough for everything. But always there was one at home to attend to the fires and lights, rearrange the littered rooms, prepare luncheon, and set all matters in order for the night and early morning. That one was mother.

The smaller children came to her, as a matter of course, with everything that interested them—questions, disagreements, problems, requests and hurts. She had wisdom to solve and to guide, patience for the endless questions, puzzles and hard knots, and arnica, court plaster and kisses to heal the hurts and dry the tears.

She was willing to do all this—how willing! But as time went on she grew very tired—tired in body and brain and soul.

A Sad Change.—Finally a morning came when mother had nothing to do. There was breakfast, and after that the dishes; the children to get off to school, the house to be put to rights, and the dinner to plan and cook; but she was as far removed from the care and anxiety and labor of it as if she were removed to another world.

“Complete collapse! Worked and worried to death!” said the indignant old doctor.

“But she will live! O doctor, say that she will live!”

“Can’t say! Shouldn’t think she’d want to! But we’ll fight for her life to the last breath; you may be very sure of that!”

The members of the family, shocked and stunned, gazed wildly at each other. As soon expect the clock to go without its mainspring as that household to go on without its caretaker, its burden-bearer, its manager and chief.

They wandered about with helpless hands and questioning hearts, pondering and resenting the old doctor’s impatient words; but as days and nights went by, and one or another was forced to take up the details and cares of daily existence, they came to understand what heavy burdens had been laid upon the frail, shadowy being who lay upstairs in that darkened room, where a footfall, or even a whispered word, set all the unstrung nerves a-quiver.

At last, slowly, the tide of life swung backward; each day there was a little gain. With the first strength came the question: “How do you get along without me? Oh, I must hurry to get well.”

“She must go away,” said the doctor. “Only in a sanitarium will she have a chance to get well.”

And in that refuge, where leisure was the only occupation, and where only faint echoes of the busy world of toil and care could come, the mother became well again. During the long months of waiting she and her family had time for meditation. She discovered that she, too, had erred; but it was through the intense love that thought no sacrifice too great if she could but serve her loved ones. She had fairly merged her own personality into theirs, had given up her rights to uphold their least desire. And they, who loved her most, had allowed her to do it year after year.

A Happy Return.—When she returned, it was like a queen coming into her kingdom, with loyal subjects to do her honor and bid her welcome. And such a bright, orderly house she found! Her own room was newly decorated and furnished. Heretofore when new furniture was bought it went into the girls' room or the guest chamber, and mother took the old articles.

But here was a new easy-chair beside a pleasant window, a table with books, magazines and flowers, and many voices assuring her of leisure in which to enjoy her new lease of life and love.

It was not a vain promise. Mother has time now to read, to pick out her half-forgotten music, and even to see a morning caller. And the household machin-

ery does not stop, for several heads and several pairs of hands are planning and doing; and nothing in that house is so jealously guarded as mother's hours of leisure.

We Remember Mother.—"There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps." These words spoken by Bishop Thompson express the feeling of universal human nature. Men and women frequently forget each other, but everybody remembers mother.

Nature has set the mother upon such a pinnacle that our infant eyes and arms are first uplifted to it; we cling to it in manhood; we almost worship it in old age.

The Divinity of Infancy.—The mother takes man's whole nature under her control. She is the "divinity of infancy." Her smile is the sunshine, her words the mildest law of childhood, until sin and the world have steeled the heart.

Mother's Influence.—So intense is the power of motherhood that the mere remembrance of a praying mother's hand laid on the head of infancy has held back many a son from guilty acts when passion had grown strong.

The Hand that Rocks the Cradle Rules the World.—Every woman in becoming a mother takes a higher

place in the scale of being. A most important work is allotted her in the economy of nations. Mothers constitute the only universal agent of civilization. Nature has placed in her hands both infancy and youth. The vital interests of America hang largely upon the influence of mothers. We say "largely," because we would not fail to give proper credit to other influences. The public schools are the great assimilative force of the nation. But even back of the public schools is the mother's influence.

Mothers of Great Men.—It seems to be nearly a universal rule that great men had mothers superior in character and intellect.

Sir Walter Scott's mother was not only a superior woman, but a great lover of poetry and painting.

Byron's mother was talented, but proud and ill-tempered.

Napoleon's mother was noted for her beauty and energy.

John Wesley's mother was a remarkable woman. She is known as the "Mother of Methodism."

The mother of Washington exercised a commanding influence in moulding the character of that great man. The world still delights to honor the name of "Mary, the mother of Washington."

HOME

Definitions of Home.—A prize was offered recently by the London *Tit-Bits* for the best answer to the question, "What is home?" Here are a few of the answers which were received:

"A world of strife shut out, a world of love shut in."

"Home is the blossom, of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother.'"

"The father's kingdom, the children's paradise, the mother's world."

"The center of our affections, around which our heart's best wishes twine."

"The jewel-casket, containing the most precious of all jewels—domestic happiness."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

"The central telegraph office of human love, into which run innumerable wires of affection, many of them extending thousands of miles, but never disconnected from the one great terminus."

"The only place on earth where the faults and failings of humanity are hidden beneath a mantle of charity."

“The place where one is treated best and grumbles most.”

Home Hints.—As the boys grow up *make companions* of them, then they will not seek companionship elsewhere.

Let the children make a *noise sometimes*; their happiness is as important as your nerves.

Respect their *little secrets*; if they have concealments, worrying them will never make them tell and patience will probably do the work.

Allow them, as they grow older, to *have opinions* of their own; make them individuals, not mere echoes.

Remember that without *physical health* mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's *inherited character* and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have *no right to depress them* because you have suffered.

If you have *lost a child*, remember that for the one that is gone there is no more to do; for *those remaining*, everything; hide your grief for their sakes.

Impress upon them from early infancy that *actions have results* and that they can not escape consequences even by being sorry when they have acted wrongly.

Teach boys and girls the actual *faults of life*, as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.

Home, Mother's Empire.—The queen that sits upon the throne of home, crowned and sceptered as none other ever can be, is—mother. Her enthronement is complete, her reign unrivaled, and the moral issues of her empire are eternal. “Her children rise up, and call her blessed.”

Rebellious at times, as the subjects of her government may be, she rules them with marvelous patience, winning tenderness and undying love. She so presents and exemplifies divine truth, that it reproduces itself in the happiest development of childhood—character and life.

Her memory is sacred while she lives, and becomes a perpetual inspiration, even when the bright flowers bloom above her sleeping dust. She is the incarnation of goodness to the child, and hence her unlimited power. Scotland, with her well-known reverence for motherhood, insists that “an ounce of mother is worth more than a pound of clergy.”

Napoleon cherished a high conception of a mother's power, and believed that the mothers of the land could shape the destinies of his beloved France. Hence he

said in his sententious, laconic style, "The great need of France is mothers."

Memories of Home.—There is one vision that never fades from the soul, and that is the vision of mother and of home. No man in all his weary wanderings ever goes out beyond the overshadowing arch of home.

Let him stand on the surf-beaten coast of the Atlantic, or roam over Western wilds, and every dash of wave and murmur of the breeze will whisper, *home*, sweet home.

Set him down amid the glaciers of the North, and even there thoughts of home, too warm to be chilled by the eternal frosts, will float in upon him.

Let him rove through the green, waving groves, and over the sunny slopes of the South, and in the smile of the soft skies, and in the kiss of the balmy breeze, home will live again.

A Heavenly Home.—Fathers, mothers, let the home go with your children to Jesus—let it go with them at every step, to cheer them in every struggle, until from the very crest of the cold wave that bears them from you forever, they shout back their joy over a home on earth, that helped them to rise to a home in Heaven.—*Rev. H. H. Birkins.*

Home and Hope.—If a young man be faithless to his mother, he will, doubtless, have but little respect for his wife and children.

Young men and young women whose love entwines itself around home and mother can be safely trusted under adverse circumstances.

When young people, going out into the labors, trials and anxieties of life, still turn to their home and mother for consolation, it is evident that the sweet aroma of home influences still lingers about them.

Home Defined.—

Home's not merely four square walls,
 Though with pictures hung and gilded:
Home is where affection calls,
 Filled with shrines the heart hath builded!
Home! go watch the faithful dove,
 Sailing 'neath the heaven above us;
Home is where there's one to love!
 Home is where there's one to love us!

Home's not merely roof and room,
 It needs something to endear it;
Home is where the heart can bloom,
 Where there's some kind lip to cheer it!
What is home with none to meet,
 None to welcome, not to greet us?
Home is sweet—and only sweet—
 When there's one we love to meet us!

HAPPINESS

Every normal person desires and seeks happiness. Some hope to attain it through wealth; others through social distinction, political preferment, literary attainment or through success in some profession or business. But fortunate is the young man or woman who discovers early that an essential condition to happiness is good character.

Reputation and Character.—Reputation is what others think of us; character is what we are. The word *character*, in its primary meaning, signifies a *stamp*, an *engraved mark*. Character is the *stamp* of our nature, or that which marks our very being. Reputation usually flows from character, but not always. Character is fundamental, a part of us. Reputation is transitory, and may be false or true.

A good character, then, is the first object of interest to everyone who desires a good name.

A Good Name.—Who can measure the value of a good name, based on a noble character? Who shall repair it, if injured? Who can redeem it, if lost? Without it, gold has no value; birth, no distinction; station, no dignity; beauty, no charm; age, no reverence. Without it, wealth impoverishes; grace deforms; dignity degrades.

The legacy of a good name is beyond value. Rich

is the inheritance it leaves; precious is the hope it inspires.

My Good Name.—"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."—Prov. 22:1. He who robs me of my property takes what can be repaired by time and opportunity; but who can repair the ruin of a good name? He who maims my body injures that which may be healed; but what or who can heal the wounds of slander? He who ridicules my poverty upbraids me with that which industry may retrieve; what wealth can redeem the bankrupt character?

The Basis of a Good Name.—A business man who always meets his financial obligations is said to have a good name, and yet his character may be corrupt. A good name, when used in a moral sense, is based upon *character*. A man with a perfect character may not, for a time at least, have a good name among his fellows. But such cases are exceptions, and come about through some misunderstanding. A good name and a pure character are two halves of the same thing. To have a good name that will stand the test when worlds are on fire, one must have an uncorrupted nature—a pure, noble character. To seek a good name without building upon character is to

build upon the sand—character first, reputation second.

Fame.—“Fame is an undertaker that pays but little attention to the living, but he furnishes out their funerals and follows them to the grave.”

The meaning of the word *fame* may be seen from its opposite *infamous*. That is, one may be utterly without fame. If fame implies only notoriety, then infamous would imply only one without notoriety. But infamous means *having an odious reputation*—a positive, not a negative meaning.

Socrates said: “Fame is a perfume of heroic deeds.” Shakespeare’s words are: “He lives in fame who died in virtue’s cause.”

The Making of Character.—All life is a season of character-growing. We are left in this world, not so much for what we may do here, for the things we may make, as that we ourselves may grow into the beauty of God’s thought for us. In the midst of all our occupations and struggles, all our doing of tasks, all our longings and desires, all our experiences of every kind, there is a work going on in us which is quite as important as anything we are doing with our mind or with our hands.

In the school the boy has his tasks and lessons. According as he is diligent or indolent is his progress in his studies. In ten years, if he is faithful, he

masters many things and stands high in his class. Or, if he is indifferent and careless, he gets only a smattering of knowledge, with so many links missing that his education is of little practical use to him. But meanwhile there has been going on in him another education—a growth or development of character. The mind grows by exercise, just as the body does. Each lesson learned adds its new fact to the measure of knowledge; but there is, besides, an effect produced upon the mind itself by the effort to learn. It grows by exercise.

Better far form than reform character.

Quit singing, "Oh, to be nothing," and try to be something, somebody.

A man who is undergirded by the arms of the Almighty can not be crushed.

Character and Companionships.—General Garfield said: "I feel a profounder reverence for a boy than for a man. I never meet a ragged boy on the streets without feeling that I owe him a salute, for I know not what possibilities may be buttoned up under his shabby coat."

These words embody a truth felt instinctively by many persons of less note than President Garfield.

The Two Paths.—Oh, the possibilities wrapped up in young manhood or womanhood! Possibilities for good as high as the heavens; possibilities for evil as

deep as demons can make them. Two young persons may start out on life's journey with absolutely the same or equal chances; that is, so far as outward appearances can tell us. Yet the journey's end may be as far asunder as the east is from the west.

All this difference may rest—and in many cases, does so rest—in the companionships selected by either. True, the choice of companions may, and possibly does, have its origin in the inner character of the individual.

Love the Culpable and Die with the Criminal.—

“A man is known by the company he keeps” is an old adage. “Persons who walk much with the lame learn instinctively to walk with a hitch or limp like their lame friends.”

One may be ever so pure, if he associates with bad companions he will fall into bad odor. Listen! He who loves to laugh at folly is himself a fool.

If one would rather take the lowest seat among the good than the highest seat among the profane and vulgar, he has already started on the high road to virtue and success.

Choice of Friends.—Be careful in choosing associates and slow to change them, if of the right character. Friends should not be like old clothes, which, when we have worn threadbare, we cast off and call

for new. One who often changes his friendships never has any warm friends.

Without Wax.—Many people who subscribe themselves in their letters “your sincere friend,” are not acquainted with what may seem the odd derivation of the adjective *sincere*. It is from two Latin words, *sine*, without, and *cera*, wax. What such a derivation can have to do with the virtue of sincerity is rather puzzling when we first think of it, but after reflecting that one of the meanings of sincerity is *purity* and that honey from which all the wax has been strained is called *pure* honey, we seem to have rather more light on the subject. A friend whose regard for us is pure, or, to use a more suitable word, is genuine, is a friend who may be trusted. Such friends make no professions that they do not mean.

Bad Books.—One-half of the youth in our prisons and houses of correction started on their evil careers by reading bad books, or at best, worthless novels. These books are the nicotine and alcohol of literature; they poison, and burn, and blast the head and heart as surely as their cousins do the stomach.

Perhaps we have all heard the story of Garfield when a boy. By reading *The Pirates' Own Book*, he was, for a time, determined to go to sea. It took all the power of will of his good mother to persuade the fatherless boy to stay on land. But many another

lad, who had no good mother to direct his path, read that same book, or others like it, and went to ruin.

Ruined by Bad Books.—An eighteen-year-old girl living in Elgin, Ill., suspected of being the writer of threatening letters received by David C. Cook, the Sunday-school literature publisher, and other persons of that city, on being arrested and tried, confessed that it had been the reading of bad books that led her into crime, and that she herself was alone responsible for the threats to blow up people and property if money was not forthcoming. No one can estimate the amount of crime and lawlessness that is directly traceable to the dime novel and other pernicious literature.

Bad Pictures.—Bad reading burns deeper than does filthy conversation, and bad pictures, perhaps, make deeper scars than do bad books. Both burn very deeply into the souls of boys and girls, young men and young women.

Dr. Leonard, a leading divine in the United States, tells of the dreadful effects of foul pictures shown him by a German shoemaker, when a boy. Dr. Leonard, like thousands of other pure men, would give his good right arm if these vile pictures could be forgotten.

Virtue has its roots in the ability and disposition to govern one's self. In the absence of self-control,

we have the drunkard, the libertine, the debased. The loftiest freedom is the result of perfect self-control; passions and impulses unbridled bind with the strongest chains.

Words that Sting.—James says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Also, "The tongue is a fire, a world of iniquity, * * * and setteth on fire the course of nature; and is set on fire of hell."

These are the words of another: "Heaven, keep us from the destroying power of words! There are words that sever hearts more than do sharp swords; there are words the points of which sting the heart through the course of a whole life."

Strong Drink.—Through the testimony of an English writer, we learn that a large percent of the noted English writers of the sixteenth and seventeenth centuries were bound by the chains of intemperance.

Some of the noblest men of our own America have been wrecked in character, fortune and fame by the awful power of strong drink.

Lack of Self-Control.—The habit of strong drink arises from the lack of self-control. The lack of power to control one's self may not lie in the original character of the individual. That is to say, it may not be an inherent weakness of the character.

But those nerves of ours may be so trained, humored, abused or injured by the use of narcotics in the form of alcohol or opiates, that it is not in the power of the will to control them in their demands.

Where the Real Danger Lies.—All men may easily control themselves, if they have complete command of their nerve powers. The danger, then, lies in the loss of control of the nervous system, which, of course, includes the brain fiber.

To put it in another way. A child that is permitted to have its own way; that is, not held in restraint, in time becomes master over his parents.

The nerve forces of the body are *to be* controlled. It is possible, as millions of drunkards and opium eaters can testify, for the nerves to become uncontrollable.

Total Abstinence.—Herein lies the wisdom of total abstinence from all narcotic poisons. We may be strong in our young manhood, and fear no evil. But is there any prophet that can foretell which shall ultimately be the master, the individual will or the appetites made fierce through self-indulgence?

Sexual Passions.—All that has been said in the preceding paragraphs holds good also in the other passions of the body. Which shall be master? If the passions have been indulged, if the nerve fiber

has been wasted by improper use, the passions can not properly be controlled.

Nerve Centers of the Brain.—It is well known to physiologists that the brain has departments. Each department has its specific work to do. Each faculty of the mind and organ of the body has its own nerve center in the brain.

Carefully remove the cerebellum, without injury to the cerebrum, from a live bird, and it can still see, think, hear and move its head and body, but can neither fly nor walk. It has lost its power of locomotion.

Remove the cerebrum without disturbing the cerebellum, and the bird can walk and fly, but knows no more of what is going on around it than does a tree.

Injured Brain.—If any part of the brain of man be injured or removed, the mental or physical powers having their nerve centers in the injured part will be affected.

The cause of loss or gain of power over special organs lies in the injury or growth of the brain cells governing these parts.

Brain Development.—Another law is that if any organ of the brain or body be used properly, it will grow in vitality and power; if not used, it will lose what power it had.

The Law of Habit.—The preacher can easily prepare and deliver his sermon; the lawyer his brief and plea. Reverse the order. Each will find it many-fold more difficult were the lawyer to prepare and deliver the sermon, the preacher the plea to the jury.

I start for the postoffice; I have the choice of two routes. I have been in the habit of going one way; circumstances make it necessary for me to go by the other route. It requires an effort of the will for me to do so. Each time *habit* persistently pulls me the other way. That is to say, *habit has a physiological and a psychological basis.*

Force of Habit.—Habit may make such a well-beaten path that it may become almost impossible for the will to change a course of action or life. This is the fundamental reason why old people seldom change their politics, religion and method of life. The very nerve fiber of their bodies has been wrought into their mental and moral being.

Whether the road of habit leads upward or downward, it makes no difference; the law of habit works the same.

Carlyle says: "Habit is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances, our miserablest weakness. Let me go once, scanning my way with any earnestness of outlook and successfully arriving, my footsteps

are an invitation to me to go the second time the same way; it is easier than any other way. Habit is our primal fundamental law—habit and imitation; there is nothing more perennial in us than those two. They are the source of all working and all apprenticeship, of all practice and all learning in the world.”

Habits Formed in Early Life.—Our real strength in life depends upon habits formed in early life. The young man who sows his wild oats and indulges in the social cup is fastening chains upon himself that never can be broken. The innocent youth by solitary practice of self-abuse will fasten upon himself a habit which will wreck his physical constitution and bring suffering and misery and ruin. Young man and young woman, beware of bad habits formed in early life.

Good Habits.—How essential to live a well-regulated life and cultivate the best qualities! “There, that’s the thing to do; go and do it.” *Punctuality*: without which much time is lost and others are disappointed. *Accuracy*: without this great and serious mistakes are made which prove most hurtful and injurious to society. *Steadiness*: without this things are hurried over and nothing is done properly. *Promptitude*: without this opportunities of great importance are lost, which can never be recalled. *Habits* are the very lifeblood of our existence. We may

remove many things; we can cast off old clothes, leave an unhealthy house or neighborhood and forsake a disagreeable companion, but we can not so easily cast off old habits. They cling to us through life and affect our state in another world.

CHAPTER II

CHILD TRAINING

A TALK TO MOTHERS

Moral Training.—The object of all moral training of a child is self-government or self-control. Before a child is capable of this he must be taught to know right from wrong, which is largely the work of the intellect. His conscience must be awakened and quickened. Conscience is a natural instinct by which God's spirit and man's conception of right and wrong prompts him to action, and condemns what he conceives to be wrong and approves what he conceives to be right. The will must be trained and developed, so that a child can will to do what he knows to be right and his conscience approves. He is then governed from within and need not be governed from without. This moral training requires years and should begin in infancy.

The First Idea of Wrongdoing.—When a child eats some forbidden thing or does some forbidden act, from which he suffers, it is the mother's opportunity to make it see that its suffering is due to the violation of law. The pain should be alleviated, if pos-



IDEAL RELATIONS OF CHILDREN IN THE HOME.

sible, but the lesson that nature would teach, through pain, emphasized. A little later in life, the child can be taught that all desires, thoughts, words and acts that will help self and others, are right, and those that injure self and others, wrong. These principles can be applied gradually to the laws of home, society and God.

Mother, the Natural Teacher.—Mother is the one to whom the child comes, naturally, with its sorrows and joys, its desires and needs. This is her opportunity to make a lasting impression upon the mind, and to fortify it against its snares, temptations and pitfalls which lie ahead. In order to meet this responsibility, the mother should have a thorough knowledge and realization of present-day evils and social conditions.

The Importance of Sex Instruction.—Present social conditions are such that sex instruction is one of the mother's most important duties to the child. As soon as a child begins to inquire about its origin, it is old enough to be told the truth in the right way. Some children become interested when they are three and four; all normal children by the time they are seven. Since the inquiring mind will not rest satisfied until a plausible answer has been received, and since the ignorant and vicious youth is ever alert and anxious to give this information in a pernicious

way, it behooves thoughtful parents to safeguard their children with the truth told in the right way. No normal boy should reach the age of eight, or girl the age of ten, before they have been told the story of life.

Children often discover, or are taught, the secret vice at a very early age. Sex consciousness and pleasure may be early developed because of some unnatural conditions of the sex organs. For this reason, parents should know that these parts are normal in their children. When they are observed to frequently handle, or scratch these organs, unnatural conditions are to be suspected. The child should not be slapped or scolded; rather call in the family physician. To keep a child ignorant concerning this vice is impossible, therefore unwise. There is not one boy in fifty who does not know of the vice, and understand the language used to describe it. Trying to keep a child from vicious companions is good as far as it goes, but the facts are that the child is most likely to discover the vice himself, while it is hardly possible to keep a child entirely away from the vicious. The only sane method is to teach the child the laws of personal purity. If the secret vice is to be prevented, some children should receive council when they are six, others at eight, all by the time they are ten or twelve. Children have inherited

lustful tendencies. Their troubles are more largely from within than from without. Hence the children that have been most carefully guarded from bad company and kept in ignorance are usually the ones who are most injured by the secret sin. A single talk to a child is not sufficient. We frequently instruct and appeal to the child to be obedient, truthful and honest; in like manner we should at reasonable periods instruct and encourage him to keep his thoughts and desires pure.

Similar Information Needed by the Boy and Girl.—

The story of life can be as effectively given by one parent as the other. When children develop early or are very inquisitive, it would be well to begin early and tell the stories faster than to the other class. Boys and girls are neuter as to gender until they are ten or eleven years old. The information given to one may be given to both. Carefully ascertain if your child is normal in his or her sexual organs. This is too vital to be neglected. A simple operation performed on a boy or girl when only a few days, weeks, months or years old would often save it from a life of impure thoughts and vicious habits.

How to Satisfy Morbid Curiosity.—Every possible means should be used to keep the boys and girls from cultivating morbid curiosity about the sexual organs. This is not accomplished by telling them that the

difference between a boy and girl is that one wears trousers and the other dresses. It can be prevented or overcome by having them both together in the home under the mother's watchful care. While bathing or dressing the baby the older boys or girls may be permitted to view and admire the baby's body. In one of these ways in a perfectly natural and modest manner she can make it possible for the children to see the difference between boys and girls. More than likely one will ask some question as to this. The mother then can explain that the organs of sex make the difference between the boys and girls; that this will cause a boy to grow up to be a man and a girl to grow up to be a woman. The earlier in life the boy and girl learn this difference, the less of morbid curiosity will they develop.

The Boy of Ten.—When a boy reaches the tenth year he begins to look upon life from the masculine point of view and his father is his natural teacher, but if he is dead or careless the mother should see that her boy is given such information as his developing boyhood demands. The informed mother could herself do this; others have their family physician give the boy talks or secure suitable books containing this information. But one should be careful to get only such books as are perfectly chaste, accurate and adapted to his age.

The Girl of Ten.—When the girl reaches her tenth and eleventh year she begins to look upon life from the feminine point of view and her mother becomes her natural teacher. But if she is dead or indifferent the father should see that his daughter receives from him, a lady doctor, or a good book what her developing girlhood demands.

Advantages of Beginning Early.—By beginning this instruction early your child's first impression regarding the organs of sex will be that they are pure and sacred; you will retain its confidence and it will feel free to come to you for future instruction. But if your children get this information from vicious and ignorant youths, their minds will be filled with impurity. You also may lose their confidence and they reach a condition in which they will not allow you or anybody else to advise them on these matters.

Wise Instruction Needed.—When a girl is eleven, her approaching womanhood demands further sex knowledge. The study of social questions has made rapid progress in the last ten years. There are few sincere, thoughtful parents who do not recognize the need of instruction in these matters for children. Wise mothers are asking, what, when and how shall the truth be told?

A Talk on the Dawning of Womanhood.—The mother should instruct her daughter concerning her

approaching adolescence, before the courses start. That change usually occurs when the girl is from twelve to fourteen. In girls of precocious development, it may occur in the eleventh year. Many mothers say nothing to their daughters about this period of life, which is a very great mistake. When it occurs in the uninformed girl, she often is greatly frightened and resorts to some injurious device to stop the work of nature. From doctors, husbands and wives I have found that many women owe their poor health to mothers who failed to give this vital information.

The Female Form.—In this talk the mother should inform her daughter about her organs of sex, their God-given functions and the meaning of the change that is likely to come to her at any time. Don't intimate that she is to be ashamed of these organs, but teach her that they form the sacred sanctuary which may one day enable her to become the sweetest and holiest of God's creatures—a pure, happy mother. Ask her to notify you of the first signs of the change and promise to give her another talk about how to care for herself at the time.

Be a Companion to the Daughter.—A true mother will be her daughter's best "chum," cultivating the most intimate confidence and companionship. If you do this, your daughter will be free to come to you

for information and advice pertaining to her sex problems and you will rarely have to say to her, "Thou shalt not."

A Confidential Talk.—When the girl is twelve the mother should have a confidential talk with her about the secret vice. While girls are not so likely as boys to learn or practice it, yet authorities claim that one-third of the females fall into this at some time in life. It is also claimed that more women than men are in the asylums because of it. This is because their nervous systems are much more delicate than those of men. In schools and sometimes among servants in the home may be found a sexual pervert who will take a fiendish delight in teaching this vice to a little girl. Mothers can not be too cautious about these dangers.

A Real Transition.—Few mothers begin to comprehend the mental phases of dawning womanhood. This means a real transition from one distinct period of life to another, from the experience of girlhood to womanhood. For the first four years of adolescence there is a constant clash in her mind between the feeling of the girl that was and the woman that is to be. This is caused by the creation of the sex life. That new life is stimulating rapid growth and changes in many organs of the body, awakening the social nature, quickening every faculty of the mind

and giving new impulses to the moral nature. No wonder that the girl does not always understand herself. The mother needs tact and wisdom combined if she is to understand her daughter and assist her in giving proper direction to this new life. Inform her that these strange experiences are due to the changes taking place in her body and mind; that she will often have to be sentimental and self-conscious. Remind her that you have not forgotten the experiences of your own girlhood, that you are sympathetic, interested in helping her overcome all wrong tendencies, and that you will gladly aid her in this new life to the development of charming, ideal womanhood.

Very Important.—Everything pertaining to womanhood should be told her. Instil into her mind slowly and cautiously the beauties of wifedom and the sacredness of motherhood and teach her that these glorious honors in their perfection come only to those who know themselves, think pure thoughts and live pure lives. Don't tease little girls about sweethearts. Don't rush them into society. Allow them to remain innocent, playful girls as long as possible. When one is fourteen or fifteen, tactfully impress upon her mind that unkissed lips will be the most queenly gift she can offer at the marriage altar; that virginity of mind and body will be appreciated as of

more value than the most costly jewels. Teach her to demand a white life of her male friends and admirers, and to demand as pure a life of her coming prince as he will demand of her.

NO ONE HAD TOLD HER

She was just in the bloom of life's morning;
She was happy, and free, and fair;
And a glance in her bright eyes would tell you
Of nothing but innocence there.

She was waiting for someone to tell her,
As she stood with reluctant feet,
On the banks of the wonderful river
Where childhood and womanhood meet.

She waited, but still no one told her
The secret of life so sublime;
And she held not the safeguard of knowledge
In life's beautiful morning time.

The flower so sweetly unfolding
Was crushed by a rough hand one day,
And the jewel, so sacred, so precious,
Was stolen and taken away.—*Selected.*

NOTICE TO MOTHERS.—If you do not feel competent to teach your child these vital truths without help, two little volumes have been prepared in separate form for your use—one for the girl and one for the boy. *Perfect Boyhood* contains just what the young boy should know and no more. *Perfect Girlhood* contains just what the young girl should know and no more. The price in cloth binding is 50 cents each, postpaid. Send your order to The S. A. Mullikin Co., Publishers, Marietta, Ohio.

CHAPTER III

A TALK TO FATHERS.

The Importance of Fatherhood.—In the past we have written, talked and sung of the duties, responsibilities, faithfulness, sacrifice and love of motherhood. Is there any reason why the father should have less of these lofty parental qualities than the mother? Did not God in his early revelations to his chosen people honor fatherhood as highly as motherhood in his relation to the training of children? In no other way has God bestowed larger power, honor and responsibility upon man than in making him capable of fatherhood. Fatherhood, the giving of life to another, makes man a coworker with God in the creation of human beings. This creative relation to children gives dignity, sacredness and immeasurable responsibility to fatherhood.

Father, the Son's Natural Teacher.—If a man at the head of a home is to measure up to the full meaning of fatherhood, he must assume the responsibility of teaching purity and sex truths to his boy, instead of leaving him to get his primary sex culture from the playground—his preparatory sex enlighten-



A FATHER'S ADVICE TO HIS SON.

ment from the street—and his complete course of sex education from the saloon, the gambling house and the brothel, where the moral atmosphere is saturated with all that is vicious and polluting—where the vilest pictures are seen, vilest conversation heard and the vilest associations formed.

Less Important Phases of Son's Education Looked After.—If his son decides to be a farmer, he tells him all he knows about farming and sends him to an agricultural college. When the boy inclines to practice medicine, he tells him all he knows about it and sends him to a medical college. His interest in his son would lead him to follow this plan if he chose some other calling or profession. Yet, as compared to the education, training and development of a boy in relation to the teaching of purity and sex truths, all other training pales into insignificance. Indeed, a boy just as easily can become a successful farmer without a knowledge of agriculture, horticulture and stock-raising; a successful physician without a knowledge of medicine; a successful lawyer without a knowledge of the law, as he can develop into a pure, virile manhood without a correct knowledge of his sex nature. Since the half truths are often more injurious than ignorance, and since the unfolding sex life of a boy demands information, and as he will get it, true or false, it logically follows

that correct sex education is the only safe method to be followed in his development.

The Father Who Holds to Unethical Ideals.—The father who holds to or practices the double standard of morals is not qualified to teach these truths to his son. If he believes that it is less a sin for his son to be immoral than for his daughter; if he believes in the "sex-necessity lie" for his son and absolute virginity for his daughter; if he uses vulgar words or indulges in lascivious stories, he is disqualified for this sacred duty of a father. The mayor of a western town recently boasted to me of taking his seventeen-year-old son to St. Louis and introducing him to an immoral life. Such a father's influence on his own son is a blighting curse. The sons of such beastly sires are to be pitied.

The Model Father.—I assume that I am now addressing a father who at least desires to be a worthy example and wise teacher and trainer of his son. Such a father should not only be pure in outward life, but he also should regard the organs of sex and their functions as pure and sacred, possess a fair knowledge of sex and be able to use pure language in confidential talks with his boy. I am fully aware that very few fathers have had an opportunity to hear a series of lectures or read a good book on these matters that would help them perform this duty. The

mission of this book is to aid and inspire every sincere father in supplying his son with these truths.

How to Proceed.—This is not a difficult problem to the fairly well-informed father who has strong convictions of his duty. He can start with his son as soon as he asks about his origin, tell him the stories of life six months or a year apart, and continue to give him such information as his developing boyhood and manhood demand. But to the uninformed father, in middle life, for the first time aroused to the great need of this teaching and to his personal responsibility to his boys from five to twenty years old, this is not an easy task. In such a case I suggest that, if possible, he should hear a good course of lectures, and buy a practical and complete book on sex for himself and smaller books adapted to the age and sex of his children. If he has a boy from five to eight years old, begin by telling him the story of how plants are brought into the world. As to one ten to fifteen, I would advise that he give a book containing stories of life from plants to man and encourage him to read it. If there is real companionship between the father and son, a better plan would be for them to read the book together and talk with each about it. When this is done and a few days have passed the father should give him a book containing such information as a boy from ten to four-

teen should have. And if proper companionship exists, they had better read this book and talk over its revelations together. When that is done the boy should be encouraged to talk over any personal problem he may have. It also would be well for the father to inquire if his son has any irritation or soreness in his sexual organs, if the prepuce is capable of passing back and if the frenulum is too short. The boy should understand that he will be welcomed at any time to return with his problems and ask for information.

To a boy over fifteen a book should be presented that covers the problems of a young man. If there is a companionable relation between the father and son, it would be well for them to read and talk over its revelations. The son should be encouraged to ask questions and to talk about his personal problems.

When Should a Boy be Informed of the Secret Sin?

—In no case should this be postponed until a boy is twelve. Out of one thousand of the young men who have read *Perfect Manhood* and in that way were lead to write me about their troubles not one in twenty-five learned the habit after he was twelve, many began when they were eight and ten, a few when five and six, one stating that so far as he knew he was born practicing the vice.

Lecturing to nearly one hundred thousand young men a year and having several thousand a year to interview me, in this way the conclusion from my correspondence is confirmed. When a boy is fourteen he ought to be given a more complete talk on the nature and effects of the secret sin. If he is found to be guilty he should be induced to break off. When this sexual desire is due to a tight prepuce, this must be treated by a physician. If due to a tight frenulum that also requires a doctor's attention. As a rule his sexual excitement grows out of a mind that has been filled with lascivious thoughts from some schoolmate or servant. This can be corrected by satisfying the boy's morbid curiosity with the truth and a faithful warning of the dangers of this vice.

Should Not be Suspicious but Watchful.—A wise father will have a frank, positive understanding with every servant in the house and employe on the farm, or in his business, that he is not to encourage vice by vulgar conversation, vicious practice, or by presenting the child with a vile book or showing him a lewd picture. Keep an eye on the little visitors—and the big ones, too. There are in circulation some most inconceivably immoral books which teach children every phase of sexual perversion. I recently secured such a book and it was estimated by the school board that two hundred or more boys from twelve to

sixteen had read it. Only a few months ago the president of a female college who lived in the girls' dormitory, told me of how one of the college girls had introduced his three-year-old boy to the vice. About the same time and in the same state, an editor said to me, "Professor, you don't realize the temptations to which the small Southern boy is exposed in his relation to the colored help about the home." A wise father will be on the guard from the time his boy has quit the cradle until he has passed safely through the stormy period of adolescence.

NOTICE TO FATHERS.—If you do not feel competent to teach your boy these vital truths without help send for a copy of *Perfect Boyhood*, a separate volume containing just what a boy should know and no more. Price in cloth binding 50 cents postpaid. *Perfect Girlhood* for girls at the same price and same style of binding. Send your order to The S. A. Mullikin Co. Publishers, Marietta, Ohio.

CHAPTER IV

RIGHT OF CHILD TO SEX KNOWLEDGE

A Child's Right to Sex Knowledge.—Children are born into our homes helpless and knowing nothing. They come to us with the largest capacities for developing physical strength, acquiring knowledge and building character. As parents we naturally assume the duty and responsibility of safeguarding them through this period of helplessness and of being their earliest teachers. As children grow and their minds develop there is ever an increasing demand for knowledge. Their safety, health, normal growth, success, happiness, here and hereafter, depend very largely upon their getting a variety of true knowledge from a natural wholesome source, at the right time and in the best way. And a knowledge of sex, it here should be said, is fully necessary to these ends as knowing how to read, write and count, or a knowledge of language, history, mathematics, geography, science or mechanics. Indeed, there is an earlier conscious desire and moral need for a knowledge of sex than for knowledge along the course of the lines mentioned.

A Child Early Seeks this Knowledge.—Children are said to be “animated interrogation points.” They are living persistent questioners. They often ask questions that would puzzle a philosopher, tax the patience of a Job, and embarrass the wise and learned. In all inquiries they evidently are sincere and show perfect faith in the willingness and ability of their parents to explain to them the mysteries of nature. They are constantly reminded that they are three, four, five, or six years old; that they have seen that number of birthdays and of Christmas days. Wonderful events these in a child’s life! But children can recall but one, two or three of them. Very naturally they think back to their first birthday and thus an interest is awakened in what lies beyond it. They listen eagerly to their parents as they relate interesting experiences of former years and often interrupt with the question, “Was I in the world at that time?” “No, no, darling; that occurred years before you were born.” At these ages children are asking, “Where do the rain, the snow and clouds come from?” When little kitties, pigs, puppies, calves or colts are born, they very naturally inquire about their origin. All of these experiences and incidents naturally lead children to ask, “Mama, where was I before I was born? How did I get into this world?” etc. An angel could not be more sincere

or ask a purer question. This is no evidence of depravity, but a proof of their mental awakening and demand for knowledge that they are prepared to receive. For a child not to ask about his origin until he is eight or ten means either that he has heard about his birth and is keeping this information from his parents, or that he is not developing mentally as rapidly as he should. Usually investigation will show the first to be the explanation. When a child has become interested about his origin, he will never rest satisfied until he has received a proper explanation.

Sex Impulse Controlled by Reason and Will.—The lower animals are governed by instinct; man by reason. The lower animals instinctively keep out of the fire, avoid poisons and places of danger. But nature will no more teach a child not to violate the laws of sex than it will teach an infant not to crawl into the fire, a pool of water, over a precipice, or not to eat glass or poison. Among the lower animals, the sexual impulse is guided and controlled by instinct. In man this impulse is to be guided by reason and controlled by the will and the attitude of reason and will toward it will be almost wholly determined by the instruction one has received. If this education is timely and wisely imparted, scientific and moral, in nearly all cases the virtue of the individual will

be safeguarded. If in this matter the child's education has been wholly neglected, he will find his reason and will weak or powerless in the presence of temptation. And if his information was received alone from impure sources, as a matter of choice, he will most likely be immoral.

Conscience, a Child of Education.—Why does the small boy's conscience condemn him when he steals, lies and is disobedient, but does not when he practices the secret vice? The only answer is that he was properly taught by the school, church and home regarding the wrong of stealing, lying and disobedience, but received little or no instruction as to self-pollution. Why do young men hang their heads in shame when guilty of lying, stealing, drunkenness and murder, but boast of their conquests over female virtue? The simple and only reason is that the school, church and home gave them true instruction as to the first crimes but not with regard to the last.

Education of the Past Inconsistent.—The children are taught the names and functions of every organ of the body, as if health, happiness, success, character and destiny depended upon this knowledge being correctly given, until they come to the sacred organs and functions of human reproduction. Here, however, books and teachers have been silent as death, as if health, happiness, success, character and destiny

had no relation to a true knowledge of sex. If we would safeguard the health, happiness and character of the children of today, who are to be the youths of tomorrow and the men and women of the succeeding day, we must give our children a knowledge of themselves with respect to sex matters.

Physical Reasons for Sex Education.—Authorities agree that most physical ailments of young men are directly or indirectly related to their sex problems. One noted physician has declared that fully half of all physical problems of young men from fifteen to twenty-five years of age are due to a violation of nature's sex laws. No other line of education is so essential to a child's health and physical development as that which relates to sex. If the child is told the truth about his birth, he will come freely and frankly to his parents for additional information as he grows older. He will welcome and appreciate information and advice voluntarily given.

Mental Reasons for Sex Education.—Investigations show that most cases of insanity are directly traceable to sex problems in both men and women. Thus the child should not only be taught for its own sake, but for the sake of future generations, that the sex problem is not only a physical but a mental one as well. Schools and colleges do not produce great minds. They direct, train and develop the inherited mental

possibilities. Children should have every possible encouragement and opportunity for mental improvement. They can not succeed without it. Their offspring will inherit improved mental possibilities if their parents are wisely trained in childhood. On the other hand violation of the laws of sex is one of the greatest sources of mental degeneracy. Thus the mental reason for teaching children a knowledge of such laws.

As a result of not understanding them many boys and young men become mentally morbid over an imaginary sexual trouble. This worry is injurious to health, interferes with their studies or business and often leads to real sexual troubles. Boys should be free from worry and be cheerful, happy and full of hope and purpose.

CHAPTER V

THE OLD WAY AND THE RESULTS

Sex Subject, in the Near Past, Tabooed.—In the past, Anglo-Saxon prudery and mock modesty made sex a tabooed subject between parents and children, teachers and pupils, and the minister and his congregation. Few of these leaders of the people thought of sex knowledge as being pure, vital or sacred; on the contrary, it was regarded as something essentially impure, unimportant and sinful. With these convictions few people felt that it would be wise, or that they were under any moral obligation to give sex instruction to children, youths or matured people.

Evasions and Falsehoods, Why?—So deeply entrenched was this idea in the minds of parents that whenever they were asked by their child, "How did I get into this world?" "Where was I before I was born?" or "Where do babies come from?" they evaded the question by ridiculing, shaming, scolding, chastising the child, or it was told some kind of falsehood such as, "The angels brought you," "a big bird brought you," "an old woman brought you," "the doctor brought you in his satchel," "you were

found in a sink hole," "in a brush pile," "in a big bird's nest," or "in the cabbage patch." No wonder we find so many cabbage-headed children.

A Personal Experience.—When only a small boy, four or five years old, the author was called from his bed quite early one spring morning and informed that the fine mare had "found" a colt. With boyish haste, excitement and enthusiasm he was soon viewing the prettiest and finest colt he had ever seen. For a very brief time he looked at the playful colt, first with admiration, then with wonder. Finally, his boyish curiosity asserted itself. Very naturally he inquired, "Where did the old mare find the colt?" For several days he had been given to understand that the mare had been placed in the orchard with a view to her "finding" a colt. He had put to his parents a very direct question. It had to be disposed of then and there. Three methods were available—evasion, a falsehood or the truth. It was a psychological moment; a golden opportunity. But, alas! they did not see it in the light of the "new way" of telling the truth. There was a perpetual brush pile in one quarter of the orchard that received the annual trimmings from all the trees. Hens and turkey hens found their nests there. The sows found their pigs there. The cows found their calves there. The big snakes were found there. The servants had seen

ghosts there. He was told that the mare found her colt in that brush pile, and was prepared to believe it. For six months no brush pile escaped being searched by his eager eyes.

A Canadian's Experience.—Years ago, while traveling on a fast Canadian Pacific train across those "magnificent distances," then so characteristic of the unsettled Canadian west, in conversation with the conductor, the author asked, "Did you ever have one of your children to say, 'Papa, how did I get into this world?'" "O, yes; I have had that experience several times in my family of seven children," he replied. "Did you find any embarrassment or difficulty in answering your children?" he was asked. "No, that was easily done," was his answer. Thinking he might have some original and helpful method of solving this perplexing problem, the author asked him to relate how he had told the last child. His reply was, "Only a few weeks ago my youngest child was sitting in my lap. She gave me a searching look and said, 'Papa, how did I get into this world?' At the time, we were sitting in front of the window. Recalling the condition of the weather at the time of her birth an answer was suggested to me. My reply was, 'Darling, the day you came to our home, papa was standing here at the window watching it rain and wishing that God might send us a little girl. It

was not long until he saw you falling from a cloud and ran out and caught you and brought you to your mama.' ” It was quite evident to the author that this conductor felt sure that his method was ideal.

Children Will Get This Information.—At the close of a lecture in a southern town on “How to Tell the Story of Life to a Child,” a mother of culture, influence and wealth said to the author: “When my boy was five years old he asked me about his origin. Remembering that he was born about half-past three one afternoon, near the time the Cotton Belt train passes through our town, I said, ‘Why, son, God sent you into this town on the Cotton Belt train one afternoon. Our doctor was at the depot and saw you. Knowing that we wanted a boy and noticing that you were a fine fellow, he persuaded the conductor to give you to him. He put you in his satchel and brought you to our home.’ Now,” said the mother, “my boy is nine years old and he has never referred to that matter since. Do you suppose that he has been told the truth by the servants or his schoolmates?” She was urged to take the boy into her confidence, talk to him about these matters and get him to tell her all that he had learned, and from whom. She reported the next day that she found that his little mind had been polluted with obscene words and stories for three years.

In the West I engaged a stranger in conversation for twenty minutes. During so short a time, and with pardonable pride, he said: "I have the finest boy in this city. He is fourteen years of age, as innocent as a girl, and as pure as an angel." After appropriate congratulations I said: "I have the very book your boy should read, *Perfect Boyhood*." "I have a perfect boy and I like the title of your book, but wife and I are very careful about what our boy reads. Of what does your book treat?" he inquired. Then I told him that a few chapters dealt with the origin of plant, fish, bird and higher animals. He interrupted me by exclaiming, "Oh! I would not have my boy to know those things." "Do you mean to tell me that you have a boy fourteen years of age who has received no information from any source concerning the origin of life, that he has shown no interest in knowing these things, and that you have succeeded in keeping him out of the asylum until now?" To answer my reference to possible feeble-mindedness he assured me that his boy was very bright in his classes. Then I assured him that it was hardly possible that he had not received some knowledge of such facts from ignorant, filthy sources and that it was highly probable that he was concealing this from his father and mother. He took a copy of the book, promising that he and his wife would read it and

then decide whether or not the boy would be accorded the same privilege.

Weeks later I again passed through the same city. I found him a wiser father and eager to tell me this interesting story: "Wife and I read your book, and we were surprised to learn that these delicate truths could be told in such a clear, charming and wholesome manner. We decided that only good could come from our boy also reading it. I gave it to him with the assurance that his mother and I had read it and were anxious for him to read and know all the new and interesting things the book contained.

"When he had had time to read it, I said: 'Son, did you enjoy reading *Perfect Boyhood*?' 'Yes, father, and I wish that I could have read it years ago.' Then I asked: 'Did you already know how the baby animals are brought into the world?' 'The boys at school talk a great deal about such things and they began telling me about them the first year I was in school, but they do not tell such things in the nice, clean way the book does,' was his reply."

A False Modesty.—Intelligent, good parents of the past loved their children as devotedly as do such parents of the present; and were as deeply concerned in safeguarding their children as are the parents of today. Then why did they scold, ridicule, falsify and even punish their children when they inquired

about their origin? There were several general reasons for this.

In regard to the teaching and study of sex truths there are two kinds of modesty—the true and false, the natural and unnatural. Natural, hence true, modesty looks upon all of the facts relating to sex as by nature, delicate, pure and sacred. Mock or false modesty teaches that reference to the origin of life is undignified, immodest and sinful. True modesty permits men and women to acquire thorough knowledge of sex, and under proper social conditions to teach these truths to others. False modesty denies this privilege to decent, respectable people and thereby sends inquiring youths to the vicious and ignorant for information which should come from their natural teachers. True modesty is God-given, God-honored—a safeguard to manhood's honor and womanhood's virtue. False modesty, the child of false teaching and unnatural mental attitude toward sex, is God-dishonoring and man-degrading. True modesty ought to be cultivated and respected, while false modesty should be relegated to the ignorant, selfish, prudish past. For many centuries false modesty permeated all society and induced the best of parents to believe that it was a sin and crime truthfully to answer the questions of children as to their birth.

Parents Did Not Know How.—Until recent years the teaching of sex truths was tabooed by educators and religious leaders. Under these conditions there were no authors, lecturers or teachers to inform parents how to tell the story of life. Even today it is not uncommon to hear some prude sneeringly reply, "O, nature will tell a mother how to answer her child's question." Nature no more teaches a mother how to tell life's story than it does a Sunday-school teacher how to present the truths of the Bible, or school teachers how to teach mathematics. Hence, the majority of parents have been and still are unprepared intelligently and effectively to handle the sex problems in their homes.

Ignorance Not Essential to Innocence.—Again, we are to remember that our parents were trained to think and they honestly believed that innocence was inseparable from sex ignorance. They considered it their moral and religious duty to keep their children ignorant of their origin as long as possible. Girls were to be kept in ignorance until after marriage. They did not believe it possible to tell a ten- or twelve-year-old child the truth about its origin without great moral injury. They felt it to be a sacred duty to keep their children ignorant of these facts.

Bad Environment, Not Truth, Injures.—Good parents in the past, just as today, did and do not see

the difference between the influence of sex truths properly told to a child, and in the influence when foully told by the ignorant and immoral. Quite naturally, when asked by a child, "How did I get into this world?" they recalled their first experience in getting this information and the bad effects that followed. So, to keep from injuring their child, some evasive method was resorted to. They failed to see that it was not the truth they received in childhood which harmed them, but the unfortunate environment of half truths.

A simple illustration will help the reader more clearly and fully to understand the distinction made between the influence of truth, and that which grows out of its surroundings. Here are three nuggets of gold—one is in a slop bucket, the second in a tar bucket and the third in a flowing stream of water. Suppose that with your hand you take these nuggets from their places. In the first it is soiled and must be washed. It was not the gold but its surroundings that dirtied the hand. In the second, you get tar on your hand. It will require hot water, soap and turpentine to remove it, and still more may remain to be worn off. In the third instance, when you lift the gold from the stream, your hand is made cleaner by coming in contact with the water covering the gold. Yet this nugget was no purer in quality than the

others, for it was the environment that soiled your hand, not the gold itself. Just so you may see some truth in a dime novel that is as pure as similar truth in the Bible, but it is found in a literary slop bucket. So we may find some truth in one of Bob Ingersoll's books, as pure as like truth in the Bible, but we should not go to such a literary tar bucket for it. In either event, time, personal effort and divine help will be required to efface the moral effects. If one gets truth from the lips of a wise teacher, a noble father, pure mother or good book, the mind and life will be purer by contact with these wholesome sources of truth. It is not the truth a child receives which does harm but the environment of half truths. If a five-year-old child could understand in all of the details its conception, gestation and birth, and this were given by a noble father or pure mother, it could do the little one no harm. If that statement is not true, God has arranged a reproductive scheme the knowledge of which is sinful and leads to sexual sinning, in which event He would be responsible for all such sins.

Results of the Old Method.—It is not our purpose to question the love or motives of parents in the past or present who hold to the policy of keeping the child ignorant as a safeguard to virtue. If its results were good and only good, we should continue it, but

if they were bad and only bad, the old policy evidently ought to be abandoned, and search made for a better one.

It Was Degrading.—Take a concrete example. Here is a five- or six-year-old boy who for some reason becomes interested in his advent into this world. With confidence in the ability and willingness of his parents to give him the desired information, in sincerity and purity he goes to one or both and asks his question. Can you conceive of the surprise and shock that comes to him when he is ridiculed, scorned or ordered to “clear out” with a command, “Never again let me hear you ask such a naughty, ugly, sinful question?” Could he imagine why he should be so treated, or ever feel that his question was satisfactorily answered? If he had sinned would he be able to see in what way? Was he made wiser by the treatment he had received? Did it lead to greater love and respect for his parents? We shall see.

On approaching his parents his mental attitude toward birth was that of naturalness, frankness and purity. Suddenly this is wholly changed. He is now driven to secrecy, morbid curiosity and a false sense of shame, which may continue for years, possibly for life. By the old policy the parents in nearly every case became responsible for the beginning of this degrading mental career of their children.

It Leads to Secrecy.—It will not be many days after such treatment when a servant or a playmate will discover the unsatisfied interest of such a boy and say, "I know something you don't know, but you'd like to know it. I will tell you all about it, if you promise not to tell your papa and mama. It is how the babies get into this world." I care not how obedient the child may be, such is his interest in the origin of life that he will agree not to tell them. In fact, he would not dare to do so. For the first time perhaps he deliberately has decided to keep something a secret from his parents. He continues secretly to get this kind of information and stealthily keeps it from his parents. This secrecy clearly will have anything but a healthy moral influence upon the child.

The Boy Discovers Deception in His Parents.—He eagerly listens to their story of life told in half truths and couched in smutty language. While his conscience may tell him that there is something morally wrong in the way it was told, his belief is that there is some truth in the story. He felt that his parents evaded his question or told a falsehood. He is not capable of understanding why they thus dealt with him, and to the extent the child comprehends their falsehood does he lose confidence in them as to all matters pertaining to sex. Naturally, wellborn chil-

dren have perfect confidence in their parents. Any loss of this is a sad calamity to both.

Other Bad Results.—From this time on the child can not contemplate the beginning of his own life and his parent's relation to it in terms of sacredness. Early impressions on the mind of a child are not easily removed. It always is difficult to unlearn what is falsely taught us or to disbelieve what once we have believed. Five out of six of the words he has learned do not refer in their proper meaning to the sex organs and their functions, yet he thinks they are true words and for years will use them to express his feelings, and thoughts in conversation. Ugly words, impure pictures and smutty stories, in all their vile suggestiveness, even if not welcome, will haunt him for years because of his having been taught a vulgar and false sex vocabulary. Thus sexual organs and functions become sources of impure thought and occasional jest.

False Training Degrading.—God never intended that his children should entertain degrading and demoralizing views of divinely created organs and their sacred functions. It is impossible to estimate the evil influence of this false training. Just to the extent that one fails to see that God is the author of sex, that sex is sacred and pure, his glory and not his shame, to that extent has a false training degraded

him. Yet there are those who estimate their culture, refinement and piety by the degree of conscious shame and condemnation they experience when they think or speak of any phase of sex.

How Confidence is Lost.—Does a child lose confidence in his parents when he discovers that they have told him a falsehood about his origin? The author receives hundreds of letters and interviews annually thousands of young men in regard to their sex problems. Not one in a hundred of them has received the truth about his origin in a pure way, or a word of warning concerning the secret sin. In innocence and confidence they went to their parents during childhood and inquired about their origin. Treated as described, they went then to evil-minded ones for information and were led into vice. Today there is not one boy in fifty who, while in his teens, freely goes to his parents for information necessary for him to know, if he is to keep his life pure and chaste; nor one girl in twenty-five, who in her teens freely goes to her mother for knowledge such as her developing womanhood requires. Surely this is not as it should be, nor is it intended.

Girls Fall Because They are Ignorant.—In company with reliable and responsible men, such as detectives, the author has visited the "red light" districts of many large cities, looked into the faces of thousands

of erring girls, ranging in age from twelve to twenty-five, a majority of whom had fallen before they were sixteen. Many of them were asked, "Did your mothers give you such information about your origin, sexual nature and danger in associating with young men as a girl should have had?" Not one in a thousand could say, "Yes, my mother told me."

An Incident.—Nine out of ten fallen girls fell not because of vicious choice to do wrong, but because of ignorance. A prominent physician, a teacher in the medical department of one of our largest state universities, only a short time ago told the author a recent experience of his. A mother came to him with her ailing daughter of sixteen. The diagnosis disclosed that she was a prospective mother. She was perfectly surprised. With little hesitancy she admitted relations with her friend, but claimed that he told her this was not the way children were brought into the world. She did not know the name, the nature or the results of the act which involved the happiness, character and destiny of three souls—hers, his and that of their offspring. No tongue can tell, rhetoric describe or imagination depict the sad consequences of this one mother's neglect. Whenever a child has grown to maturity under this policy of silence and remained pure it was not because of ignorance, but to some other cause.

Another Incident.—In a western town the author was asked to give the high-school boys a special lecture. After this was done he was approached by the lady principal with a request from the young ladies of the high school for a special lecture adapted to their age and sex. The request granted, she added: "Several girls said, 'O, we wish he were a lady lecturer! There are so many questions we would like to ask, but hesitate to discuss them with a gentleman.' I said, 'Girls, why don't you ask your mamas?' With perfect surprise, they replied, 'Why, we would not think of asking mother such questions.'" This loss of confidence in their mothers began when they first asked about their origin. Can a system of moral training be right when it produces such results?

The Harvest.—In round numbers two million children are annually born into this Christian nation. One-fourth of these die before they are seven years old. Each year one and one-half million ask of their parents, "How did I get into this world?" Not one in twenty gets a kind, truthful and intelligent answer. Nineteen out of twenty are ridiculed or told a falsehood, as before has been shown. That settles it. The golden chain of confidence and influence is broken. Never again will these children return to their parents for information, advice or counsel on matters of sex. Elsewhere, they will find those who

welcome such questions, even introduce the matter and gladly supply them with the information desired. These children, a million and a half strong, are soon adrift on the storm-tossed, passion-seething sea of early adolescence, without a moral chart or compass. They know not their moral longitude and latitude, but are rapidly drifting towards ports unknown to them. The church now becomes busy in her work of rescue, yet leaves them ignorant of their impulses, weaknesses and dangers.

Quarter of a Million Boys Sacrificed Annually.—Time passes. Many of the rescued are caught by the tides of passion and swept back into deeper depths of passion's sea. The boys are now sixteen to twenty-five. They have boon and base companions. Their imaginations are at fever heat with morbid curiosity about and interest in sensual pleasures; their ambitions aflame with lascivious daring. Under such conditions a quarter of a million of young men annually sacrifice the priceless gem of manhood's virtue, and, once in the whirlpools of sinful passion, eighty percent of them become diseased and many perish in the awful maelstrom of lust.

Sixty Thousand Girls Sacrificed Annually.—With the passing of time the girls from twelve to twenty, many without the safeguard of knowledge, are freely and gaily, with boon male companions, exposed to

the temptations and dangers incident to their social environment on the same sea of passion. In its immeasurable depths, sixty thousand of these girls annually lose the priceless gem of womanhood's virtue. Owing to the double standard of morals, a lifeline of hope is thrown to the morally wrecked young men, while nearly all wrecked young women are left to perish in a hopeless Sodom of immorality, without a glance of sympathy or word of pity.

Who is Responsible?—Thousands of poor, prudish parents line the shores of time who, with broken, bleeding hearts, cry in anguish, "Where is my wandering child tonight?" The poor, ignorant, diseased, passion-ridden children, in many cases beyond the reach of the home, society or the church, exclaim, "Oh, if I had only been told of these dangers!" All along the edge of the sea of human passion the churches and philanthropists have built and maintained rescue and foundling homes at an outlay of millions in money. The Christian workers engaged are not saving and can not save one in twenty. The foundling homes are crowded to a dangerous, unsanitary overflowing with illegitimate children, whose mothers are out in the rapids of vice or entirely lost in the depths of immorality. Too long philanthropists have devoted their means to the work of rescue, while neglecting the much more effective and there-

fore important work of prevention. Far too long the churches have opened their doors to rescue lecturers and closed them to preventative lecturers, as they also seemed satisfied with snatching, here and there, a forlorn piece of human wreckage from the waves of vice, instead of erecting a lighthouse system of education and warning for the children and youths of the land.

The following series of illustrations suggested this story to the author:

"Say, mama, where did the baby come from?" "Why, son, the doctor brings the babies." "Did the doctor bring this baby?" "Yes, son, the doctor brought him in a satchel. Now go out and play and don't ask mama any more questions about the baby." It is natural for a boy to obey and believe his mother, but to this boy his mother's answer only increased the mystery of how babies get into the home. While he believed his mother, he was not quite satisfied with the explanation.





One day he finds himself in a group of boys on the playground. One of them tauntingly remarks, "I'll bet this 'mammy-boy' don't know where the babies come from." He quickly resents the insinuation with the assertion, "Yes, I do;

mamma told me. The doctors bring them in a satchel." Then all of the boys have a rousing big laugh at his expense. At length, one of the boys offers to tell him all about it. While the leader is telling the story in half truths, clothed in the most obscene language, the other boys are nudging each other and laughing lustily. The story captivates the boy. It is so much more reasonable than the answer he received from his mother that he concludes, "This is



the truth and what mother told me was not." Thus he has lost confidence in his mother. He keeps what he has learned a secret from her. His mind is polluted. No more will he go to his mother with his questions, but will go where he is welcomed and can get information.

One day he reads a note handed him by a schoolmate that gives him more wrong information on sex. A few days later, the author of the note has a side chat with him and boasts of his conquests among girls of a certain kind. His mind is now astir with morbid curiosity and he is restless under the consciousness



of new and strange impulses. He frequently meets the boys in their cliques on the playground and in the toilet. Gradually they introduce him to the secret vice.

His mother sends him down town on an errand. A newsboy calls him aside and shows him some very suggestive pictures of women. Having some money of his own, he buys a set, takes them home and hides



them. Several times a day he takes them from their hiding place and revels in lustful fancies and delight as he looks on them while his unsuspecting mother contemplates the providential protection of her son and his angelic innocence.

There are at least four very obscene books being circulated, bearing no name of author or publisher. When one of these gets into the hands of boys of the seventh and eighth grades, and high school, it is worn threadbare.

So this boy is handed one of these four books. Every phase of sexual perversion found among fast woman and immoral men in the upper crust of easy moving society is told by the author in the most obscene and



exciting detail. He reads it, then he rereads it several times. Eternity alone can tell the injury that was done this boy by that book.

He decides to go to a "show" and there he receives more false ideas of men, women and marriage. The low-necked, above-the-knee and slit-skirt dress, with flesh-colored and close-fitting underwear of the actresses and female dancers set his morbid curiosity wild. Divorce plots, efforts at the overthrow of virtue and the most suggestive spooning scenes fill in the interims between more exciting parts of the night's entertainment.



He is now eighteen. Like most all young men who are healthy, he has some imaginary and some real sex problems he does not understand. He is worried about them. He reads the advertisements of "quack" doctors, sends

off for their treatment; once in their clutches, they bleed him of his money, time and health, and bring him no relief.

Still puzzled and having been told repeatedly the "sex-necessity" lie, that one's physical, mental and sexual health depend upon the exercise of the creative function, he decides to do "what most men do." For several years he is the leader of the "gay" young men, which means social dissipations, social sins, social crimes.



Time passes. He had been one of the boys. He met, wooed and won a woman of beauty, truth and virtue. His dissipations are things of the past. The wedding day has come and gone. He takes her to his palatial home.

The portals swing wide to welcome her. She reigns in that home as a queen. In twelve brief months she goes to the bed of suffering like an angel, and the cold waters bathe her feet as she endures the throes of parturition. Can there be greater suffering? We shall see. Consciousness is restored. A look of fondest anticipation beams from

her eyes and a smile of infinite joy illumines her pale cheeks and brow when she receives her first-born into her arms. Then, a shriek of heart-rending agony! She realizes that her babe can never run and play as other children do. Its features are weazened, its body deformed, its mind enfeebled and its eyes are blind. For days she lingers at the portals of death, not from the pains of parturition, not altogether from a vicious infection, but from the bitterest disappointment that can come to a mother.

One day the family physician calls the young husband and father into a side room and says, "Young man, you were not cured; your wife may be an invalid for life and your baby can never see."

There is enough pathos in this illustrated story, reproduced in real life many times annually, in every county of every state in this great nation of ours, to lead everyone who has assumed or may assume the responsibility of marriage, parentage and the training of a child to become a thorough convert and an active advocate of the new methods of dealing with these personal and social problems.

THE PRICE HE PAID

By Ella Wheeler Wilcox

I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said: "Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And can not foot his bill.
And there is no place called hell;
And heaven is only a truth,
When a man has his way with a maid
In the fresh, keen hour of youth.
In the fresh, keen hour of youth.

"And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch."
For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
As long as they paid the price.

So I had my joy of life;
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin!
My deal with the devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild—
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore!
And his mother was left a wreck.
It was so she settled my score.

I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
And not enough of the babes unborn,
By the sins of their fathers scarred.
—From *The Cosmopolitan*, Copyrighted.

CHAPTER VI

WHO SHOULD GIVE THIS KNOWLEDGE

Parents, the Natural Teachers.—Children are born with the capacity to learn how to crawl, stand alone, walk, love, hate, talk, read, write and to judge of what is right and wrong. All they may come to know, however, whether true or false, good or evil, they must learn. By bringing children into the world parents assume the responsibility of thinking and deciding for them during infancy, and of safeguarding their future well-being by properly looking after their physical, mental and moral welfare, as well as giving to them such training and education as their development and future interests require.

Children Naturally Go to Their Parents.—Coming into the home utterly devoid of knowledge, physically and mentally helpless, children unconsciously come to recognize their parents as their natural teachers and to have absolute confidence in them. Ask a boy of three to seven years old who he thinks is the wisest and best man in the world, and the prompt reply will be, "my papa." Ask a girl of the same age who she thinks to be the nicest and best woman in the world,

and her unstudied reply will be, "my mama." The answers may be true or false, but you do not doubt the sincerity of the child. The greatest calamity that can befall children comes when by convincing evidence they are compelled to lose faith in the wisdom and goodness of their parents. No worse misfortune can come to parents than to lose the confidence of their children. This natural and complete confidence in and dependence of children on their parents give to parents a very decided advantage over all other teachers, good or bad, in the early training and education of their children. It is because of this natural confidence that children first go to their parents with questions about their origin. If parents do not betray them, they will continue to come for information concerning all of their sex problems. It is these conditions that make parents the first and most natural teachers of sex knowledge.

Must Hold the Child's Confidence.—We have seen that the child naturally has confidence in its parents. If they would be ideal teachers, they must hold its confidence. To do this they must deal truthfully with the child. That, however, does not always require an immediate or complete answer. There may be conditions in the training of a child when answers to questions ought to be delayed or given by degrees. But there should be no evasions, no deception. If parents

possess this full confidence and give sex and purity instruction tactfully, they may feel assured that only good will come to the child.

The First Purpose.—The first instruction given to a child will lead up to the story of where little children come from. Usually this will be given by the mother. In these first talks she should endeavor to accomplish several purposes in the child's life. She should first lead her child to understand that parents are the natural teachers of these things and their children should feel free to come to them and not go elsewhere for such knowledge. She must also lead the child to see that this information is not to be talked about to other children or to the neighbors. When this is wisely done a child is not likely to seek additional knowledge from other sources.

The Second Purpose.—It seems to be natural for a child to select someone as a confidant in these matters. If parents are the first to give this information, and it is wisely done, the child will be confidential with them. Children need to be safeguarded from evil impulses within and bad influences without. If free to report to parents what they see and hear a chance is thus given to correct false impressions made by unfortunate associations.

The Third Purpose.—If children are allowed to get this information from depraved sources, their minds

will dwell upon matters of sex, often exerting morbid curiosity, sensual visions, lascivious longings, and sexual sinning. So long as a child's mind is kept pure his outer life can be kept chaste. When a child gets this information from a good father and mother, and is led not to talk of it with others, nor to listen to talk, the chances are that its mind will not unduly dwell upon the subject.

After He is Ten, the Boy Naturally Goes to His Father.—While usually it is the mother who is expected to give the story of life to the inquiring child, this is not necessarily so. Either father or mother or both may give such information. Children are practically neuter as to gender until they are ten years old. But from this time on the boy will look upon life from the masculine point of view and his father becomes his natural teacher. But if the father is careless or dead, the mother should see that her boy gets the information and advice which his developing boyhood demands. She can give much of this and also secure for him books adapted to his age. She can ask the family physician to give him a talk, or his teacher, or pastor, if they be informed.

After She is Ten, the Girl Naturally Goes to Her Mother.—The girl, at the age of ten, begins to look upon life from the feminine point of view and her mother becomes her natural teacher. But if the

mother be careless or dead, the father should see that his daughter gets such information and advice as her developing girlhood and womanhood demand. He can give her some advice that should come from a father's point of view, and secure such books as will be of value to her. He often can secure the services of a lady doctor or some wise mother in the community. The mother should not neglect to be free with her son, and the father with his daughter. It is a fine thing for a boy to get information and advice from the viewpoint of his mother and for the daughter to receive information and counsel from the viewpoint of her father.

Schools Must Leave Earliest Instruction to the Home.—There is a growing conviction that sex hygiene should be taught in all of our schools. Many colleges and universities and some high schools have introduced it in a limited way. This instruction will be first introduced into the high schools, then later into the seventh and eighth grades. Definite sex instruction will perhaps never be given to students under ten or twelve years of age. The schools must leave the first and most important part of this delicate work to the parents. The teaching of the moral side of sex in the public schools at best only can supplement the work of the home. For sex instruction to be most effective, both the moral and the

scientific aspects of the subject should be presented. The home, if ideal, will be the place for ethical instruction and the school will best be fitted for presenting the scientific.

Some Parents Will Never Do Their Duty.—The present great moral awakening will doubtless lead a majority of parents to assume the duty of instructing their children in these delicate truths. One-fourth of the parents will never do this. Their children will receive no instruction in the home and will not be encouraged to go to church or Sunday school. Since no knowledge is so necessary to a child's well-being, and since these children do not get this information at home and do not go to church, they must receive it in the schools.

What the Sunday Schools Could Do.—This instruction might be given in a very effective way in segregated Sunday-school classes. Every Sunday-school teacher, including the pastor, should be thoroughly informed and qualified to give this instruction, and welcome parents and young people who seek advice and counsel. The work of the church ought to supplement the work in the home.

CHAPTER VII

WHAT KNOWLEDGE SHOULD BE GIVEN, AND WHEN?

Determined by Age, Sex, Curiosity, etc.—The question forming the heading of this chapter refers to personal purity and sex knowledge. What, and how much, information ought to be given to a child at any one time should be determined by its age, sex, intelligence, curiosity and eagerness.

When the Child Seeks Information.—Every child ought to be told the truth about its advent into the world. This should not be forced on the child, however, in advance of its mental development. But when a child begins to show a natural interest by voluntarily asking questions, it is prepared to receive the information, if given in a proper way.

Better too Soon Than too Late, or Never.—Some children become interested at the age of four or even younger, others not until they are six or seven. If a child does not inquire of its parents about its origin by the time it is seven or eight, it would be well for them to ascertain whether he has not received this information from unsavory sources. If they find it has, they then face an unfortunate situation. It would

be better for them to have told the story of life a year too soon than a day too late. But further delay will increase only the difficulty and danger. The child's mind has been polluted; morbid curiosity aroused. He has a perverted vision of sex from being largely misinformed. It is harder to unteach untruths than it is to teach the truth. The effects of wrong teaching can be overcome only by right teaching. This will require more time, care and patience now than before.

The Best Way.—The most natural and satisfactory way of telling the story of life to a child is by approaching it gradually. First tell how God or nature brings every sprig of grass, plant, vegetable and tree into the world. Here you may go into every interesting detail the child can comprehend. This will save the giving of details when you come to the higher animals and man. The child's mind comprehends a great deal more than most parents think. If the details are clearly brought out as to the plants and lower forms of animal life, the child's fancy will fill out to his own satisfaction the details in regard to the higher animals and man. In early adolescence, the facts may be given in detail. At the close of the first story, promise the child that in a few weeks or months, when he can understand things better,

you will tell him how the little oysters and fish are brought into the world.

How Often, a Story.—The amount of time allowed to intervene between the first and second story must be determined by the age, intelligence and curiosity of the child. The second story should be introduced by reviewing the first one. There are several advantages in this. The child's mind is refreshed with the truths of the first story. If his has been tainted by vile stories, there is no better way to correct this than by telling him in a perfectly natural way how God brings all the little plants into this world. There is nothing in this to suggest impure thoughts. He carries the similarities of reproduction in the plant world over into the animal kingdom. The review also serves the purpose of a fine introduction to the second story. When it is completed, assure the child that in a short time you will tell him about the insects and birds. This method should be continued until the last story has been told.

The Best Time.—If these stories are told in the spring and summer, the parents will be able to show their children real examples of mating, embryology, pregnancy, germination and birth. Every part of nature's plan of perpetuating plant and animal life in this way can be made interesting and instructive to children. There is no place in which a child can

live where it is not possible for parents or guardians to find a few flowers and to plant a few varieties of garden seeds, even if it be in a can of dirt. In this way the stories of how little plants come into the world may not only be told but the many interesting processes of germination and growth can be witnessed by the child. Thus these processes and truths become natural, real and sacred to the child.

The Difference Between a Boy and a Girl.—When children are quite small they become interested in knowing why one is a boy and another is a girl—what makes the difference between them. To the prudish, and nearly all parents are more or less prudish, this question presents an embarrassing and difficult problem. The usual answer given by mothers, “Girls wear dresses and boys wear trousers,” never quite satisfies nor has the most wholesome influence upon the mind of the child. After hearing my views on this subject a young woman wrote me the following note: “I can never quite forgive my mother for having given me the answer, ‘Girls wear dresses and boys wear trousers,’ to my question, ‘What makes the difference between a boy and a girl?’ When I was a schoolgirl fourteen years old, one day on the playground the question of certain social, intellectual and temperamental differences between boys and girls came up for discussion. With an air of triumph I

affirmed that I knew the difference between boys and girls and that my mother had told me the difference. Then I was urged by those older than myself to tell them the difference. I gave them mother's explanation. To them it was a big joke. More than one boy taunted me with smutty remarks. My answer was embarrassing to many of the girls, which made it embarrassing to me. I soon learned from some of the girls that the real difference was a physiological one. Then my mistake embarrassed me more than at first. As the months went by some girl or boy would occasionally refer in a suggestive or sarcastic way to the incident. Six years have passed by and I have never quite recovered from the effects of that innocent mistake. When I meet with one of those boys or girls, now matured young people, I am sorely reminded of that schoolgirl blunder."

How to Solve the Problem.—I would suggest that where there are small boys and girls in the home, under six or seven years of age, if their minds have not been polluted by vile stories, they should be permitted by the mother, under her watchful care, to bathe together. Under this condition some one of them will notice a difference in their bodies and naturally make inquiry about it. This will give the mother an opportunity to explain to them the difference and why there should be this difference between

them. Or, when the mother is dressing or bathing the baby, the older children may be about. She should not try to keep the children from seeing the nude form of the baby nor show any signs of embarrassment, but gracefully allow them the utmost freedom to view and admire every part of its body. This will likely lead one of the older children to inquire about the sexual organs of the baby, or why it should be called a boy or a girl. The mother can now call their attention to the organs that are alike in form and function in boys and girls. Then direct their minds to the fact that the sexual organs are the only ones which differ in any marked way between boys and girls, and that it is this difference which makes one a boy and the other a girl. It also should be explained that the organs of sex in a boy cause him to grow up to be a man, and later to marry and become a father, while the organs of sex in a girl cause her to grow up to be a woman, and later to marry and become a mother. They should be told that these organs are very delicate and tender and should never be played with, and that one should never have bad thoughts about them. Give them the true names of these organs and impress upon their minds that these organs are pure, important and sacred, and that good boys and girls, as they grow older, never expose them to each other or talk to each

other about them. Tell them that their father and mother are their natural teachers in all of these things and so when they want to know more about these organs or when there is something wrong with them, they should feel free to come to you for advice and information. In this way you will retain your child's confidence and save it from years of morbid curiosity and sex injury.

Object Lessons of Mating.—In the spring and summer, children often witness the mating of the fly. This is so common that even the vicious do not give it any special attention. Impure thoughts are rarely suggested by it. Thoughtful men and women are never embarrassed in witnessing it. The housefly furnishes an excellent object lesson which can be used by parents in a fuller explanation of sexual mating. Parents can pass easily from the mating of flies to the mating of birds, and of the domestic fowls. The best methods of doing this will be explained more fully in another chapter.

Witnessing Other Object Lessons.—It is far wiser for the father to invite his eight- to ten-year-old son to take a stroll with him with a view to their witnessing the mating and birth of the domestic animals than for the boy later to form the habit of sneakily seeking such sights. The first is natural and perfectly justifiable, the last unnatural and hazardous.

The former gives the father a chance to explain reproduction and birth and to advise the son of what is modest, discreet and manly in viewing and speaking of such scenes. For a boy to sneak to such sights is positively degrading. When possible or convenient there is no sane reason why a mother should not avail herself of the same opportunity to give her daughter the same natural information and advice.

Advantages of the New Way.—When the parents have told the stories of life in a frank, chaste and scientific way, their children ten and twelve years old will look upon sex in a perfectly natural way. They also can be approached by their parents, and will feel free to come to them for information and advice.

This natural and companionable relation between parents and children is certainly an improvement on the old method, which caused morbid curiosity in them, precocious passion, perverted sex vision, with bad habits, loss of confidence in and fear to approach parents for advice and information.

Makes Future Talks Easy for the Mother.—As time passes, the mother who has given her daughter the stories of life will find it easy and pleasant to give her daughter information and advice concerning puberty, the secret vice, the choice of girl chums, her association with boys, the deeper significance of

sex, her association with young men, the habits of many of them, venereal diseases, the choice of a companion and the miracle of motherhood.

Makes Future Talks Easy for the Father.—In like manner as the years go by, the father will find it easy for him to give his son information and advice concerning the secret vice, the choice of boy chums, his social relations with small girls, puberty, the function of his sexual organs, experiences common to young men, the danger of quack doctors and their pamphlets, prostitution, venereal diseases, his social relations with young women, the choice of a companion and the sacredness of fatherhood.

CHAPTER VIII

HOW SHOULD THIS KNOWLEDGE BE GIVEN?

Qualifications Needed.—The notion that nature will show parents and teachers how to teach sex truths to children and young people is about as silly as the old idea that “if God calls you to preach, He will tell you what to say.” We all have heard samples of that kind of preaching, but were never made wiser or better by it. There are few adults who are prepared to tell the story of life to a child and fewer still who are able to give additional instruction as the child grows older. Three indispensable qualifications are needed by teachers, parents, and lecturers to make their advice and instruction wholesome and efficient.

A Moral Qualification.—They should be morally qualified and also regard the organs of sex and their functions as pure and sacred. If accustomed to thinking of them in a light, lascivious way and talking about them in the language of the street, it would be a dangerous experiment to attempt to tell their children about their birth or warn them against sexual vices.

One smutty story, told by a father and overheard by his son, may destroy the good influence of all the

talks on personal purity which he can give to him in a lifetime. The same is true of a mother's influence on her daughter and a teacher's influence with a pupil.

A Mental Qualification.—Parents and teachers should be mentally qualified. Half of the names used by mature people when referring to the organs of sex, their functions and abuse, in their true meaning do not even remotely refer to these organs, their use or abuse. Many of the words used can not be found in the dictionary. They do not belong to the English or any other language. This shows the mental fitness that perhaps a majority of matured people have for this important work. They picked up these words in childhood from the ignorant class whose minds were filled with debasing thoughts of sex. Their use in the presence of a boy familiar with them on the playground suggests impure thoughts to him. Those who would teach truths to the young or old, to the individual, to classes or to the masses should be able to command chaste, plain and scientific terms. Indeed, it is difficult to say which needs correct sex instruction most, the young or the old.

Recently a cultured lawyer invited the author over to his office for a friendly chat. He reproduced in gesture and language, as best he could, a talk he had given his twelve-year-old boy, warning him of the dangers of the secret vice. It was evident that he

loved his boy and was deeply interested in his welfare. The words he used were the same he had learned when a schoolboy and as his boy evidently had heard on the playground. It is a question as to whether he did his boy any good. A good talk was spoiled by the unfortunate use of language.

Skill Needed.—They should possess skill, which requires time, reading, thought and experience to develop. The effect, good or bad, produced on an individual or an audience will be determined in no small measure by the methods of approaching the subject and in dealing with it. One's motives may be unselfish and sincere, but if he goes at the subject bluntly, awkwardly, severely, suggestively, he will accomplish little or no good.

In a western town of twenty thousand, where the moral conditions in the high school were deplorable, the superintendent decided that he would give a talk on personal purity. He called into the chapel several hundred boys and young men. This was a new experience to him and he approached the subject abruptly. The boys, accustomed to treating every reference to sex as a joke, anticipating what was coming, began to nudge and wink at each other. The attitude assumed by them embarrassed the teacher and caused him to lose self-control. He soon had to resort to the use of questionable terms to make him-

self understood. He utterly failed to accomplish what he desired and what the boys needed. The experiment came near costing him his position. Eighteen lectures from the author, two weeks later, won the town back to the superintendent. The citizens saw that what the superintendent desired to do was just what the boys needed and the town needed. He lacked skill.

A Course of Lectures Needed.—A few editors, doctors, teachers, ministers and authors have been rather severe on parents for not teaching their children these truths. No doubt some censure is due. But they should remember that only a few years ago a very limited number of parents had ever heard an address from a wise teacher, a minister or had read a book that would give them any idea of how to give this instruction. This condition exists largely still. The leaders above referred to owe it to every community to provide a course of practical lectures for the masses annually, and to see that every home has a chance to secure suitable books on personal purity.

Some General Advice.—In giving this instruction there are general principles which should be observed. The language and thought must be adapted to the age, sex and intelligence of the individual or the audience, in order to get the best results.

In the home it is more natural for the father to impart this knowledge to his son and the mother to her daughter. These should be strictly private, confidential, friendly talks—just two in these confidences, papa and son, or mama and daughter. No other member of the family need know about it.

In community work, a talk should be given to boys from ten to fourteen years old. The number to an audience ought to be small. This is a difficult age to handle. Only an expert can do it. Series of lectures should be given to men. Since manhood has dawned by the time a boy is fifteen and he then is exposed to every danger which threatens a matured man, there is no reason why boys of that age should not hear the lectures to men, unless the series includes one of advice to married men. A lecture also should be given to girls from ten to fourteen, and a series of lectures to matured women, including girls from fifteen up. There are some truths pertaining to our social relations that can be presented safely to mixed audiences. But, if a community is to receive safe, practical, definite, scientific and ethical instruction, it must in the main be given to segregated audiences.

Such instruction should be presented in a dignified, manly, sober and reverent manner, and in the way that any other vital truth would be presented.

CHAPTER IX

A TALK ABOUT BABY PLANTS

Mama Compliments the Child.—Son (or daughter, or the child's given name), mama (or papa) is glad to know that you are now old and smart enough to become interested in knowing where you were before you were born and how you got into this world. Papa and I have been expecting you to become interested in this subject and we have talked together over what you ought to know and the best way of telling you. We are especially pleased because you came first to us with your questions. Papa and mama love you as no one else does, and we are more interested in you than any one else can be. We are your natural teachers in such delicate, private and sacred things as you have asked about. God has planned for children to come to their parents when they want to know how He sends the little ones into the home.

Babies Know Nothing at Birth.—When you came to us you were tiny and helpless. You could not crawl, stand alone or walk. When you were born you did not know anything. When you learned how to



TELLING THE STORY OF LIFE;
THE PRESENT DAY IDEA OF SEX INSTRUCTION.

"O, thou child of many prayers,
Life hath quicksands, life hath snares."

crawl, papa and mama thought you were very smart. Yet you did not know enough to keep from crawling into the fire, a pool of water, or over a cliff, to keep from swallowing pins, eating glass or poison. At first we had to do all of your thinking for you. But even then your mind was growing and every day you were learning something new. All you know you learned since you were born. This world is full of things to be learned, yet in a whole lifetime one can not learn all that is possible to be known. Still, there are a great many things we should learn as we grow from childhood to manhood and womanhood.

Children Learn Something Each Day.—You know some things today that you did not know last year, and some things that you know now you could not have understood a year ago, for the reason that you were not old enough. In this world of mysteries, there are many things that you would like to know, but your mind is not ready for them. What a pleasure it is to know that as you grow older, you will be able to study and understand many of them. You would like to know all there is in the fourth reader. There is nothing in that book which could do you a bit of harm, but there are some things in it that you can not understand. This is because the book was not written for children of your age, but for those several years older. You know you must first learn

what is in the First Reader. When you have learned to read and understand that, you will be ready for the Second Reader, which prepares you for the Third, and that for the Fourth.

Things a Child Can Not Know.—Just so, you would like to know how God brings little children into the home. It is His beautiful and wonderful plan. If you could understand it, that would not harm you. But there are some mysteries about how children come into the world which you are not old enough to understand.

Stories That Mama Will Tell You.—At this time, mama will tell you a beautiful story that you can understand and enjoy. It is how God brings all of the little baby sprigs of grass, plants, vegetables and trees into the world. Then, in a few months, she will tell you how God brings baby oysters and fish into the world, and every few months she will tell you a new story, until you have been told how the baby insects, frogs, birds and animals come into the world, and finally, her last story—how little babies come into the home. When you are eight years old you will be ready for this story.

Right One Time and Wrong Another.—You are old enough to know that there are many things that it is right and necessary to do six days out of the week, but it would be wrong for us to do on Sunday. Then

you know that there are a few things we do, which, though proper and right under certain conditions and at certain times, it would be very wrong to do under other conditions. For example: Every few days you take an all-over bath. It is right and proper for you to do this and for mama to help you. All people who desire to have clean and healthy bodies take frequent baths. But you have noticed that of late, when you take your baths, the neighbors are not present. Large boys and girls, men and women, do not bathe together. This is because our bodies are sacred and should not be seen by everyone when naked. That is why we wear clothing.

The Sacredness of Childbirth.—We do not speak the names of God and Jesus in a light and frivolous way, because these names are sacred. Of all of the delicate, pure and sacred experiences of life, the purest, most delicate and sacred is how little children are brought into the home. This is so sacred and delicate a subject that good people seldom speak of it, and never in a light or frivolous way. That is why you never have heard your papa and mama talk about it; yet it is not wrong for husbands and wives, fathers and mothers to speak to each other of this experience. There is no harm in grown unmarried people speaking of the matter when there is some good reason for doing so. But it is not wise or best

for little children to talk to each other about how babies come into the world. When they become interested about that they should go to their parents, just as you have come to me. We want you always to feel free to come to us with questions about things of that kind. When you are older, you will better understand why mama gives you this advice.

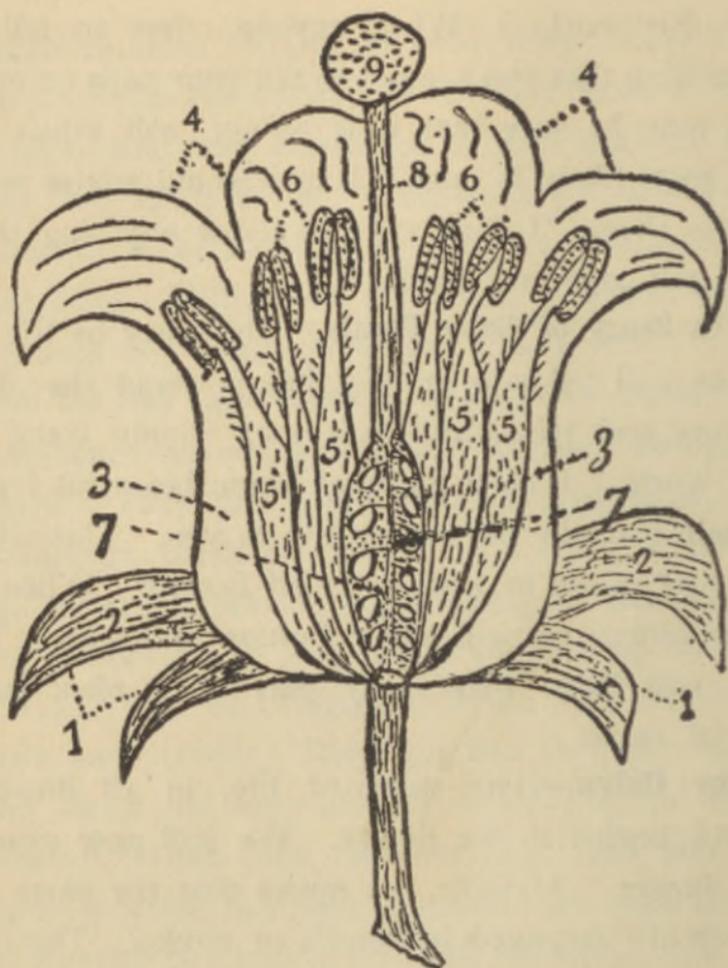
Some Do Not Look Upon it as Sacred.—Some men and women, boys and girls, have not been trained to be good. They get angry, quarrel and fight, use bad language, break the Sabbath and do other wrong things. Some appear to enjoy doing wrong and in leading others to do so. These people do not look upon God's plan of bringing children into the world as pure and sacred. They use bad language when talking about the story of life and trying to tell it to others. When little children hear such children and grown people talk about these things, their minds are filled with bad words and ugly thoughts. In this way many small boys and girls are started wrong and are sure to find it hard to get rid of impure thoughts, words and habits in later life.

Mama's Advice.—It may not be long before some schoolmate, or someone older than yourself, will say to you, "I know something that you don't. You would like to know it too. I will tell you, if you don't tell your papa or mama. It is how you get

into this world." When anyone offers to tell you something that you are not to tell your papa or mama, you may be sure that it is wrong, will injure you, and most likely is false. Mama would advise you to say to them, "I don't care to know anything that I can't tell papa and mama."

The Story of Baby Plants.—The story of life that mama will tell you at this time is about the plants, flowers and trees, and how their young come into this world. I have gathered some beautiful flowers to help to make the story plain to you. This will be our first lesson in what is called Botany. When you grow older you will study Botany in school. Then you will learn that every part of a plant has a special name.

The Calyx.—The story of life, in all flowering plants, begins in the flower. We will now examine this flower. At sight, we notice that the parts of a flower are arranged in whorls or circles. The outer circle of the flower is called the (1) calyx. You will also notice that in some of these flowers the calyx is highly colored, in others it looks like small green leaves. But in some flowers the calyx is entirely absent, while in others it is composed of four or more parts. These separate parts are called (2) sepals, which in other flowers have grown together in a circle and appear to be only one. In such flowers



we count the sepals by the number of notches or curves on the top edge of the calyx.

The Corolla.—The second whorl is called the (3) corolla, which is usually the most highly colored part of the flower. If either of the whorls of the flower is absent it is the calyx. The separate parts of the corolla are called (4) petals. Sometimes the petals

are separated to the base of the flower. In other flowers they are more or less united.

Stamens, or Papa Parts.—While the calyx and the corolla form the most attractive and beautiful parts of the flower, they are by no means so important as the parts we next will study. Let us look carefully at these central organs. They are called the essential organs. Were it not for these, no new grasses, plants, vegetables or trees would come into the world, and in that event it would be robbed of much of its beauty and wealth. In this flower the next circle consists of a number of small, slender organs. They are called (5) stamens. On top of these are delicate bodies, poised so that the merest breeze will shake them. They are filled with a very fine, powdery substance called pollen. These bodies producing the pollen are called (6) anthers. You can rub the pollen off with your fingers and it varies in color in different flowers.

You can not remember all these names now, so I will give you another name that you can remember and it means the same thing as the word stamen. I guess it was the second word that fell from your baby lips which mama understood. It was the word papa. These are the male organs of the flower or the papa parts of it and the father nature of the flower.

Pistil, or Mama Part.—The central organ in this flower is called the pistil, which is formed of three parts. At the base of the pistil is the (7) pod, more correctly called the ovary. In the ovary little seeds are formed. On top of the pod or ovary is usually to be found a slender stem called the (8) style. On top of this is a delicate spongy enlargement called the (9) stigma. The stigma, style and ovary form the pistil. In some plants the flower has a number of pistils.

But we will not try to remember all of these names now. Mama will give you another name that you can remember. It was the first word that ever fell from your baby lips, the word mama. Well, the pistil, composed of the stigma, style and ovary, is the mama part of the flower and has the mother nature of the flower.

Papa and Mama Natures Unite.—When the pollen is ripe, the anther cells of the papa parts of the flower burst open and the tiny, light, powdery pollen falls out and is carried by gravity, wind or insects to the stigma of the mother part of the flower. The little pores of the stigma open, admitting the grains of pollen, which the little currents of water in the style carry to the seed in the ovary. When the pollen, possessing the father nature, unites with the tiny germs in the ovary, possessing the mother na-

ture, the little germs or seed are said to be fertilized. That means that both the papa and mama natures have united and that there is life in the seed. When this occurs the seed is very tiny. If the two natures had not united, the little germs in the mother part of the flower could never have developed into seed. But now the seeds grow and ripen in the pod. While this is doing, food is being stored up in the seed for the little baby plants to live on for the first few days after they come into the world. In such seed, there are the tiny beginnings of future plants.

Sprouting of Seed.—When the seeds are ripe, the pod bursts open and seeds fall upon the ground, or men gather and plant them in the soil. In the spring-time, the sunshine and rain cause the life in the seeds to become active and soon they sprout and the little stems appear above the ground. They then are nothing but little baby sprigs of grass, little baby plants or little baby trees.

“Be Fruitful and Multiply.”—When God created the first grasses, plants and trees, he commanded them to “be fruitful and multiply.” By this command He meant that they should bring little baby plants into the world so as to keep it beautiful and to furnish all of the animals and man with plenty of food. In this story you have learned how all

the grown-up plants and trees obey this divine command.

Mother-Flowers and Father-Flowers.—In the flowers we have studied, we have found both the male and female organs, or as we have called them, the father and mother natures. But this is not true of all the plants and trees. In some of them, flowers are found having only the stamens, or father organs. These would be called father-flowers. They could not produce seed or fruit. On other plants and trees of the same kind can be found flowers having only pistils. These are mother-flowers. Father-flowers and mother-flowers may be seen growing on the same limb of a plant or tree, as in the Indian corn and the mulberry tree. Among such trees as the poplar, willow and sometimes the persimmon tree, one tree will bear only father-flowers and another tree will bear only mother-flowers.

Indian Corn.—In the Indian corn, the ear, including the cob, grains of corn, silks and shuck, form the mother part of the cornstalk. The tassel is the father part and contains the father nature, and it forms millions of grains of pollen. On passing through a patch of corn, you have noticed the pollen falling on every object. There are often as many as one thousand grains of corn on one ear. Each grain sends out from one to three little silks beyond the shuck

to catch little grains of pollen. Should one little corn germ on the cob fail to receive a grain of pollen it would never develop. If there were no grains of corn formed, there would be no corn to plant and in a few years no corn in the world. Here we see that every little baby stalk of corn must have a father and a mother.

What Gravity, Wind and Insects Do.—There are three ways by which nature carries the pollen to the mother part of the flower—wind, gravity and insects. In the corn we found that the ears are below the tassel. Gravity and wind are the agencies that nature used in bringing the two natures of corn together. Where the father organs are short and way down in the bloom, such flowers form a sweet juice at the base of the bloom. This attracts the bees and other insects. As they squeeze their way into the neck of the flower and then back out, they rub off grains of pollen onto their legs, backs and wings. They carry this pollen to the next flower of the same kind and on entering the neck of that flower they rub off some of the pollen onto the stigma of the mother part of the flower. In this way the seeds are fertilized. God arranged for these flowers to form the sweet juice so as to attract insects that in this way their seed might be fertilized.

The Two Great Laws.—In this story of the plants in a general way you have learned God's plan of bringing into being all of the little grasses, weeds, plants, vegetables and trees. You also have learned two great laws. The first law is that every plant and tree which comes from seed must have a father and mother. We further have learned that the father and mother natures must unite with each other before a baby plant can come into the world. This is the second law. When we come to study God's plan in bringing baby oysters, fish, insects, birds, animals and human babies into the world, we will find that He uses the same laws.

These Laws are Pure and Sacred.—When we look upon a bed of beautiful flowers, pin one on a dress, gather a bouquet to place in a vase in a room, or to be used in forming a wreath of flowers to be placed on the coffin containing the lifeless body of a friend, in all of their beauty, fragrance and freshness, these two laws are at work in an effort to bring another generation of plants into the world. God is the author of the male and female organs of the plants, and for this reason the union of their two natures is sacred. Plants were the first living beings that God made, and man the last living being whom He made. Plants were at the bottom of God's creative work and man at the top. If the laws enabling

plants to bring their young into the world are the same that enable human fathers and mothers to bring their babies into the world, and are pure in the plants, they certainly should be considered pure and sacred in the human family. The latter, indeed, being so much higher in the scale of life than plants, we ought to regard these laws as much more sacred to ourselves than to them. Thus you can see how very sinful it is to speak lightly of how babies come into the world.

In mama's next talk she will tell you a story of how the little oysters and fish are brought into existence.

CHAPTER X

A TALK ABOUT BABY OYSTERS AND FISH

Oyster and Fish Life.—In this talk we will find out many interesting things about God's plan of bringing little oysters and fish into the world. However, before we take up this new story, we must refresh our minds with some things learned in our first story. We can then appreciate the resemblances and differences between the coming into the world of little plants, oysters and fish.

A Review of the Plants.—In studying the story of life among the plants, we found in most of the flowers male organs and female organs; that the male organs produced a fertilizing powdery substance called pollen and the female organs produced seed; that every baby plant must have a father and mother, and two natures unite to produce it. We also learned that some plants have flowers bearing only father parts, while other plants or trees of the same kind would have flowers having only mother parts, and that God uses the wind, gravity and insects in bringing the two natures together.

The Oyster.—Among the lower forms of animal life as in the case of the oyster, the male and female

natures are in the same animal. Oysters are very soft, shapeless animals living in large, strong, heavy shells. Their soft bodies are attached to the inner walls of the shells by strong, gristly muscles. They live in great masses and their shells are cemented to each other. From this arrangement you see that they are not able to move about or mix and mingle with each other.

How Baby Oysters Come Into the World.—The mother parts of the oyster form little eggs which are fertilized by a liquid substance formed by organs containing the father nature. The fertilized eggs, when expelled from the shell, float off and become attached to some oyster shell or rock. Later they hatch and the baby oysters form about their bodies hard shells that are made larger as the oysters grow. In this way the little oysters come into the world.

Oysters and Plants Compared.—In oysters and plants we find that their young must have a father and mother, and that father and mother natures must unite. The ovaries of the plant produce seed; in the oyster they produce eggs. The male organs of the plant produce a powdery substance; the male organs of the fish produce a fertilizing liquid substance. The seeds of plants are fertilized while in the ovary; the eggs of oysters are fertilized after they leave the ovary. The seeds of plants are planted

in the soil and the baby plants grow up from the ground; the eggs of oysters are laid and hatch in the water.

Animals With a Single Sex Nature.—When God made the fish, insects, lizards, snakes, birds and higher animals, He gave to one a papa or male nature, with suitable sexual organs; to another of the same kind a mama or female nature, with suitable female or sexual organs. The sexual organs of all of the female animals produce eggs and the sexual organs of the male produce a fertilizing fluid called semen.

Why Fish Spoon.—A number of fish in a group are called a "school." In the spring season of the year "schools" of some varieties of fish gather in deep water for the purpose of swimming against and over and around each other. Other varieties will swim at this season to the shallow riffles; with tails and fins they make hollow places in the sand and in these hollow places they swim over, under, around and against each other so fast that they remind one of popcorn popping in a popper. They are spooning, Fish spoon to excite their sexual natures. This helps the female to form her eggs and the male to form the fertilizing fluid.

How Baby Fish Come Into the World.—In the early spring thousands of tiny eggs are formed in the ovaries of the mother fish. When these eggs are

ready to be laid great "schools" of mother fish of some varieties leave the deep water of a stream, river or sea for some shallow place where it suits them to lay their eggs. The mother fish lay their eggs in a thin substance, like the white of an egg, which spreads out in a very thin film, holding the little eggs, one in a place, and very close together. The father fish swims along, sometimes several feet or yards behind the mother fish, and drops from their bodies a fluid, called milt, containing many thousand sperm cells that unite with the eggs of the mother fish. In this way the father nature unites with the mother nature to produce every little fish that swims in ponds, streams, rivers, lakes or seas.

Certain varieties of fish, however, go to the deep water to lay and fertilize their eggs. A few varieties seem to pair off, a male and a female; the female with her fins and tail whips out a kind of nest in the sand and lays her eggs in it and the male fertilizes them. The mother fish then leaves and the father fish lingers around for a day or two to ward off other fish that might disturb the eggs.

Why Fish Lay so Many Eggs.—Female fish form thousands of eggs in their bodies every year and codfish have been known to lay as many as six to eight million eggs a year. Were you to spend ten hours a day for a long lifetime counting just as fast

as you could, you could not count one-fourth as many eggs as the female codfish lays in one season. You wonder why they lay so many. I will tell you. Not one egg in twenty ever hatches and not one little fish in twenty ever lives long enough to grow the length of your finger. They have little or no protection, and many enemies. There are hogs, turtles, crocodiles and alligators; the ducks, geese and other water fowls, and most of the fish feed upon fish eggs and small fish. That the streams, rivers and seas may be kept with an abundance of fish, God has wisely planned for the mother fish to lay vast numbers of eggs.

Why Fish Do Not Love Their Young.—Nearly all kinds of fish leave their eggs as soon as they are laid and fertilized and never see or know their young. We noticed that there are a few varieties of game fish where the male lingers a day or so to protect the eggs. But as soon as the eggs begin to hatch, he leaves. In this way all baby fish grow up orphans. They never know or enjoy the presence of their parents. Should some parent fish chance to meet their young, they likely would eat them. The parent fish do not labor to support and protect their young and they do not have to suffer to bring their young into the world. For these reasons they have no love for their young. Should they meet them they would

have no means of recognizing them or of enjoying their presence.

Love's Dawning.—We found in the plants that the seeds are fertilized while still in the ovary; that in the fish the eggs are fertilized outside the body. In nearly all animals above the fish, the eggs or ova are fertilized while in the mother's body. There is no love between male and female fish. They do not pair off and live in families. Among all the spiders, lizards, serpents, many of the insects, crawfish, frogs and toads, there is a tendency, at certain seasons, for the male to choose a female mate with a view to a home and family. But among all the animals we have named, many of the parents part or leave each other as soon as the eggs are fertilized. All the others do so as soon as the eggs are hatched. The love of parents for each other and for their young lasts but a few days. Perhaps it would be more correct to say that these parents have no love for their young and their interest ceases when the eggs hatch. Before the young are hatched, some of these animals show an intense interest in their eggs and make some provision for the young when they are hatched. But the young all grow up without a parent's aid or care.

CHAPTER XI

A TALK ABOUT INSECTS AND BIRDS

A Review of Other Stories.—Among plants and fish we find no love nor personal feeling between the male and female. Among the insects and reptiles we find that the males choose their mates, when led by instinct to bring their young into the world. From the fish to the birds we find the beginning of the simplest form of interest and love among animals. This is limited to the interest the parents take in the protection and care of the eggs and the food provided for the young before they are hatched. The male crawfish picks up the fertilized eggs with his feelers, that are arranged in a double row underneath his tail, and by means of these feelers, he carries the eggs close to his body until they are ready to hatch. The frogs and toads show great interest and tenderness for their eggs. Many interesting books have been written about all of these animals, which, when you are older, you will no doubt take pleasure in studying.

The Bee and the Ant.—The bee and the ant differ from all the insects and animals we have studied and in some respects they differ from each other. They

do not pair off and mate, as do other insects, but live in colonies, or societies. They do not seem to have any special interest in their offspring, or even in a mate, but only in the community of bees or ants. The perfect organizations they form and the homes they build rival work done by intelligence and skill of man. Very interesting books about the bee and ant have been written by persons who spent years in studying them, some of which are in simple language, intended for children. They are as interesting as fairy stories. Mama will buy one for you the first chance she has.

The Birds.—We will now consider God's plan among the birds. In studying their family life, we find a higher form of instinct, with more love and care for each other and their young, than among the animals already studied.

We often feel disgusted at the ugly, slimy toads, lizards and snakes living in swamps and pools. But not so with the birds. Most of them are interesting and beautiful, and some are fine musicians. In the springtime the male bird chooses from among the female birds one that suits his fancy and they are mated or as we would say, married.

Nest Building.—When they decide to raise a family, they build a nest or home for their young. The partridge and lark build their nests on the ground;

the swallows, in chimneys; the pigeons, in barns; the woodcocks and woodpeckers, in hollow limbs; the wild ducks and geese, in the high grass and weeds along the edges of lakes and ponds; but nearly all birds in bushes and trees. The cuckoo, however, lays her eggs in the nest of other birds, to get rid of trouble and toil in hatching, feeding and rearing her young. We naturally feel contempt for the cuckoo.

How Little Birds are Brought Into the World.—In every female bird there are organs called ovaries, where at certain seasons little eggs are formed. While small and soft they are fertilized by the male bird. As the eggs continue to grow in the mother bird's body a hard, thin shell is formed on the outside. The eggs of the different varieties of birds vary in size and color. Usually bird eggs are very pretty. When fully formed in the mother bird's body, and the nest is ready, they are laid in the nest, usually one a day. For several days these eggs must have some extra heat, or they will not hatch. Among most birds, the mother bird sits on her eggs so that the warmth of her body may cause the fertilized germ in the egg to take on active life and form the little bird. In that way the eggs are hatched and the little birdies come into the world.

The Husband and Father Bird.—While the mother bird sits on her eggs, the father bird gathers fresh worms and berries for the mother to eat. When not bringing her water or food, he usually is found perched on a near-by limb, cheering his wife by singing for and talking to her. If her little legs become tired, he will take her place, while she flies off for exercise, rest, fresh water and food. The male bird is never untrue to his wife and she is never untrue to her husband. In this respect they are good examples for all married people.

The Training of Their Young Birdies.—When the little birdies are hatched, from sunrise to sunset, the parents are busy catching insects and finding worms and feeding them. As their children grow larger and older, in some mysterious way, they teach them the danger of boys with stones and men with guns, and of cats and snakes. When they are about grown they are taught to fly. Usually the little birds obey their parents perfectly. They do not run away from home, get out on the street, or get into mischief. Sometimes you find a small bird that can not fly on the ground and the parent birds are crying and show great distress about it. The little bird left its nest, not because it was naughty and disobedient to its parents; it was blown from the nest by a storm, or the sight of an approaching cat or snake caused

it to leave home for safety. In this way, little birds set children fine examples.

After the little birds leave their nests, they live with their parents in flocks, and sometimes neighbors join them and they live together until the following spring, when they again will mate and rear families. In this way all of the beautiful feathery songsters are brought into the world. Without the birds, this world would be devoid of much beauty and music.

CHAPTER XII

A TALK ABOUT ANIMAL AND HUMAN BABIES

A Comparison.—We at this time shall talk about God's plan of increase among the higher animals and man, and find that the first two great laws, found down among the plants, vegetables, flowers and trees, are still the principal laws which control the coming of the higher animals and man into the world. The laws to which I refer are: Every little plant, animal and human being comes into this world from a seed or egg and must have a father and mother, and the father and mother natures must unite. These laws never change. We also found that the male or sexual organs, called anthers in the plants and testes in the animals, produce a fertilizing substance called pollen in the one and semen in the other, and that the female organs of sex, the ovaries, produce little seeds in plants and eggs in animals. Further, we have seen that every new plant comes from the union of the pollen from the father organs with the seeds of the mother organs. So, too, we have found that every baby oyster, fish, insect, lizard, frog and bird comes from the union of semen from the father organs of the male animals

with the egg of the mother organs of the female. This last fact is just as true of all animals and human babies.

How the Two Natures are Brought Together.—We saw that the father parts of the plant united with the seeds of the mother part of the plant while in the ovary; and that God uses three methods of bringing these two natures together, the wind, gravity and many kinds of insects, and we should have added some kinds of birds, such as the hummingbird. In the oyster the little father vessels form a liquid substance, milky in color, containing hundreds of little cells, called sperm cells. The mother organs or ovaries form many eggs. When these are ripe and burst through the membrane of the ovary, the father organs eject their fertilizing fluid, which unites with the eggs as they leave the shell of the oyster. In the oyster the father and mother natures unite in the water, not while the eggs are in the ovaries of the mother, as in the plants.

The Fish.—We found fish also to be single-sexed animals; that is, they are either male or female. The mother fish forms hundreds, thousands or millions of eggs in her ovaries. When ripe, these eggs are laid in an albuminous substance like the white of a hen's egg. The seminal sacs in the father fish form a liquid, milky in color, containing many thou-

sand little sperm cells. The father fish follows along behind the mother fish and drops this liquid upon the eggs. When one of these little sperm cells from the father unites with an egg, the egg is fertilized. A few days later the eggs hatch and the little fish are perfectly at home in the water. No little egg can produce a baby fish unless a sperm cell from the father unites with it. If there were no father fish, the mother fish might still lay millions of eggs, but none of them would ever hatch. Now you can understand why it is that every baby fish must have a father and mother. You also can understand why the sperm cell of the father must unite with the egg of the mother. In all of these respects the frogs and toads very much resemble the fish.

Nature is Cautious.—Life, from the lowest to the highest, is an interesting study. Nature recognizes that the higher forms are more valuable than the lower. In the lower orders of plants, such as the dandelion and thistle, more seeds are produced than among corn, wheat and oats. They are not very valuable and nature can afford to lose many of their seed and have plenty left. Fish lay thousands or millions of eggs, but nature does not teach the male fish to be very cautious in fertilizing them. Nature acts as if she could lose nine out of ten of the fish eggs and still have plenty left. The mother toads and

frogs lay hundreds of eggs, but not one-tenth as many as the fish. In the frogs we find nature more cautious. The father frog follows the mother frog quite closely while she is laying her eggs, and shows a great deal more care in trying to fertilize them.

Birds.—The birds represent a much higher form of life. They are far more precious than plants, oysters, fish and toads. Bird eggs are far more valuable than fish and toad eggs. There are not very many of them. Nature must introduce some new methods of protecting them, therefore, or she soon will have no birds.

In the spring, nature teaches the birds to pair off or mate. Each male bird chooses, according to his fancy, a female bird to become his wife, his companion and the mother of his children. When this is done they find a suitable place for a home. For two or three days they are busy building a nest or home for the eggs. When it is completed the mother bird lays three, five or six eggs in the nest. They are covered with a hard, thin shell. After they are laid, nature does not leave them alone, but teaches the mother bird to stay with them, sit upon and so give the warmth of her body to them, that they may be protected and hatched. When the little birds come, they are not left to grow up as orphans, like the young of the lower animals. The parents stay with

them, protecting, feeding and teaching them until they are able to look out for themselves.

Nature's Plan of Fertilizing.—We now must go back and learn nature's plan of fertilizing the eggs of the bird. In the bodies of all mothers are tiny ovaries or egg nests. Each mother fish, frog and bird has two of these ovaries. From each of them there is a long tube that leads to an outer opening of the mother's body. When the eggs are fully formed they are sent through these ducts into the water, cell or nest. Just as nature has taught the birds to build homes for the eggs, to sit upon them until they hatch and to protect, feed and teach their young, so it must provide a way by which the male bird can fertilize the eggs, while yet soft, in the mother bird's body. Nature teaches the male bird how to bring his body in contact with the body of the female so that the fertilizing substance will be forced through the ducts to the eggs in the mother's body. This process or act is called coition or copulation. Copulation among flies is so common that we hardly notice it, and it is a daily occurrence in the poultry yard.

Now you can understand why every baby bird must have a father and mother and why their two natures must come together. Every little bird was once a part of its father and mother.

The Embryo.—The beginning life in a seed is called an embryo until the seed sprouts and then it is a baby plant. The beginning life in the egg of an insect, fish or bird is an embryo until the egg is hatched and then it is a baby insect, fish or bird. The embryo of a seed forms a very small part of a seed or egg. The bulk of a seed or egg consists of food stuff that has been stored up for the embryo to live on until the seed sprouts or the egg hatches. Twenty-four hours after a hen begins sitting on her eggs the little embryos in the eggs are not as large as the end of a lead pencil. The remainder of an egg is stored up food for the embryo.

Higher Animals and Man.—We now come to study the highest order of animal life and man. Here life will be found more precious and valuable than in any form so far studied, and nature more careful to protect it before and after it comes into the world.

Mammals.—The word mammal is given to all higher animals and man because their young are fed on milk formed by the mammary glands or breasts of the mothers. The young are so precious that a special food thus must be made for them. Cats, dogs, hogs, cattle, horses, many kinds of wild animals and the human family feed their young in this way. The oysters, fish, toads, insects and birds either



FRIENDSHIP.

do not feed their young at all or they have some other method.

Sprouting and Hatching.—The little embryo in a seed begins to form and grow after the seed is placed in a damp and warm place. When the embryo is old enough to leave the seed it is called a baby plant. We call this act sprouting or germinating. Some kinds of seed sprout sooner than others. All seed will sprout sooner when the soil is damp and warm than when the soil is dry and cold. It requires from one to several days for the different kinds of seed to sprout.

The embryo in the egg of the fish, insect or bird begins to form after the egg is laid and it receives the warmth which nature requires for that kind of egg. When the embryo is old enough to leave the egg it becomes a baby fish, insect or bird. We call this process hatching. The time required for this varies in different animals one day to three weeks. But in the higher animals and man the young are born, not hatched.

A Nest in the Mother's Body.—Among the birds the embryo will require food for only a few days to three weeks before it is old enough to leave the shell and take care of itself. Plenty of food can be stored up in an egg to last the embryo of a bird that long. But now we come to the higher forms of ani-

mals and man, where their embryos must have food for from one month to more than a year before they are old enough to come into the world as babies. So, as nature could not store up enough food in an egg for one of these embryos, she had to provide some other way to feed them.

A Most Wonderful Arrangement.—Nature has built in the bodies of all of the females a cozy nest or home for the embryo, called the womb. Connected with it are the two ovaries that form little eggs; connected with the door of the womb is the tube we already have mentioned, which leads to an outer opening of the mother's body. At certain times one or more eggs are formed by the ovaries and sent over to the womb. In the female hog from three to twelve eggs are formed at one time; in the ewe, or female sheep, one and two eggs are formed at one time; in the cow, mare and woman usually there is but one egg formed at the time. The number of eggs formed at one time determines the number of young that will be born at one time, if the eggs are fertilized by the male. If the female animal has found no mate the eggs will not be fertilized and she can not become a mother. This is why pure women do not become mothers until they are married.

When an egg is formed by one of the ovaries and is sent over to the womb, if it is met by a sperm cell

from the male it is fertilized. The little embryo then starts to grow and is attached to the walls of the womb by a delicate membrane called the placenta. Gradually there forms a little cord containing blood vessels that is connected at one end with the placenta and at the other with the body of the embryo at a point called the navel. Your navel shows where you were once connected with mama's body. As long as the embryo remains in the mother's body it will require air, water and food. These are furnished by the mother and sent into the body of the little embryo through the cord that connects the two together.

Birth.—When the embryo has been in this mother-nest as long as nature planned for it to remain there, the little door of this nest will open and the strong muscles will contract and force the young life out into the outer world. This is what we call birth, and it is always accompanied with suffering on the part of the mother. In the human mother the suffering is much greater than among the mother animals and usually lasts for several hours. This is why the human mother loves her children so much more and so much longer than do the mothers among the lower animals.

How Another Mother Told the Story of Life to Her Boy.—Mama will now tell you how another

mother told her little boy the way he came into the world. This mama said: When my little boy was six years old, attending the public school, thrown daily with all classes of boys, I knew that he was constantly in danger of being told of his birth by ignorant and wicked boys in such way as would do him much harm. Daily I was praying to God asking him to help me to see the best opportunity and way of telling my boy the story. One day it came. I saw him playing with the pet cat in a rather rough manner and said, "Son, don't handle the old cat so roughly; handle her gently and tenderly." His reply was, "Mama, why should I not play with her as I have always done?" "Son, mama can't make the reason plain to you now, but you obey me and in about ten days, I will tell you a very beautiful and wonderful story that will make it all plain to you." Then he inquired, "Mama, why not tell me that story now?" I said, "Son, the story is to be true and it will take about ten days more for all parts of it to be finished." As those days glided by, with pride I observed the unusual tenderness, attention and kindness that he showed in playing with the cat.

One morning he came running into my room excited, elated and overflowing with joy, and invited me out to see what he had found. I anticipated his discovery, but wanted him to have all the pleasure and

honor of it. So I offered my hand and agreed to go with him, if he would lead the way. Quickly he seized my hand and proudly he led me. When we stepped from the back porch, turning, he pointed under the floor to his discovery. I turned around and beheld four as pretty kittens, playing about the mother and basking in the sunlight, as one ever sees. He bragged about finding them, called my attention to their color, beauty, claiming two of them as his own.

We then sat down on a rustic seat, side by side where we could see the kittens, and continued to talk about them. At length I said, "Son, do you remember the little talk we had several days ago when you were handling the old mother cat rather roughly?" "Yes, mama, and you promised to tell me a beautiful story, that would make it all plain to me. Say, mama, can't you tell that story now?" "Yes, son, all parts of it are now finished. I will tell you one of the prettiest, sweetest stories a mother ever told her boy. When I asked you to be kind to the old cat, those four little kittens were in her body. That was why she appeared larger than she does now. Then the kittens were much smaller and tenderer than they now are. If you had been rough with the old cat, you might have injured them so that they would have been born crippled, deformed or dead. When they

were born, a few days ago, their eyes were so tender that the full light of the sun would have put out their sight, so they were born with their eyelids closed and glued together. The old mother cat knew how tender their eyes would be, so she went away back under the dark floor and gave them birth. As they grew older and their eyes got stronger, she brought them a little nearer and then a little nearer to the opening, until they are now able to look up into the face of the sun."

By this time I say that my boy was anxious to ask a question, which I was eager for him to put. I believed he was going to ask me what God wanted him to ask, and that my mother heart longed for him to ask. I paused and looked into his upturned face. As his deep, true eyes met mine, very naturally and seriously he said, "Mama, was I once in your body?" "Yes, son, you first began to live in mama's body, in a little nest or home just under my heart. You started as a little egg. For two hundred and eighty long days, nine long months, you were growing in my body.

"Mama knew you were there and loved and prayed for you long before she ever saw you, and had to be very careful not to meet with an accident lest you might be born deformed or dead. She had to be cautious, too, about the food she ate, the

air she breathed, the water she drank, the exercise she took and all she thought and did, because you were connected with her body by a little cord filled with blood vessels, through which she supplied you with the materials necessary to the growth of your body, mind and soul. In this way you were constantly being influenced by mama, who was anxious that you should have a healthy, perfect body, and sound mind, so that you might grow up to be a worthy and useful man. If mama had been angry, untruthful or dishonest during the months you were a part of her, you might have been born with an ugly disposition, tendency to steal or to be untruthful, so she was very careful about her thoughts, language and what she did during the months that you were a part of her body.

“Mama knew about the day that you would leave your little home and come into the world. For hours she suffered great pain. Our faithful doctor was present and did all he could to lessen mama’s suffering. Papa stood at mama’s side, held her hand in his, often stooped over and kissed her lips, cheeks and brow. As soon as you were born, the air rushed into your lungs and you cried.

“Mama heard your baby cry and it thrilled her with a joy known only to a mother when she realizes for the first time that her baby has been born alive.

But, son, when you were born and for many weeks and months you were tender and helpless. If mama had died and there was no one present to care for you, you soon would have died too. God might have searched heaven over and he could not have found an angel who would have loved you as much or cared for you so well as mama could. She fed you at her breast, held you in her lap, fondled you in her arms and sung lullabies to you. When you were only a few weeks old some nights you had the colic, and as you were racked with pain, mama would walk the floor with you, rub your little body and sing to you."

"By this time," said the mother, "my boy had climbed upon the rustic seat, thrown his arms about my neck, was kissing my cheek, while tears rolled down his cheeks." Then he said, "Mama, I am glad you told me that story. It is the prettiest one you ever told me, and has made me love you better than I ever did. Why, mama, I never knew that for a long time I was a part of yourself; that you loved and prayed for me long before you ever saw me; that you were so careful to have me well-born; that you had to suffer so when I was born; and that you loved and cared for me so when I was tiny and sick. I can love you better now and I will try never to disobey or tell you a falsehood."

“My son, this is the story of your birth. And your papa loved and prayed for you, too, and he has toiled to make money, so that he can educate and furnish you a pleasant home. These are some of the reasons why papa and mama love you now, and take so much interest in your future. Were you to go wrong, I am sure our old days would be spent in grief, but if your thoughts, words and habits are kept pure and manly, every time we see or think of you we will be thrilled with joy. Will you not now promise yourself, God, and mama to make a manly effort to keep pure? If you do papa and mama will be repaid many times for all their sacrifice for you.”

CHAPTER XIII

PROPER RELATIONS OF THE SEXES

DANGERS OF IGNORANCE

Social Blending of Sexes.—All normal human beings possess a social nature. No one can attain his highest efficiency in life if the development of nature is neglected. The social nature receives its normal development when from childhood the sexes are properly associated. This is due to the fact that the social nature is closely related to sex. Then, brothers and sisters should play and associate with each other. When only boys, or only girls, are in a family, they are at a social disadvantage. Boys and girls of a community, with the consent of their parents and the supervision of a matured and congenial friend, should occasionally meet and have their games and plays together. Nature also indicates that they should be educated together in the public schools and colleges. As young people, on appropriate occasions, they should meet as friends in a social way. Not isolation, but sane education of the sexes in regard to their social relations and moral obligations, will safeguard their virtue in single and married life. If, perchance, in the exercise of social

friendship, two, with mutual and reciprocal affinities, should discover that they are complementary halves of what God and nature have planned to be one social unit, friendship will become courtship and deepen into love, which will lead to a happy marriage and make them one for life.

It is not the purpose of the author to interfere with nature's social order, but to make clear what is not natural. Nor is it his purpose to keep young people from associating with each other, but to make their association safe and wholesome. It is not his wish to suppress love in the hearts of lovers, but to aid them in the safe and intelligent exercise of this kingliest and queenliest of emotions. Nor is it his purpose to rob young people of momentary pleasures, but to teach them how to live in their social relations so that they may enjoy lifelong pleasures.

In this article, the author has endeavored to express each proposition and conclusion in the most non-technical, concise and chaste language consistent with clearness. Doubtless his views will be a surprising revelation to many readers. He will not be surprised if a few "boy-struck girls" and "girl-struck boys" are disposed, for personal reasons, to take issue with his views, or if some Pharisaical and Puritanic prudes should become hysterical in their pious indignation. After many years of vital touch with the social prob-

lems of young men and women, who have by correspondence and personal interviews confided their temptations and defeats to the author, he feels justified in presenting his views on this problem for the sincere and thoughtful consideration of teachers, reformers, ministers, parents and young men and young women of all lands.

During a series of lectures on social and reform topics at an eastern Chautauqua, the author used the word "spooning" to illustrate a very common custom among those engaged to marry as well as the unengaged. A cultured lady, whose likeness he afterward discovered in a group picture of a masquerade ball, expressed great surprise at hearing a Chautauqua lecturer use so unclassical a word as "spooning."

Then he went on a literary expedition among colleges and universities in search of a more classical term. In the East he found people using the word "mussing," in the North "fussing," and in the Central States, "catting." Not being able to tell which of these is the most classical he decided to be practical in his style, and use the word "spooning."

Importance of Sex Knowledge.—Anglo-Saxon prudery and mock modesty until very recent years made sex, in its relations to social questions, a tabooed subject. But now it is receiving the attention of the foremost reformers, teachers and ministers. Parents,

recognizing the importance of the matter, are teaching their children, and the masses are coming to recognize the imperative need of a frank discussion of the subject. The modern purity movement has produced a large variety of pamphlets and books on the various phases of sex life. But no one has dealt with the problem treated in this chapter.

Difficult Social Problem Illustrated.—The author's attention was called, some time ago, to the practice of "spooning" when he was invited to address a mother's meeting. One feature of the program was a recitation by one of the members. A few words of apology were offered by her for not having prepared something better. She then recited a silly little poem, which gave a little girl's description of what she saw, while peeping through the keyhole of the parlor door, during the visit of her big sister's beau. In gesture, impersonation and language it was a most perfect rendition of a case of modern spooning. The effect of the recitation on those mothers was an interesting study. A few clearly disapproved, some approved and fully one-half treated it as a joke. These one hundred Christian mothers were intellectual and refined. The great masses of humanity have low ideals. This is shown by our suggestive post cards, newspapers, books, shows and the extent spooning is indulged in by the masses. It is almost universally

conceded to be an essential part of entertainment among young people. This is not to be explained on the ground of viciousness, but it is due to their not being informed as to the function of spooning in relation to sex. Very few people have taken the pains to study the real nature of spooning, its uses and abuses.

Ignorance Among Unmarried.—Sincerity and honesty are essential to knowledge and wisdom. Prejudice possesses the strange power of transforming truth into error; it is its nature to oppose the shedding of light on error. It is the offspring of ignorance, never dying until its mother is killed. Truth only has the power to destroy ignorance. The author invites a sincere reading of this treatise on a hitherto neglected subject. In charity we remember that many good people have made mistakes, violated the most sacred laws of life, while some fell into sin because of ignorance and bad customs. Older people should know that young people need kindness, not abuse; information, not misinformation.

Improper Relations of Unmarried.—Spoonings is the popular name used by modern society for the indiscreet, suggestive and sentimental relations too often engaged in by young people. "There is a time for all things." Spooning has its rightful place in the

economy of nature among fish, birds, animals and man.

Results of Ignorance in Sex Instruction.—In a recent publication, a state health board asserts that if all men and women understood and obeyed the laws of sex, there would not be the need of one doctor in ten. Prince A. Morrow, a sage among physicians, states that at least half of the physical ailments of young men come from a violation of the laws of sex. To those who have not studied the relation of health to sex, this would seem an exaggeration.

Mental Effect of Sex Ignorance.—In his investigations of the asylums of one nation, Dr. Pique claims that eighty-two per cent. of insanity among females and seventy-eight per cent. among males involved the sexual mechanism, functioning or both, and that early sex instruction would have wholly prevented many cases and would have postponed the mental breakdown in many other cases until later in life.

Moral Reasons for Sex Instruction.—More people are kept from accepting Christ, and more meet with defeats while trying to live the Christian life, because of sex problems, than all other problems combined.

Effects of Improper Sex Teaching.—The wrong person pours the story of life in half truths and obscene language into the willing ears of the child. The time

is badly chosen. This beautiful and sacred knowledge is given as an indecent secret and great mystery. The boy compares the truth, viciously lodged in his mind, with the "stork" explanation offered by his parents, and believing it was false, he loses confidence in them. From this time on he thinks the origin of life was sinful and references to the subject vulgar.

Results of Wrong Sex Instruction.—As he grows older, he continues to get information of this nature from the ignorant and vicious elements of society. The chances are that he will be led into the secret vice before he is twelve. By that time he hears men and boys frequently boasting of their social sins with the opposite sex. He gets the idea that this is a manly achievement. Under such training he does not, he can not feel himself a girl's protector; he does not, he can not appreciate the value of a girl's virtue; he does not, he can not comprehend the seriousness of a girl's fall and the disgrace brought upon her home. The moral ideas that come to a boy from such training are a conglomeration of misinformation and ignorance that results in depravity. Libertinism is its natural and logical sequence.

Parents Responsible for Improper Relations.—In their early teens nearly all children are teased about sweethearts, and children from different families are encouraged to caress and kiss each other. This is a

crime against childhood; a perversion of their social natures. This is the psychological age in which to train girls to enforce the rule "hands off" and to teach boys to be courteous and gallant—that they are to protect and defend girls. If boys and girls are encouraged in the use of familiarities at this age, the chances are they will have no moral convictions about this custom when they are older. They would rarely make these mistakes were it not for foolish older people.

Recreations Contribute to Immorality.—The young people of today get their ideas from post cards, cheap shows, serial love stories and sensational novels. One-third of the pictures exhibited at the cheap shows and plays at operas and theaters consists of every possible mode of spooning. The billboards fairly blaze with pictures of enamored couples. In nearly every assortment of post cards offered for sale by merchants can be found a large variety containing pictures of young men and women engaged in most suggestive positions. Nine times out of ten the sensual artist make the young man to appear innocent and passive and the young woman is made the aggressor. Suggestive sentences on the cards are usually from the lips of the young woman. Many of these pictures are secured by employing an attractive girl from the abodes of vice to pose with one of her male

patrons. Such post cards are insults to decent womanhood. All good women should resent this.

These cards teach that lovemaking, including personal liberties, in the parlors, during drives and visits to the park, is a universal custom. They also teach that young women solicit these attentions and are more eager for them than are young men. Young women who will receive such post cards from men encourage this belief. A supply of suggestive cards can be found in many parlors. Boys and girls study these cards while together. If this be true, is it not a suggestion to those who view them to engage in similar relations? Is it surprising that young people fall? Where is the responsibility? Can teachers, ministers and parents remain silent and indifferent, while children and youths receive their information and ideas of social relations from impure pictures, books, shows and theaters, the ignorant and vicious elements of society and not be held accountable?

The Mating Season.—What is the nature of spooning? Has it a function in the realm of nature? If so, what is its function? Naturalists tell us that during the mating season of birds and animals, in their communications with each other, they use a changed tone of voice. This changed tone of voice is used as a sex call. They are reminding each other

that the mating season is on and that they must engage in perpetuating their species.

The Mating of Fish.—The female fish lays her eggs in shallow water. The male, swimming several feet or yards behind the female expels from his body the many sperm cells which are to be used in fertilizing them. It will be observed that there is no sexual contact between the male and female fish at the time the eggs are fertilized. Several days before this event these fish might have been seen on the riffles, or in deep water, swimming alongside of, against and over each other. Many mistake the action of the fish at this period for mating. They are not mating; they are lovemaking. Sexual excitement is necessary to the development of the eggs in the ovaries of the female, and especially for the generation of thousands of sperm cells by the male. From this we see that the function of these demonstrations among fish is sexual excitement.

The Mating of Animals.—At the approach of the mating season the wild and domestic birds and animals indulge in many expressions of caressing and playing with each other. This is spooning. With them it is not a violation of law. They never indulge in these practices except during the mating season, or for any other purpose than for sexual excitement, which prepares for mating.

Dangers in Married Life.—The sex impulse is perfectly normal. It is at the basis of our entire social fabric. It is not to be suppressed, but perfectly controlled. The love of lovers has its origin in sex. The selection of a companion is a sex choice. Marriage on any other basis is a farce.

Perpetuating the species is the supreme purpose of the choice of mates among animals and marriage among human beings. In relation to this purpose spooning has a natural and necessary function, that of sexual excitement. Any social relation in the single or married life that leads to sexual excitement is spooning. Normal animals and human beings are susceptible to its influence. Any state of sexual excitement aroused by improper or intemperate social relations, in the single or married, is unnatural and may lead to immoral thoughts, acts or marital prodigality.

Manhood and Womanhood Forfeited.—From these illustrations of the nature and function of spooning, we are driven to the irresistible conclusion that spooning has no place in the legitimate social pleasures of the unmarried. If young people never engaged in spooning, the forfeiture of the priceless gem of manhood's honor and womanhood's virtue would be extremely rare.

Dangers of Personal Familiarities.—Why do boys and men seek to hold the hand of a girl, pinch her arm, play with her hair, place their arms about her person, kiss her, recline and sit in her lap, or have her recline and sit in theirs? Why do some girls permit and encourage these relations? They are ignorant of the laws of sex and the dangers growing out of the excitement of the sexual impulse. Not one in fifty understands that spooning is purely a sex call. Not one in fifty understands that the thrill of pleasure accompanying spooning is an expression of sexual excitement.

Letter from College Student.—That many pure young people are wholly ignorant on this subject and of its dangers will be seen readily from the following letter received from a conscientious, manly student:

Dear Prof. Shannon—Since hearing your course of lectures at the university, I have been intensely interested, and worried, too, concerning the matter of “spooning.” I will greatly appreciate your kindness if you will explain some things and answer some questions.

I am engaged to a young lady, as pure as God ever made. Our engagement is rather a long one, two or three years. I see her only two or three times a year and a week or so at a time. I love her

with a pure love and vice versa. I am a manly man and have no habits of vice. When we are together I often place my arms around her and kiss her. This is done as innocently as I would kiss my sister. However, I will admit that there is a thrill of delightful pleasure accompanying these relations with my sweetheart that is not experienced when I caress my sister.

Now for my questions. I would like for you to explain again the distinction between sexuality and sensuality. What is the relation of love to sex? Why does kissing one's sweetheart thrill him with so much more pleasure than kissing his sister? Do you really think that the limited amount of "spooning" indulged in by us would lead to physical, mental or moral injury? Is "spooning" a sin in the sight of God? How about dancing? In what way does spooning injure a young man? In what way does it injure a young woman?

I am seeking light that I may be able to intelligently judge between what is right and what is wrong, in this matter. If I had ever questioned the moral right of lovers to spoon, I would never have engaged in it. I would die before I would injure her.

Please answer these questions right away and let me thank you now for your kindness and trouble.

Respectfully,

Author's Reply.—My dear friend—Your interesting letter received. I will endeavor to reply in the same sincere, frank and manly spirit in which your letter appears to have been written.

Sexuality and Sensuality.—Sexuality is a normal condition of the sex nature; sensuality is its abnormal condition. Sexuality is God-given, God-honored and God-blessed, man and woman's pride and glory, not their shame and dishonor. Sensuality is the perversion of sexuality, man and woman's shame and humiliation, the primal and chief cause of human degeneracy. It is partly inherited, but more largely acquired by voluntary sexual excitement, oft repeated, greatly intensified and long persisted in. Impure thinking, the secret vice and spooning are the chief causes of sexual excitement. Out of sexuality spring the indescribable physical, mental and social charms of ideal manhood and womanhood. Sensuality prevents the proper development of these charms. It should be the aim of all intelligent training, in the home, school and church, and the personal ambition of everyone to develop and maintain a normal sexuality.

Source of Christian Love.—Man is made to love and be loved. The manifestations, or expressions, of love are called forth by a variety of agencies. There is Christian love. It is a form of love belonging to the Christian life. At the time of conversion and as

one develops in the Christian life, he has an unselfish love for both sexes, all ages, all races, rich and poor that does not belong to the unconverted life. This love grows out of a changed moral relation to man and God.

Source of Parental Love.—Parental love grows out of sacrifice. Parent fish will eat their own young. No love exists between them. This is due to the absence of sacrifice. The human mother will die for her child. Her love is measured by her sacrifice. The truest father does not love his child as much as the true mother. His sacrifice is not equal to hers, and for this reason, he can not love as does she. As a rule, the toiling poor love their children more than the idle, luxurious rich. They sacrifice more.

Source of Filial Love.—Filial love, the love of children for their parents and for each other, grows out of their intimate home associations and training, the recognition that they are one, blood of their blood, life of their life, being of their being.

Source of True Sex Love.—Among people, desexed in childhood, filial and Christian love would be possible; parental love and the love of lovers would not. That peculiar expression of love, which brings the opposite sex of mutual affinities together in blissful courtship and happy marriage, harmonizes their differences and blends their personalities until the two

complemental halves are made one, is the child of the sex life. A man, made a eunuch in childhood, has no interest in children, no concern for a home and no admiration or love for a woman. A woman, desexed in childhood, would have no interest in children, no concern for being at the head of a home and no love for the opposite sex. Dress a eunuch devoid of the charms of normal manhood, in broadcloth, with diamond ring and much cravated; bring him into the presence of five hundred marriageable young women and he would not stir the voiceless depths of pure affections in any of them. Instinctively they would recognize the absence of manhood's charms. If a woman, desexed in childhood, were dressed in a Paris gown, bedecked with rare and costly jewels and brought into the presence of five hundred marriageable young men, her presence would not awaken a response from the manly affections in a single young man. Instinctively they would notice her lack of womanhood. Thus we see that the love between lovers, the engaged and the married, is inseparable from their normal sex natures.

Legitimate Methods of Expressing True Love.—The love of lovers will express itself. Its expression should be governed by a true knowledge of human nature and moral conviction. There are many natural and innocent channels through which love can ex-

press itself, such as the look of the eye, the flush of the face, the tones of the voice, words and phrases, gifts, acts of gallantry and courtesy. Love is inventive. It never woos and wins twice in the same manner. A whole month of courtship may be accomplished in the gift of a rose. Love possesses a language peculiarly its own. Its power of communication is not confined to vocal expression or physical mediums. If true lovers are separated by months of time and a continent of space, ever and anon, love annihilates time and space in its swift and mysterious movements, bringing lovers blissfully and consciously together.

Evils from Ignorance Regarding Love.—It is not surprising that young people, ignorant of the conditions of sex excitement, should resort to kissing, embracing, caressing and fondling under the guise of love. The kiss of a sister does not produce the thrill of pleasure which kissing a sweetheart does, because the love that leads to kissing a sister has no relation to the sex nature. The thrill of pleasure experienced while spooning with a sweetheart is a sex thrill.

Should the Unmarried Spoon?—In the human family spooning belongs only to the married and if indulged in by them beyond reasonable limits, it leads to sensuality, physical, mental and moral injury. If practiced even to a very limited extent among the

single, it is fraught with gravest temptations. True love will find expression. Intelligent love, guided by moral convictions, will find only the channels of expression which are safe. If young people would meet each other at the marriage altar with un-kissed lips, there would be few blighted lives and wrecked homes. While a goodbye kiss might be indulged in occasionally near the close of an engagement, by pure-minded young people, without any apparent harm, it is not essential to their happiness or the expression of love.

Causes of Sexual Excitement.—The round dance, waltz and tango are to be condemned on the same ground as spooning. The best authorities on sex are agreed that the public dance, as executed today, has a tendency to complicate the sex problem of young people. Spooning creates greater sexual excitement, and the moral hazard is far greater than dancing. Many are together in a lighted room or hall while dancing, but spooning usually takes place when a young man and woman are alone, in a carriage, in a park at night, or in a parlor, with the lights turned low, blinds down and the doors closed. Twenty fall by spooning to one through dancing. Spooning is more common and more dangerous.

Ignorance and Sin.—Sin is committed when a recognized law is broken. And if it is ignorantly violated,

a wrong is committed. In the first case, one incurs guilt; in the other, not. Spooning among the single is a violation of the laws of personal purity. When engaged in by parties who do not know the results, it is wrong; when persisted in by those who know it to be wrong, it becomes a sin. In either event they may reap a very sad harvest.

Effects of Sexual Excitement on Man.—In a man, if spooning is persisted in, it leads to sexual excitement. This causes a surplus of energy to be secreted. The body can retain and use only a normal quantity of this energy; while in spooning a man may form many times the normal. This surplus will be dissipated through involuntary losses, the secret vice or prostitution. If spooning is continued for a few months or years he will suffer from varicosed veins and varicocele; later he may become temporarily or permanently impotent or sterile.

Effects of Sexual Excitement on Woman.—Personal familiarities with men lead to ovarian troubles in girls which sometimes require an operation. Frequent excitement leads to leucorrhoea, or whites, corresponding to sexual weakness in the male. The eyes that once glowed with lustre will become pale and sunken. The cheeks once plump, ruddy and rosy with health, thin and faded. Nervous prostration,

invalidism, consumption or one or more of many other troubles may follow.

With the kindest interest in you and yours, believe me,
Sincerely your friend, T. W. S.

Example of Mental Sexual Excitement.—In one of the northern universities, a young man called on the writer for an interview. He knew that he was in a critical condition. He wanted information and help. He was found to be impotent and possibly temporarily sterile. He had been quite free from the secret sin and visiting the immoral woman. It was explained to him that his trouble was in his mind, that he had indulged frequently, for several years, in some custom that had resulted in high states of sexual excitement. He was then asked to explain what he considered to be the cause. His reply was, "Professor, I guess I know, but I never dreamed that it could become this serious. For nearly three years, two or three times a week, three or four hours at a time, I have been visiting a lady friend. We have engaged much in kissing, embracing, reclining and sitting in each other's laps. We have not been personally immoral, though I have been ungentlemanly enough to request sexual favors a number of times, but she sternly refused. I guess this is the cause of all my trouble." He was assured that his conclusions were correct, and that no habit is more injurious to

the sexual system, physical health, mental strength and moral character than the one of which he was guilty.

Effect of Improper Thinking Explained.—Young men often ask why they suffer certain aches and pains after they have spent several hours with their best girl. Invariably a few questions bring forth a confession of extravagant lovemaking. Then it is explained to them that the sexual excitement caused by spooning sends a surplus of blood to the genital system and this congested condition leads to an inflammation that causes the pain. These aches and pains are the first symptoms heralding the approach of varicose veins and varicocele. What an outrage that young women should entertain their men friends in such a way as to produce these results!

Another Example.—A university student, delirious with grief and crushed in spirit over a disappointment in a love affair, made an attempt to commit suicide. When he came to himself, he told of a very romantic courtship he had carried on with a young lady the previous year; of the many delightful physical ecstasies he had experienced while holding her in his arms and when her lips met his, of the correspondence that followed during the vacation, of the heart-crushing experience he was passing through due to a note he had received from her, informing him

that she had discovered during vacation that she did not love him, and demanded that their engagement be broken.

She had mistaken a sex thrill for love. When apart from him during vacation, she discovered her mistake. If she had been in love with him, she would have been as conscious of that love when they were separated by weeks and miles as while with him. The young man was doubtlessly in love, but he was unwise in expressing that love by spooning.

How One May Know When "In Love."—In personal interviews and correspondence the author is frequently asked, "How can I tell when I am in love?" This is a serious and difficult question to answer. Friendship and courtship make it possible for young people to become thoroughly acquainted, and intelligently decide whether they love each other, and if it would be wise for them to marry. Young people who fondle each other are not able to discriminate between a heart beat of love and a sex thrill of pleasure. It would require the mental acuteness of more than a Philadelphia lawyer to distinguish between these rivals in modern courtship. Sensual desire is love's enemy. The two can not long thrive together. If sensual desire dominates, love will be destroyed and two lives stranded, for they never can command sufficient love to blend them into harmony,

even by the sacred vows of marriage. Personal familiarities are a blight to courtship, cause unwise marriages and often end in divorce. If spooning could be eliminated from society, very few girls would ever fall, more men would retain their virtue, fewer mistakes be made in the choice of a companion and the divorce mill would cease to grind.

Natural Sentiments of Boys and Girls.—It is natural for a girl to shrink from the touch of a boy's arms about her person and to resent every attempt of a boy to kiss her. It is just as natural for the well-trained boy to be chivalrous toward girls. This sense of modesty and discretion on the part of a girl and the feeling of tenderness and protection on the part of the boy can be easily overcome by a social atmosphere that approves of hugging and kissing. Many erring girls can trace their first step toward ruin to a kiss in childhood. Many men can trace their conquest of women to their boyish exploits in kissing small girls.

When home training and teaching become wise and natural, boys and girls will come to maturity with un-kissed lips, friendship naturally will deepen into intelligent pure love, and courtship terminate in happy marriage.

Some Girls Take the Initiative.—Young men are not always responsible for spooning. Some young

women take the initiative. Girls who are addicted to the dance are accustomed to free personal contact with men. These girls are many times inclined to bestow favors. They sometimes invite familiarities. Girls who keep a quantity of vicious post cards in their parlors and who invite their men friends to look at them do not object to spooning. Girls who are fond of wearing very low-necked dresses certainly ought to be informed that this is the most extreme and dangerous form of invitation. The partially concealed charms of women are universal temptations to men. A woman has no more moral right to dress in such manner as will excite in men wrong desire, than a man has to tempt a woman to do wrong. A reform in low-necked dresses is a moral necessity.

Mosaic Law, Christ's Interpretation.—The Jews understood the Mosaic Law, "Thou shalt not commit adultery," to apply to the overt act only. Christ, who knew the will of the Father and the laws of life, interpreted the Mosaic Law to mean character as well as conduct, when he said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already, in his heart." This statement is not true simply because Christ said it. It is a scientific fact that lustful mental states injure the body, the nervous system, the mind and moral natures through the generation and dissipation of the sex life as much and

oftentimes more than would the overt act of adultery. Christ here speaks of mental adultery. The man commits it in his own heart. So far as he is concerned, he is injured just as much as if he had committed the act with a woman. Mental adultery robs man of as much vital energy as does the overt act.

Causes and Effects of Mental Adultery.—Modern society offers no opportunity more conducive to mental adultery than is found in the custom of spooning. Christ's statement being true, in view of the prevalence of promiscuous lovemaking, it is certain that the victims of this form of adultery exceed those of the overt act. The reader is not to infer from this that all who indulge in hugging and kissing are charged with the sin of mental adultery. Pure and innocent young people might use this custom, as a means of expressing their love for each other, for a short time, with only limited injury; but, if persisted in, it must lead to mental adultery, for the same reason that tippling leads to drunkenness. No human hand ever misappropriated property until the mental thief had stolen it again and again. Finally the mental thief becomes the master and forces the hands to take the stolen property. The overt act of adultery is never committed until mental adultery has been committed time and again. Spooning is the cause that leads to mental adultery and finally to the overt

act. Girls do not voluntarily surrender their virtue because of a difference in wages of eight and ten dollars a week. Money is at the bottom of the white slave traffic and all commercialized vice; but it can be no more than a contributory cause of a girl's voluntary fall. A half-witted girl, half trained by a half-witted mother, would sell her virtue; a normal girl would not. A system of ethics that teaches girls to permit men to kiss and hug them until their passions are aroused beyond self-control is responsible for the fall of girls and men as well. The conclusion is irrefutable. Here, and not elsewhere, do we find the one cause for the downfall of young people. Only cringing, inexcusable moral cowardice and criminal mock modesty will longer keep teachers, ministers and parents from placing these facts in the hands of the youth.

Physical Dangers of Over-Familiarity.—Spooning is injurious, because of the strain upon the nervous system and the dissipation of vital energy, but this is not the only danger. There are many diseases that may be communicated in this manner. The most serious of these are the venereal diseases. It is now a well-established fact that these diseases may be communicated to innocent parties by kissing, biting, scratching, use of spoons, knives, forks, cups, pipes and towels. It is for this reason that many states

have passed laws prohibiting the use of the public cup and towel. When a young man, infected with venereal disease, enters the office of a careful physician, he is asked to wash his hands in antiseptic water before touching anything in the office.

Innocent May Suffer from Infection.—A physician told the author that at a social gathering a young lady asked for a pencil and piece of paper. A young man stepped forward and offered her his pencil. Girl-like she placed the pencil in her mouth before using it. A few days later a syphilitic sore made its appearance upon her lip.

In a recent issue of one of the leading medical journals is to be found the following incident. The article is written by a physician who knew the parties in the case. A number of young people gave a public entertainment. An entrance fee was charged. The proceeds were to be given to some charitable cause. Kissing formed a special feature of the entertainment. In the crowd was a popular young man who was under the care of this physician for syphilis. A few days after the play, five girls and two clean young men developed syphilitic sores on their lips, two other members of the party had similar sores on the cheek.

In another town, a young man was treated three years for this disease. At the expiration of this

time his physician declared that he could safely marry. A few months after marriage the physician was called to examine and treat a sore on the wife's lip. The peculiar appearance of the sore told the story. Months after she was pronounced cured this doctor was called to perform similar service for the wife of a prominent lawyer in the town. She had kissed the wife of the first and guilty party, and was the second person to be innocently infected.

Innocent Sufferers are Ignorant.—These innocently infected persons were never told the nature of their troubles. Doctors rarely explain these things to innocent sufferers, hence nearly all people, especially women, believe such cases extremely rare. From the health point of view there are many other reasons why promiscuous kissing should be eliminated from society.

Dangers of Infection.—The germs of syphilis are in the blood of the person infected and are carried to all parts of the body. Where there are external syphilitic sores, or infected parts, the victim is likely to get these germs on his hands. In all healthy people there are abrasions on the lips, so small as to be seen only by aid of the microscope, but amply large enough for these germs to enter.

Results of Infection.—Syphilis is responsible for ninety per cent. of the cases of locomotor ataxia; it

produces insanity; it is the cause of many still-born children, of apoplexy, of paralysis and of sudden deaths. It shortens life one third. If the young women knew the nature of these diseases, the appalling number of young men who are infected and the danger of contamination, they surely would take the necessary precaution to prevent infection.

CHAPTER XIV

EDUCATION THE REMEDY

Natural Sex Impulses.—Occasional experiences of sex consciousness, feelings, emotions and desire are natural in animals and man. In animals the sexual instinct is excited only at certain regular periods. In man the sex instinct may be excited at any time and indulged in solely for sensual pleasure.

Man Abnormal.—All men have inherited more or less of sensual desire. Nearly all have intensified this unfortunate heredity by yielding to sensual impulses, in thoughts, language or acts. It follows that but few are normal.

Nature teaches the lower animals to keep out of the fire, to avoid eating poisons and to control sexual desire. But nature does not teach a child to control the sex impulses. Nature does not teach an infant not to crawl into the fire, a pool of water or not to eat poison.

Control of Sexual Impulses.—The sexual impulse among the lower animals is guided and controlled by instinct. The sexual impulse in human beings is to be guided by reason and controlled by will. The attitude of the reason and will toward the sexual

impulse will be almost wholly determined by the education received. If this is scientific and moral, timely and wisely given, virtue will be safeguarded. If children are neglected in this respect, their reason and will are likely to be found powerless when temptation assails.

Dawning of a Better Day.—In the trend of social progress a better day has come. We are rapidly coming to see the imperative need of proper sex education for both sexes and all ages. In the past lawmakers, moralizers and teachers have dealt with the effects of the social evil and have neglected to study the causes. We no longer turn away like Pharisees, and pretend that we do not know what exists. We are abandoning our foolish, cowardly puritanical hypocrisy.

Education the Remedy.—Wholesome legislation will help, evangelization will help, reform organizations will help, but the one paramount need of the hour is a practical and universal application of the words of Jesus, "Ye shall know the truth and the truth shall make you free."

Moral, Immoral and Unmoral People.—We are not born with moral convictions or moral characters. There are moral, immoral and unmoral people. Their attitude toward any moral subject is determined by the education they have received. Infants are neither

moral nor immoral, they are unmoral. If a man, from infancy, has been placed in such environment as to receive no moral training whatever, at maturity he would still be unmoral. Again, if this man had been trained from infancy to believe that lying, stealing, disobedience, anger, drunkenness, murder, adultery and idolatry were honorable and right, he would engage in these things with the sanction of his own conscience. He would be unmoral, not immoral. Paul's wrongly educated conscience sanctioned the death of the Christians. In this he was unmoral rather than immoral.

Morality is the product of voluntarily choosing to do, in thought, word and act, what is known to be right and in resisting what is known to be wrong.

Immorality is the product of voluntarily choosing to do, in thought, word and act, what is known to be wrong and in refusing to do what is known to be right.

Unmorality is the product of leaving the conscience uneducated, or of a conscience partly or wholly trained to believe wrong to be right.

The moral man chooses to resist temptation and to do right.

The immoral man chooses to do wrong and yields to temptation.

The unmoral man is powerless to make an intelligent choice; all acts are legitimate to him.

The first man deserves reward and gets it; the second man deserves punishment and sooner or later receives it; the third man deserves pity and help, but, as a rule, he is severely censured and unjustly punished.

Inconsistent Teaching.—Why does the small boy's conscience condemn him for lying, stealing and disobedience, and fail to make protest against secret vice? The simple answer is, his conscience was normally educated in the school, home and church in relation to the first wrongs, but it was not educated normally in relation to the last evil. Why do young men hang their heads in shame because of lying, stealing, drunkenness and murder and then boast of their conquests among women? In relation to the first crimes their consciences were normally educated by the school, church and home; in relation to the last crime their consciences were not trained by the school, church and home. They were trained by the vicious and ignorant to regard the secret vice and fornication as physical necessities and manly achievements. Under this false teaching and lack of wholesome training, boys and men often boast of their conquests, whether guilty or not. Are they moral, immoral or unmoral? They are a cross between the three.

School, Church, Home Responsible.—Now let us apply the foregoing principles to this degenerate social custom of lascivious lovemaking. It is quite general among young people. Have the school, home and church given young people true, ethical and scientific instruction on this problem, or have they ignored it? What sources of instruction are open to boys and girls, young men and women? In every town suggestive post cards are offered for sale, fully one-third of the scenes exhibited at the cheap shows and the performances at the theaters consist of suggestive relations between the sexes. Serial love stories and novels excuse, condone and approve of spooning. Many boys and men boast of their victories with women. As a result of this wholesale wrong teaching and little or no correct instruction from right sources, most boys and girls, men and women are unmoral, rather than immoral. But, the saddest feature of this social condition is that our young people, unprotected, find themselves well nigh powerless to resist wrongdoing in the presence of strong temptation.

Education Makes Character.—The ability to choose the right and to reject the wrong course of action is determined by moral convictions and character. Moral convictions are produced by wholesome education and a sincere desire to know and do the right.

Character can not be inherited, received as a gift from a friend or purchased at any price. Character is produced by a persistent choice of what is right, and rejection of what is wrong.

Moral convictions on honesty result from right education on the subject and a sincere desire to be honest. Honesty, as an element of character, is produced by persistent choice of it against every temptation to be dishonest.

Moral convictions on personal and social responsibility, in relation to manhood's honor and womanhood's virtue, result from wholesome education on these subjects and a sincere desire to be pure. Purity, as an element of character, is produced by a persistent choice to be modest and discreet in all of one's social relations with the opposite sex.

Education and Grace Necessary.—Many religious people seem to think that grace is an absolute specific for all sexual irregularities, and for them to admit the necessity of proper teaching of sex, personal and social purity truths would be to minimize the efficacy of the atonement. Impure thinking and bad practices gradually establish a pathological condition in the sexual system. This leads to abnormal desire, due largely to a physical condition that has been produced by sending too much blood to the genitals. Grace operates in the moral nature. For God to restore the

average man to a normal sexual condition, at the time of conversion, would require nothing short of a miracle in the physical realm. It is the part of education in childhood to prevent these unnatural conditions. It is the part of true education to teach the abnormal man how to become normal.

Sex Instruction an Absolute Necessity.—Personal interviews with thousands of young converts, among men, have convinced the author that the greatest struggle they have in trying to live a Christian life is related to sex. If grace corrected, these men would meet with fewer defeats after conversion. No minister and no evangelist has completed his duty to a young man whom he has led to Christ until he has helped him in some way to understand his sex problems.

The vice reports of large cities, where careful investigations have been made, reveal that many of the denizens of the "red light" districts were once Sunday-school pupils and some grew up in the church. The fact that some of these members are guilty of sexual crimes and occasionally a minister falls shows that the efforts of the church in the past have not solved these social problems. Boys and girls, men and women are safer in the church than on the outside, but they can never be absolutely safe any-

where while sex instruction for the masses is neglected by the home, the school and the church.

Education an Essential Part of Reform.—Along with the reform campaign of abolishing the white slave traffic and the suppression of public places of vice must go a systematic campaign of safe education. The author has found a number of colleges, where the horrors of venereal diseases annually have been emphasized by lectures on sex hygiene, yet failed to place proper stress on how to live a continent life and that there has been a noticeable increase in the practice of the secret sin and in clandestine relations with supposedly pure girls. This goes to show that, if an abnormal man is frightened or forced out of one form of vice he will resort to another. While the immediate suppression of the white slave traffic and public immorality would be a great victory, in the author's opinion, if it is not done in connection with school, home and church educational campaigns, it will result largely in substituting one form of vice for another. Just to the extent that young men come to understand that "all immoral women are diseased part of the time and part of the immoral women are diseased all of the time," that once infected often means always infected, that eighty per cent. of the blindness from birth and over fifty per cent. of the operations on married women are due to infection from husbands

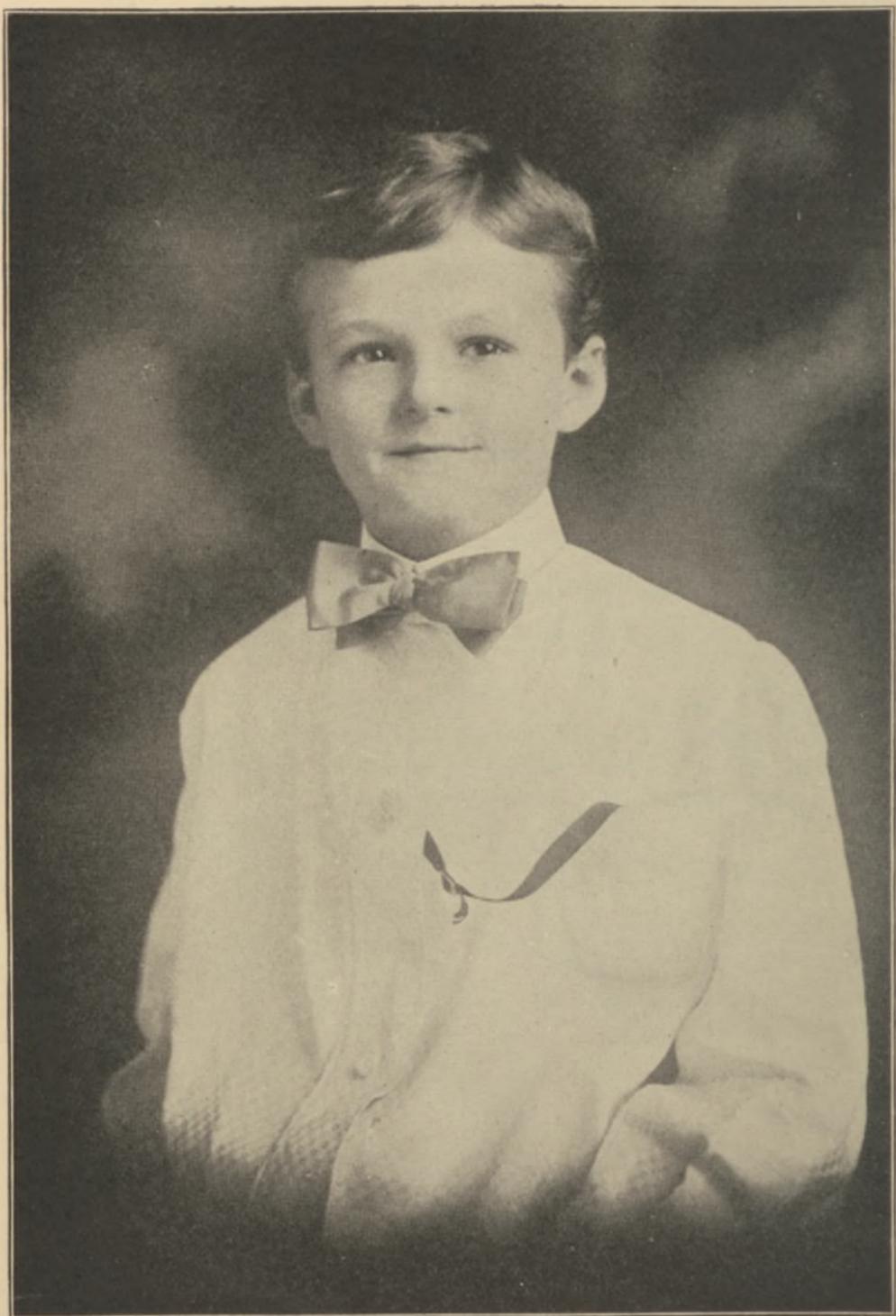
who supposed themselves cured, will they avoid clandestine relations with the opposite sex. There is abundant evidence of an increase of clandestine prostitution over what existed ten years ago. If the reform wave advances ahead of the educational movement, this social condition will become more apparent. The educational campaign is showing splendid results wherever it has gone and has been conducted properly. In lecturing to young men, in teaching and in books for them, emphasis should be placed on their power to live pure, how to live pure and that the abnormal man can become normal.

Chief Cause of Degeneracy.—"My people perish for lack of knowledge." No one cause of human degeneracy is more clearly pointed out in the Bible than that of the social evil. Why so many poorly developed bodies and dwarfed minds, enervated fathers and sickly mothers, puny children, lustful sons and fallen daughters? Gradually lawmakers, teachers, reformers, ministers and parents are beginning to see that, in spite of our past methods of legislation, education and evangelization, human delinquents are on the increase. Gradually they are finding out that the chief cause is violation of the laws of sex. We are slowly learning that the policy of silence has signally failed to produce pure men and women. It has taken the world a long time to see that. To know the

truth is the only way in which it can make one free, whether old or young; hence its proper teaching is the only safe method of dealing with social evil problems.

Proper Distribution of Information.—If the distribution of sex information is taken out of the hands of ignorant playmates, companions and servants and becomes the sacred obligation of wise teachers, noble father and pure mothers, then will morbid curiosity and low ideals be replaced by wholesome knowledge and pure ideals; virtue will be safe-guarded, the home protected, society purified, the church honored and the future of the nation assured.

NOTICE TO YOUNG WOMEN.—The S. A. Mullikin Company, Marietta, O., publishes a separate volume for young women entitled *Perfect Womanhood*, which they furnish in cloth binding at 75 cents. No young woman should fail to avail herself of the vital truths this valuable volume contains.



I WAIT FOR MY FUTURE.

CHAPTER XV

THE SEXUAL NATURE OF MAN

THE FOUR PERIODS OF LIFE

In relation to the development and functions of the sexual system, a man's life is divided into four rather distinct periods—boyhood, adolescence, the reproductive period, and old age.

Boyhood.—This first period of life extends from birth to the dawning of adolescence, and is from fourteen to sixteen years in length. During this period of life the boy is nothing but a boy. He may be a manly boy, but he has none of the characteristics of a matured man. During this period of life his sexual organs are undeveloped, the glands are, in a special sense, inactive, and the sexual impulse largely unawakened. During the corresponding period among the males of the lower animals, passion is nearly unknown. By analogy we reason that, if a boy is normal in his sexual life, keeps the external organs clean, forms no bad habits of thought or conversation or act of a mechanical nature, he should remain dur-

ing this period of life virtually free from consciousness of the sexual impulse, or passion.

Until recently it was believed that the sexual glands of a boy had no function to perform in the economy of life until after puberty. But if the testes of a male hog, horse or other animal be removed before puberty, the animal will not develop as well as it would if the act of unsexing had not been performed. The same is true of the human male. It is also true of the females among the lower animals. This proves that the sexual glands, during the entire period of boyhood, secrete from the blood some kind of valuable internal energy or vital force, which, when the glands are retained in the body, stimulates the growth and development of every part of the boy's being and lays the foundation of the future man.

Frequent sexual excitement during this first period of life, due to some unnatural physical condition, lack of cleanliness, telling or listening to suggestive stories, impure thinking, or unnecessary handling of parts, will interfere with normal nerve functioning and cause the dissipation of energy, and may seriously undermine the foundation of a healthy, happy and useful manhood.

Adolescence.—Adolescence is a period of transition from boyhood to manhood. It is attended with physical changes, transformation in character, and certain

moral dangers. During this second period of life it is vitally important that the young man receive accurate, ethical instruction from his father, a lecturer, or a safe and practical book. Knowledge related to sexual development at this critical period of life would save thousands of young men from serious mistakes, much suffering from social diseases and dangers.

Puberty.—The first two or three years of adolescence are called puberty. On an average, puberty begins in the American boy at about the age of fifteen. In the Southland, puberty occurs a year sooner than in the North. In the same climate, puberty comes a year earlier in the colored race than in the white. Frequent and prolonged passion, caused by any one of the sex stimuli mentioned in a previous paragraph, will cause puberty to dawn earlier. Early adolescence is always a decided disadvantage. Puberty begins with the boy's ability to form semen and closes when he is first capable of producing fertile semen. This is usually from the fifteenth to the seventeenth year.

During puberty, physical changes are taking place. The boy's bones are growing longer and larger. He may increase his height several inches in a few months' time. This rapid growth gives him an awkward appearance. His clothes are frequently outgrown, etc.

A few years later his muscles round out, giving him the appearance of a mature man. Meanwhile his voice has changed from a high-pitched treble to a clear ringing tenor, or from the alto of boyhood to the deep bass of manhood. His shoulders have become broad and square, and beard makes its appearance on his face. He can now eat three big meals a day and wakes up hungry at night. He becomes fond of athletic sports, and it is well to encourage him in outdoor games and sports, as physical exercise helps to solve his sex problems. He begins to take an interest in associating with girl acquaintances, and, if he be wisely guided, such associations will aid him in developing his social life.

These physical, social and mental changes in the young man are due to the fact that the sexual glands are secreting a vital energy or fluid, called semen.

The rapid growth of the sexual organs and the secretion of semen frequently make the young man conscious of sexual desire, or passion. If he is wholly ignorant of its significance, of his danger, of his need of self-control, or if he is thrown into association with vicious companions, he will be seriously tempted to indulge in mental and mechanical self-abuse, or to be immoral with women. If he is correctly informed, possesses moral conviction and exercises self-control, puberty is a period of great promise.

It is claimed that the mortality among children whose fathers married under twenty is from five to six per cent. greater than among those whose fathers married after twenty-four.

During the later years of adolescence the young man is not matured. While it would be possible for a young man to marry and become a father at seventeen, it would not be natural or wise for him to do so. Such a step would most likely lead to poor health in himself and in his wife and they would be parents of delicate and sickly children.

The Reproductive Period.—This period of a man's life should last from twenty-five to thirty years, extending from maturity to the fiftieth or even to the fifty-fifth year. About the time a man reaches the half century mark, he begins to have less sexual desire, the sexual organs become smaller and weaker, indicating that the natural period of fatherhood has come to a close. Some men are incapable of reproduction at this age. Many well-preserved men are still fertile at the age of seventy, but this does not prove that fatherhood is wise at such an advanced age. Nearly all women become permanently sterile at the age of forty to forty-seven.

The years between twenty-four and fifty are those of greatest reproductive possibilities for men. As soon as possible, then, after a normal young man

becomes twenty-four—if his education is completed and he is in a position to support a family and can find a congenial companion—he owes it to himself, to society, to the nation under whose flag he lives, and to his future wife and posterity to marry and become a home-builder. There is no calling, no occupation, no profession more noble, honorable and worthy of true manhood than marriage. A home consists of a father, a mother and a reasonable number of well-born or cheerfully adopted children, bound together by cords of unselfish love for the purpose of developing ideal citizenship and building sterling character. We run to extremes in marriage. We marry too young, or put marriage off until we are too old; we marry too often, or we do not marry at all. I do not believe in immature marriages, but I do believe in early marriages. A training for professional life which necessitates the postponement of marriage beyond the age of twenty-five or twenty-six, is out of harmony with the laws of marriage and home-building. At that age a young man is matured; he should have his education completed and be in a position to begin building a home. It is far better for young people to begin married life early, even though they must live simply and frugally, than for them to postpone marriage until they are much older. Later in life they will look back to these years of early marriage as the

happiest of their lives. Marriages that take place in early life may occasionally result in failure, but when young love is denied and the heart starved until a certain standard of affluence is reached, the resulting marriage is extremely likely to be unsatisfactory.

It is neither nonsense nor sentimentality, but a cold fact, that human beings crave love and affection. Young man, by the time you have reached the \$10,000 mark you have set for yourself as a lawyer, or by the time you have acquired the \$5,000 you insist upon having as a young business man, or by the time you have been promoted to the \$1,500 salary as a clerk, one of two things has probably happened: Either the heart, denied its natural heritage of love, marriage and a home, sacrifices itself on unworthy emotions; or the emotions become atrophied, and the once warm and loving nature settles into a mold of cold calculation.

Remember that the girl who does not love you well enough to live with you in a humble cottage or in a two-room flat, and do her own work, even though she is used to a mansion and to maids to wait on her, does not know the meaning of love. A girl who is not sufficiently interested in your life work to help you by sharing your burdens has no real or lasting love for you. If you want to bring your bride an offering, bring her love, high ideals, a clean life and

genuine sympathy. Such gifts will make her feel rich indeed. But all the cold dollars in the world can not buy her deep feelings and lasting emotions, such as are needed in the foundation of love and marriage.

Old Age.—Man now enters the fourth and last period of life. If he has received a fair heredity and has lived in harmony with the laws of nature and sex during childhood, youth and maturity, barring accident and unavoidable diseases, this fourth period should not be less than thirty years in length. These should be years of health and happiness, mental and moral development, pleasure and service. But, alas! how many of the few who are permitted to reach their half-century mark spend their remaining days in one prolonged dirge of aches, pains, physical and mental handicaps, a burden to themselves and others, and in nearly all cases because they violated the sacred laws of sex, indulged in tobacco, alcohol and vice.

It is the purpose of the author, in this new edition of *Perfect Manhood*, to give to the many thousands of young men, who shall read it, such practical and vital information concerning their sexual nature, organs, and functions that it will enable them to understand themselves, to avoid all abuses and excesses, to conserve and utilize their sex life in the development and maintenance of the divinest physical, mental,

social, and spiritual masculine charms, to enjoy the priceless boon of happy, contented manhood, and to come to the fourth period and through this to life's close, healthy, happy, useful, honored and loved.

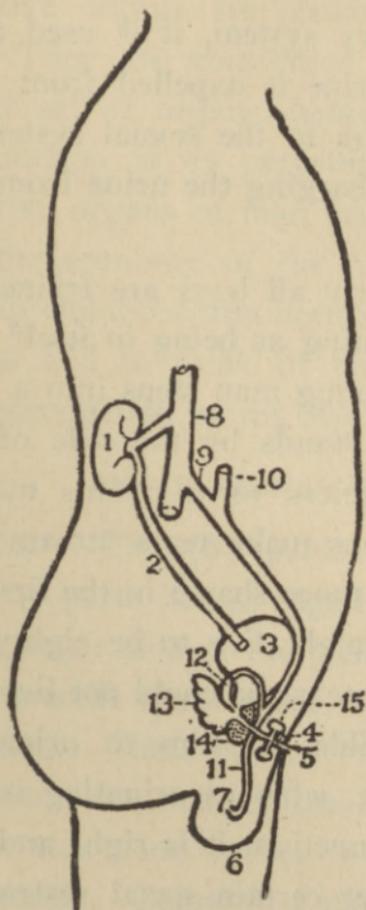
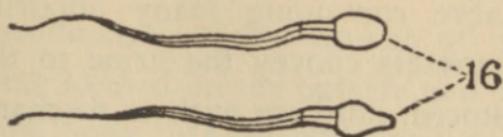
CHAPTER XVI

THE PROCREATIVE ORGANS

If, in this chapter, we were to discuss the anatomy and physiology of the nervous system, the circulatory system, or the digestive system, and the reader had never witnessed these organs or seen pictures of them, the discussion would be made much more interesting, instructive, and helpful by the use of a chart illustrating the different organs. In this chapter we are to discuss the anatomy and physiology of the sexual system. With a view to making this discussion as interesting, instructive and helpful as possible, we use a chart, illustrating, in part, the urinary and sexual organs of a man's body.

THE URINARY SYSTEM

The Organs.—the urinary system consists of two (1) kidneys, two (2) ureters, the (3) bladder and the (4) urethra. The kidneys are located just above the small of the back and on either side of the spinal column. The ureters connect the kidneys with the bladder. The urethra extends from the base of the bladder to the anterior end of the penis.



Functions.—The kidneys take up from the blood a liquid substance containing many impurities, called urine. The ureters convey the urine to the bladder, where it is stored, until we wish to discharge it from the body. The urethra has two functions. In its relation to the urinary system, it is used as a duct through which the urine is expelled from the body. Its function in relation to the sexual system will be explained later. Discharging the urine from the body is called urinating.

Unfortunately, nearly all boys are trained to look upon the act of urinating as being in itself shameful, or humiliating. A young man steps into a toilet and urinates. Again he stands by the side of a casket and looks at the lifeless form of his mother; his deeply stirred emotions make tears stream down his face. There was no more shame in the first act than in the second. He might live to be eighty years of age and never shed a tear; he could not live one week if it were not possible for him to urinate. Boys should be taught that, whereas urinating is a natural and very necessary function, it is right and manly to perform it only under certain social restrictions, but a very great wrong to perform it under certain assumed social liberties. Such training would save boys from impure thoughts and obscene language relating to urination.

THE REPRODUCTIVE ORGANS

The reproductive organs consist of a number of organs, some located on the outside and others on the inside of the body. In all plant and animal life the reproductive organs are spoken of as the essential organs. They are considered more important than any other set of organs, because they are the ones whose function is to perpetuate the species. The reproductive organs of man are none the less important in the economy of the human family. Man's training in childhood has been such as to lead him to look upon and to think of his sacred sanctuary of human reproduction as his shame and disgrace.

THE EXTERNAL ORGANS

The Penis.—The (5) penis is composed of three divisions or parts bound together by connective tissue. The upper side of the penis is composed of two bodies of erectile tissue filled with innumerable small blood vessels. These two erectile bodies lie side by side and form the bulk of the organ. Under sexual excitement the blood rushes into the penis, producing an erection. Below is a much smaller body of a spongy nature. The urethra penetrates this spongy substance from the body to the end of the penis.

Variation in Size.—The dimensions of this organ vary in different persons. In the flaccid or soft state,

the organ varies from an inch and a half to five inches in length. In the erect state, it varies from four to six or seven inches. No one should take the size of this organ as a safe criterion by which to judge either his virility or his reproductive capacity. Quack doctors lay great stress upon the small size of this organ as evidence of great injury done by the practice of the secret sin. Since a large per cent. of men have practiced the secret sin, and since the organ varies so much in different men, and since so many men are ignorant of these variations, this offers to the quack doctor a most favorable opportunity to prey upon the hard earnings of young men. Of the more than one thousand young men who write to the author annually about their sexual problems, more than one-fourth are worried about the size of this organ. We have found men who have postponed marriage for a quarter of a century and others who have been bled by quacks for sums of twenty to five hundred dollars, all because they were ignorant of the natural variations in this organ. Solidity, firmness, and the ability to produce and maintain an erection are nature's evidences of virility.

The Glans.—The spongy body of the penis, containing the urethra, expands at the anterior end into what is commonly known as the head of the penis, or the glans. The glans is covered with a thin red mem-

brane containing the nerves of sexual sensibility. At the base of the penis is a groove and a ridge containing many small glands. These glands form a cheesy, milk-colored substance, called smegma, which is foul, impure, and even poisonous. If the glans is not kept clean, the accumulated secretions emit an offensive odor and produce inflammation and irritation.

The Prepuce.—At birth, and often in mature manhood, the end of the penis is covered by a loose skin or sheath, called the prepuce or foreskin. In small boys the prepuce often extends fully a half inch beyond the end of the organ, and has a restricted opening. If the opening of the prepuce is quite small, so that the prepuce can not be passed back over the head, the condition is abnormal and requires the attention of a physician. Sometimes the prepuce adheres to the head of the penis. This condition is also abnormal and should have the attention of a physician.

In the small boy, after he is one or two years old, if the smegma is not removed every few days, or if the prepuce is long and tight so that the smegma can not be removed, it causes inflammation and irritation. This leads him to frequently handle these parts. Later he discovers that a sense of pleasure accompanies this act. Now he has two reasons for handling this organ—to remove irritation and to produce this pleasure. This is continued until he reaches a point of sexual

excitement followed by an orgasm of sexual delight. In this way he has discovered the practice of the secret sin. Occasionally we have a young man say to us or write that his memory does not carry him back to a time when he was not addicted to the habit of the secret sin. This was the way that he discovered self-abuse.

When boys begin to associate with other boys larger than themselves or with men, they discover that others are able to pass the prepuce back. They get the idea that this achievement is essential to being a man. Now, if the prepuce is long, constricted and adhered to the glans, they will labor many times a day, several minutes each time, over a period of years before they are able to dilate the opening, break up the adhesions and pass the prepuce back. It is hardly possible for a boy in this condition to pass through this experience without discovering the practice of the secret sin.

The Remedy.—The Jews have for many centuries practiced the custom of circumcising their boys when eight days old. This is a very simple operation, consisting in drawing the prepuce forward and with a sharp knife or pair of scissors clipping off the surplus part. This leaves the opening large. While the penis is still small, the prepuce easily passes back and permits the smegma to be removed. As the boy

passes through adolescence and the organ enlarges, the prepuce gradually recedes, leaving the glans exposed to the friction of the clothing. In this way the head of the penis becomes less sensitive and is kept in a perfectly clean condition. Due to this custom, the Jews are nearly free from the practice of the secret sin. Their sexual organs develop normally. They are healthier and live longer, as a race, than we do. It is strange that we have not adopted circumcision as a universal custom. Doctors vary in their opinions as to the need of circumcision. Some advocate its universal use, others believe in circumcision only where the opening is very small and the prepuce adheres, while some are as careless in this important matter as are many laymen.

By the time the boy is ten days old his mother or father should find out if the prepuce can be passed over the glans. It can be done more easily in babyhood than later in life. If either succeeds in passing it back, the mother should repeat the action every few days. This will keep the opening dilated. When the boy gets to be one or two years old, the mother should take a damp cloth and remove the secretions from the glans every few days. When the boy is four or five, he should be trained to do this. If the parents find that they can not pass the prepuce back, then the family physician should be called in to exam-

ine the boy. Usually the doctor can dilate the prepuce and teach the mother how to care for the boy. If the doctor finds it very difficult or impossible to dilate the opening, he will advise circumcision.

If either of these methods is followed by the parents, the boy will be saved from many temptations to practice the secret sin. Cleanliness will save him from developing super-sensitiveness in the glans and it will be much easier for him to exercise self-control.

Underneath the head of the penis is a ligament, called the frenulum. It is really a part of the prepuce. It is attached to the lower part of the glans. Sometimes this ligament is too short and tends to pull the glans downward. Such a condition tends to produce passion. When this condition is quite noticeable, the frenulum should be clipped by a doctor. The external opening of the urethra is called the metus. Sometimes, not often, the metus is much smaller than the urethra. In some cases the stream of urine passing through the urethra is much larger than the metus. This causes a pressure that tends to create passion. This condition can be easily corrected by a physician.

The Scrotum.—Underneath the penis is a sack or bag, called the (6) scrotum. The walls of the scrotum are rather thick, being composed of four

layers of tissue. In a normal condition the scrotum is drawn up rather close to the body. Self-abuse and other forms of sexual excitement cause it to become long and flabby.

The Testicles.—Within the scrotum are suspended two ovoid glands, called the (7) testes or testicles. These are the most important organs in the sexual system. In the adult these glands are one and a half inches in length, one and a fourth inches in width and one inch in thickness, but they vary much in size in different men. The size does not determine the sexual powers of the man. Firmness and solidity are evidences of normal conditions. A soft, stringy, tender condition indicates abnormal testicles.

The left gland is usually larger and swings lower than the right one. Many young men become alarmed, when they first discover this perfectly natural condition. We have known young men to pay out hundreds of dollars to quack doctors in an endeavor to equalize the size and swing of these glands.

Undescended Testes.—The testicles have their origin within the abdomen, near the kidneys. A few weeks before birth they begin to descend, usually reaching the scrotum before birth or a few days after. One or both of the testes may be arrested in this descent and not reach the scrotum. The undescended testis is often detained in the groin canal, and can be felt as

a small, movable object. When this is the case, the gland may be brought down by proper pressure, or by a simple operation. On one lecture tour we had sixteen young men, in confidential interviews, admit that they had only one descended testis, and three had both testes undescended. In a number of cases the young men were greatly embarrassed and worried over their condition, thinking that they were unfit for marriage and possibly sterile.

Contrary to common opinion, a person with one descended testis is as virile and fertile as if both had descended. Where one has been entirely destroyed, the other performs the function of both, making it possible for the man to become a father. Sometimes the undescended gland may develop quite as well as the descended one, in which case there is no reason why it may not be fertile. Where no inconvenience is experienced, the undescended gland should be left where it is.

The testes are very sensitive, and, if injured or inflamed, they produce agonizing and depressing pain. Such injuries are sometimes incurred by boys and young men thoughtlessly striking at each other's organs.

Connected with each testis is a (9) spermatic artery that supplies the gland with pure blood. The name of this artery indicates that the testis generates

the sperm cells from the blood supplied by this artery. Leading from each testis is a (10) spermatic vein. The (11) vas deferens is a duct starting from a testis, passing through the groin canal and connecting with the urethra at the base of the bladder. The two ducts are called the vasa deferentia. Within the scrotum the vas deferens, spermatic artery, and spermatic vein are all enveloped in a thin covering, forming the spermatic cord, that can be easily felt. Where the spermatic cord connects with the testis, it becomes a mass of coiled ducts and blood vessels, forming what is known as the epididymis. This mass of spongy blood vessels and ducts may be felt on one side and on the top of each testis. The main body of the testis is composed of many conical lobes. It is within these lobes of the testes that the little (16) spermatozoa are formed. These sperm cells, or spermatozoa, consist of a head, neck and tail. It is about 1-200 of an inch in length and is somewhat the shape of a tadpole, except that it is much longer in proportion. When one of these sperm cells unites, under suitable condition, with a germ cell or ovum from the other sex, an immortal being commences its existence.

The operation of sterilizing the male, now practiced on criminal degenerates in a number of states, consists in cutting the vas deferens on both sides. The

ends are then so placed that, when they are healed, there is no continuous connection. The testes continue to generate sperm cells, but the vasa deferentia can not convey them to the urethra, where they can be expelled from the body. While the sterilized man is still capable of generating sperm cells, he can not reproduce himself. He must retain this vital fluid in his body. Such men are said to become better citizens when, as a result of the operation, they are prevented from wasting their sexual energy.

In addition to the seminal secretion and the sperm cells, the testes are now known to form an internal secretion, of which more will be said in another chapter.

THE INTERNAL ORGANS

The Ampulla.—The (11) vas deferens, on leaving the scrotum, passes up through the groin canal and over the bladder, where it becomes dilated into a sack-like enlargement, called the (12) ampulla, which narrows to a small duct as it passes into the prostate gland and enters the urethra. Each of the vasa deferentia forms an ampulla. The two converge into a common duct before entering the urethra.

The Seminal Vesicles.—At the back and base of the bladder are two bladder-like organs, called the (13) seminal vesicles. Until recently it was believed that these were reservoirs in which was stored the sem-

inal secretions from the testes. They vary in size in different people, and the two are not the same size in the same individual. Each vesicle has a duct which joins with the vas deferens to form the ejaculatory duct.

The testes secrete only under sexual excitement. Under excitement their secretions, containing sperm cells, are sent through the vasa deferentia and deposited in the ampullæ. The seminal vesicles secrete a fluid containing albumen and alkaline salts. It appears that these vesicles are secreting all of the time, whether one is sexually excited or not.

The Prostate Gland.—Surrounding the deep urethra and the neck of the bladder is a very important gland into which the ampulla and seminal vesicles enter. This organ, about the size of a horse chestnut, is called the (14) prostate gland. It is sometimes called the heart of the sexual system, and is intimately associated with the act of reproduction.

The Cowper's Glands.—A short distance beyond the prostate gland are two small glands, called the (15) Cowper's glands, whose ducts empty into the urethra.

SPECIAL FUNCTIONS OF THE SEXUAL ORGANS

The Testes.—Formerly it was believed that semen was formed by the testes alone. In recent years eminent German and American physicians have dis-

proved the old theory. It is now known that the semen is composed of secretions furnished by the testes, seminal vesicles, prostate gland and Cowper's glands. It now appears quite evident that the testicles have two distinct functions—the secretion of the spermatozoa, and the formation of an internal secretion.

When a young man reaches the age of eighteen or twenty, the spermatozoa are formed at intervals in the lobes of the testicles. There they remain in a dormant condition until, under strong sexual excitement, they become active and are released by the lobes and sent out through the ducts of the testicles, the epididymis and the vasa deferentia into the ampullæ. At the moment of the sexual orgasm, the sperm cells in the ampullæ, together with the secretions from the seminal vesicles, the prostate and Cowper's glands, are expelled from the body through the urethra. The sperm cells appear to be released from the lobes of the testicles under sexual excitement only. However, it should be remembered that the formation of the sperm cells is not dependent upon sexual excitement. Upon the release of a quantity of sperm cells, the testes begin to generate other sperm cells, which will remain in the lobes of the testicles in a healthy condition for months. But they are in dormant or sleepy condition. Their retention

by the individual depends upon the avoidance of all sexual excitement. If one would retain the spermatozoa in his body, he can not engage in self-abuse, reading lascivious literature, telling or eagerly listening to obscene stories, spooning and sexual embrace. The formation of the spermatozoa appears to be periodic and to be independent of sexual excitement.

The testicles also secrete a vital substance, called an internal secretion. This secretion is formed continuously and is independent of sexual excitement. When passion is kept under proper control, this secretion is absorbed by the blood, and assimilated by all parts of the body, stimulating the growth, development and functions of every organ of the body, faculty of the mind and attributes of the social and moral natures. Under strong sexual excitement, part of this internal secretion, together with thousands of released sperm cells, is sent over into the ampullæ. It now makes little difference whether the accumulated semen is thrown off from the body by an immediate orgasm, or later by an involuntary emission, the effects are practically the same. When the internal secretion and sperm cells, formed by the testicles, are forced by sexual excitement from the testicles, they are no longer of any service to the individual, and by a voluntary or involuntary emission these vital materials will sooner or later be ejected from the body.

The Seminal Vesicles.—The seminal vesicles, without any relation to sexual excitement, are continuously secreting an albuminous, alkaline substance. No sperm cells are formed by the seminal vesicles and only a very limited number of sperm cells are ever found in them. The secretion they form does not sustain the vital relation to the physical, mental, social and moral well-being of the individual that the two secretions of the testicles do. Its chief function appears to be stimulating and maintaining the life of the sperm cells. If we take a discharge of semen from a vigorous, mature man, place it in a vessel and keep it at animal temperature, the sperm cells in the semen will keep up vigorous flagellations for six to eight days. Several days often intervene between an intercourse and the impregnation of an ovum. It is secretions of the seminal vesicles that stimulate and maintain the life of the spermatozoa.

The Prostate Gland.—The secretion of the prostate is very similar in composition and function to that of the seminal vesicles. In the plan of nature one appears to be the supplement of the other. Unlike the seminal vesicles, this gland secretes only under sexual excitement. Both voluntary and involuntary emissions leave the seminal vesicles empty. When once they are emptied, it requires days for them to be refilled. Should intercourse take place while the

vesicles are empty, the excitement would cause the prostate gland to secrete a supply of nourishment for the army of spermatozoa. Since the seminal vesicles are not influenced by sexual excitement, they are not injured by self-abuse or other forms of unwise sexual excitement, as are other sexual organs. The seminal vesicles rarely give any trouble. Should the prostate gland cease its function, the seminal vesicles would take its place.

The Cowper's Glands.—The Cowper's glands secrete only during very strong sexual excitement. The secretion is alkaline in reaction and resembles the white of an egg. It is of a jelly-like, sticky consistency. The special function of this secretion is to neutralize the acid condition of the urethra, due to the periodic passage of urine, which is acid in reaction. The acid condition of the urethra would seriously injure the spermatozoa, during their passage from the body, were it not that these little glands discharge their alkaline secretion just ahead of the general discharge of semen. At the moment of an orgasm, all of the secretions from the various sexual glands unite in the urethra, and the mixture is called semen.

The foregoing facts should be read and studied until they are clearly understood. A clear under-

standing of these principles will enable the reader to appreciate the explanation of many sexual problems to be discussed in other parts of the book, as well as help him in the solution of his personal problems.

CHAPTER XVII

THE ATTAINMENT OF PERFECT MANHOOD

The Three Functions of the Sex Life.—In a former chapter we learned that life is divided into four periods in its relation to the nature and functions of sex. The sex nature has three rather distinct functions—development, attraction and reproduction. In this chapter we will study sex in its relation to the development and maintenance of manhood.

Adolescence.—The transition from boyhood to mature manhood extends over a period of ten years, from the time the boy is fourteen or fifteen until he is twenty-four or twenty-five. This is the period of adolescence. The first two or three years are the puberty period. At the age of seventeen or eighteen it would be possible for him to reproduce himself. However, this would be a misuse of the sex life. The only normal function of the sex nature during the adolescent period is the production of a perfect man.

The Semen of a Vigorous, Healthy Man.—Take a discharge of semen from a healthy, mature man, place it in a small glass test tube, allow it to settle for ten hours, and it will divide itself into two

unequal parts—the upper third will be thin and clear, the lower two-thirds will be milkish in color and jelly-like in consistency, containing many thousand spermatozoa. These germ cells will be found to be very tenacious of life, keeping up a flagellating movement of their tails for hours, and, under favorable conditions, for days. Where did they get their remarkable life? The Bible informs us that life is in the blood. Science finds no objection to the Bible statement. All through life the child will have a physical, mental and moral resemblance to both parents, and from them he receives his physical, mental and soul life. The two procreative cells possess a three-fold life principle blended in one in the initial of the new life. This fact enables the reader to appreciate the nature and value of this fluid in developing and maintaining true manhood.

Semen from a Sickly Man.—Now take a discharge of semen from a sickly man with a low state of vitality and treat it as before. The amount will be much smaller, the proportions will be reversed, the sperm cells will be fewer in number, smaller in size and will not live half as long as those from the well man. Suppose one of these sperm cells should impregnate a germ cell in the womb of the opposite sex, what would be the result? A child with inalienable rights to a good heredity would be foredoomed

by the father to an unfortunate one. There is not a ten-year-old boy in any state who would think of mating hogs, cows, or horses, if one be in a poor state of health. Too long have we held God responsible for the thousands of defective children born in our land! The test applied to the sickly man is also true of the inveterate tobacco users, whisky drinkers, libertines, masturbators, and husbands who are excessive in their marriage relations. Men of these classes will produce a far larger percentage of defective children than will normal men. Ninety-five per cent. of the young of the lower animals are perfect at birth. Nearly all of them live to old age, and sickness is rare among them. Suppose that ninety-five per cent. of the young of lower animals had for fathers animals whose blood was saturated and poisoned with nicotine, alcohol and venereal disease, could we expect them to be perfect? But this is the condition under which modern society brings millions of children into being.

The Beneficial Influence of the Semen.—You have noticed the many differences between the stallion and the gelding. The gelding, when a young colt, was deprived of his testicles by a process called castration. The stallion retained his testes and formed this internal secretion which was absorbed by the blood and carried to all parts of his body. None of this energy

was created by the gelding. Compare the prancing stallion with dilated nostrils, eyes flashing with fire, high arched neck, long, heavy, flowing mane and tail, broad and deep chest and hip muscles, with the gelding that is slow, patient and has but little of life. The stallion, with his elastic bearing, his abundant life, commands the attention and admiration of all beholders. Turn him loose with ten to fifty geldings in a field and he will be the master of the field. To what is this difference due? To this question there is but one answer. The stallion was not deprived of the power to secrete this internal sexual energy which gave him his perfect development, his elastic bearing, his fire and his vitality.

This time we will take two full brother chickens, hatched the same day. Place them in the same pen, give them the same food, water and shelter. When they are only a few days old we will caponize one of them and leave the other to grow up naturally. How will they differ, when they are two years old? The second one, the rooster, will have developed a large, rich, red comb, ear lobes and wattles long, glossy, beautiful flowing neck and tail feathers, and a strong, long and sharp spur on each leg. The capon will resemble an old hen that has not laid an egg in twelve months. There is but one explanation for the difference between these two birds. The secretions

from the generative glands of the natural bird enabled him to develop those physical masculine characteristics of perfection. The unsexed bird was deprived of the stimulating and nourishing influence of this sexual life, and his masculine characteristics remained undeveloped.

If food is scarce, the natural bird runs down grasshoppers, scratches up worms, catches insects, and makes his living. The unsexed bird squats around and starves. We account for the energy and industry of the first bird by the presence of the sex life, for the laziness and inactivity of the second by the absence of this vital energy.

If an old hen and her brood of chickens are present and you throw them some food, how will these birds act toward this family? The natural bird steps politely forward, picks up a bit of the food with his beak, drops it, invites the old hen and her chickens to help themselves. He stands there with his beak pointed at the food, turning his head first in one direction, then in another, looking up at the hen and glancing down at the chickens, he continues to talk to them. He will repeat these acts of true masculine interest until they are satisfied. If something is left, he will eat it. If not, he will go out and make his own living. If the family is not properly fed, he divides what he finds with them, even if he has to

go hungry. If the other bird is hungry, he lazily and awkwardly walks up to the food, with one foot perhaps crushing the life of a little chicken; he gulps the food down, showing little or no interest in the hen and chickens. The gallantry and courtesy of the first bird are due to the influence of the sex life upon his social nature; the absence of these masculine qualities in the second bird is due to the absence of the sex life.

If a hawk or an owl appears upon the scene, the natural bird lines up for battle; the other bird skulks under the nearest floor. The courage of the first and the cowardice of the second are due to the presence of the sex life in the first and the absence of this energy in the second.

The thoughtful reader is inquiring, "Can these lessons learned from the birds and horses be applied in all of their detail to the human family?" A positive affirmative reply is at hand.

The Eunuch.—Centuries ago many tribes unsexed the boys who were born in or sold into bondage. Such boys were called eunuchs. The contrast between the virile man and the eunuch is as striking as that which we observed between the rooster and the capon, the stallion and the gelding. Only a few, scattering short hairs appear on the eunuch's face. His voice never changes into the deep bass tones of

a man. His shoulders never become broad and square. He is never sent to battle, for he is naturally a coward and would run from the enemy. He is never found at the head of a business enterprise. He is rarely sent to school. He takes no interest in children, has no concern for a home and can not experience admiration and love for woman as a sweetheart.

From these illustrations we see that every organ of the body, every faculty of the mind and every attribute of the social and moral natures are stimulated and strengthened in their development by the presence of the sexual secretions. Since men are no longer made eunuchs and the sex life is so essential to ideal manhood, why have we so much namby-pamby, wishy-washy, aimless, shiftless, purposeless, stunted, dwarfed, unambitious, ne'er-do-well manhood in the land? Why so many young men hanging around pool-rooms, saloons, gambling dens and brothels? Why so few of our young men going through high school and college? Why so many business failures and so much corruption in office, so few who are fearless in reform and active in the church? Not a few of these problems are due to a prodigal waste of this energy.

This Energy May be Used in Four Ways.—Here is an electric plant in operation. Flowing out from the dynamo is a current of electrical energy which can

be utilized in four ways. Connect the current with a motor in a machine shop or on an electric car and the energy is converted into power running the machinery or propelling the car. Now pass the same current of energy through the small wire of electric globes and you convert it into light. Again, pass it through a wire under heavy resistance and you convert it into heat. Now ground the wire and the energy is dissipated in the earth. In the first three uses of the energy it produced good results and represented value. In the last case we wasted the energy and produced no good results.

Suppose that we now divide the energy into two currents instead of one and pass the energy out over two wires. Convert one-half of the energy into power, or into light, or into heat, and ground the other half. In either event you have only one-half the power, light or heat you had before. Why? You have wasted one-half of the energy. Still again, suppose we divide the energy into three equal currents, converting the first into power, the second into light and the third into heat. Now we are using the energy in three valuable ways. No energy is wasted; all of it is wisely used. Now ground your currents and you will have neither power, light nor heat. Here is quite an up-to-date electric car. It is midwinter, cold and dark. The car is propelled by electricity, lighted

by electricity, and heated by electricity. The wire breaks, the current is grounded and all the energy is wasted. What are the results? The car stops, the lights go out and cold takes the place of heat.

Physical Power, Intellectual Brilliancy and Soul Warmth.—We will now apply this illustration to sexual energy. The testes are human dynamos, life generators, energy creators. The energy produced by these glands may be used in four ways. It can be directed to the muscles and built into the cells and tissues; retained in the blood, giving vitality and insuring health. This is physical power. This energy can be built into the brain, giving intellectual brilliancy. It can be directed into the emotions, sentiments, feelings and be expressed as soul warmth. This energy can be grounded, dissipated, wasted. Just to the extent this is done will one fail to develop and maintain physical power, mental brilliancy and soul warmth.

The Influence of the Mind.—The mind has the power to stimulate to more than usual activity certain glands which take up secretions from the blood. Take for example the lachrymal glands surrounding the eye. You are in company with a host of friends, having a delightful social time. A messenger boy rushes in and hands you a telegram. You hurriedly tear open the envelope, jerk out the message and

eagerly read it. No sooner do you comprehend the message than your friends observe tears trickling down your cheeks. You have not read the message aloud, but they begin to inquire if your mother is dead. Mental sorrow and grief send blood rushing to those glands, stimulating them to unusual activity.

You have had nothing to eat for hours. You have been hard at work in a stone quarry, a machine shop or on a railroad track. Now you come into the presence of a well-spread table laden with good things, a basket full of luscious fruit, or a big, ripe watermelon, cut in two. What happens? The usual answer is, "Your mouth will water." What causes your mouth to water? The usual answer is, "The sight of that food, fruit or melon." Only indirectly is the answer true. The unusual activity of the salivary glands in the mouth in producing saliva is due to the stimulating influence of a large quantity of blood sent to them by the mind. You remember how these things tasted in the past and how you enjoyed eating them. You long to get to the food. But you must wash and dry your soiled hands, comb your disheveled hair and wait for other members of the family to take their places at the table with you. While all of this is taking place, you are finding it difficult to swallow the saliva as fast as it is being secreted. Before you take your place at the table, the alarm of fire is heard.

Turning, you look through your window and see your neighbor's building on fire. Quick as thought you take your mind off of the food and rush out to that burning building. For an hour you try to save life or property and to extinguish the flames. Fire extinguished, excitement subsided, crowd dispersed, you find your mouth dry and parched. The flow of saliva under normal conditions was not sufficient for your needs in the presence of unusual heat and labor. Again you find yourself surrounded by attractive food. Another hour has passed with additional labor. Your hands and face and hair need attention. Soon you find that the saliva is flowing two, five, ten, even twenty times as fast as when your mind was engaged in other matters. Now you are handed a message announcing the death of your mother in a railroad catastrophe. You read the message. Though you may be looking at the food, your mind is on your mother, and the flow of saliva is suddenly and greatly reduced.

These illustrations have been drawn out at length and emphasized that you may now be able to understand clearly and to appreciate fully the influence of the mind upon the sexual glands. The normal and abnormal secretion and distribution of the sexual secretions are very largely under the control of the mind. If all parents gave their children timely and

wholesome instruction concerning their sexual organs and their vital and sacred functions; if there were no vicious and ignorant persons to misinform and mislead them, and if all children and youths followed the good instruction given them, none of this energy would be wasted and all would be sexually normal. Such ideals do not exist. We must study social conditions as we find them. After all, the individual must largely make or unmake himself, master his propensities or become a slave to passion. The power to say, "I will and I will not" is in his possession.

No normal man can engage in lascivious thoughts, read lascivious books, look upon improperly dressed female pictures, associate with a woman dressed so as to partially expose her breast, indulge in obscene stories, engage in spooning or in many of the modern forms of dancing and maintain normal mental relations to sex. We are not discussing knots on a dead pine log, an old steer, an eunuch, or a worn-out roue. We are discussing human nature as we find it in the average man under forty. If under any form of sexual excitement for a given time, you cause the sexual glands to secrete five times as much semen as would have been formed under normal conditions, your body can retain and use only one-fifth, and, consequently, four-fifths of this energy will be ejected from the body, voluntarily or involuntarily. If, under

sexual excitement, during any given time, you cause the sexual glands to secrete ten times as much semen as nature would have formed under normal conditions, the body will retain and use only one-tenth of this energy. The nine-tenths, that never should have been taken from the blood, will be wasted, voluntarily or involuntarily. The body is limited in its capacity to retain and use the sexual secretions. The excess of semen gorges the sexual cavities and ducts, presses upon the nerves of sexual sensibility, creates passion and leads to involuntary emissions, the practice of self-abuse, prostitution, or marital excess. It logically follows that the proper control of the mind is the key to the solution of man's sexual problems. If man would control his mind, he must avoid all unnecessary causes of sex stimulation.

Continence.—We are often asked, "Is a continent life advisable or possible for a healthy young man? Can he, like the stallion and other male animals, maintain a continent life during the ten years of adolescence, from fourteen to twenty-four, or even longer, without weakening or losing his virility?" In the not very distant past medical journals, books and men advised prostitution as a sexual necessity for young men. Judging from the letters received annually from hundreds of young men, not all of the doctors have discontinued giving such advice. How-

ever, in recent years, medical men have discovered that there is no more necessity for sexual gratification in men than in women; that men can live continently just as well as women. Today no intelligent and respectable doctor advises young men to engage in prostitution. When one immoral doctor teaches the "necessity lie" to a young man, he will tell twenty others, and each of these will tell still others. In this way thousands of young men are falsely educated in matters of sex. All respectable and honorable physicians owe it to their profession and to the young men of the land to do all within their power to help the laymen stamp out this infamous falsehood of sex necessity for men.

Only recently two high school boys, in their senior years, inquired of the author how often young men of their age should have sexual intercourse with fallen women. "Just as often as you would be willing for your sisters and sweethearts to have similar relations with male prostitutes," was our reply. They clinched their fists, their eyes flashed fire, they thundered, "Do you mean that?" "There is no more necessity for you, young men, to visit a female prostitute than there is for your sisters and sweethearts to grant special favors to male prostitutes." They gave evidence that our views were in conflict with the education they had received.

First Proof Favoring Continence.—Once a young man, in one of our prominent universities, offered the following objection to continence in the single life: "If I place my healthy arm in a sling and keep it there for one year and do not use it at all, will I not find, upon removing it from the sling, that I have temporarily lost the use of my arm?" "Certainly," was our reply. "Now, suppose that my arm had remained in that sling, without exercise, for ten or twenty years, might not the non-use of my arm for such a period result in the permanent loss of the use of my arm?" Again he received an affirmative answer. Then he asked, "Is not exercise necessary to the health and functioning of all of the organs of the body, including the sexual organs?" Once more we answered, "Yes." "Then," said he, "does it not logically follow that some form of sexual gratification is a necessity?" To this question he received a very emphatic negative.

The young man was given the following illustration as an explanation and proof that there is no such an experience in young manhood as the "sex necessity lie" teaches. "What are the functions of a woman's breasts?" we asked. "Lactation or nursing a child," was his reply. "You are aware that it is possible for a woman to become a mother and nurse her child at fourteen? Women usually do not marry and become mothers until they are twenty, and

occasionally not until they are thirty or older. Regardless of their age, when they become mothers they are usually able to nurse their babies. Then there are periods in practically every woman's life when she does not nurse a child for from six to twenty years. Do women ever lose this function through the non-use of the breasts?" "No; but I do not quite understand why she does not," was his reply. At this point he asked for an explanation of this exception to a general law. Our reply was, "There is no exception to the general rule that all organs require the performance of some function or exercise. If the breasts are removed from a small girl, she will never develop properly. If the breasts of a young matured woman be removed, she will lose in physical, mental and social tone. This indicates that the breasts of a woman have two functions. The breasts appear to be forming an energy, day and night, asleep and awake. This function is wholly involuntary. Lactation is a periodic function, occurring only when a woman becomes a mother. The first function keeps her breasts in a healthy condition and makes a valuable contribution to her physical, mental and social well-being.

"This illustrates the two functions of the sexual glands of the man. The testes have a continuous, involuntary function of generating an internal secre-

tion. Then they have the special, periodic function of reproduction. The first function keeps the sexual organs in a normal condition. Sexual health and virility are destroyed by the abuse of these functions, never by continence."

Second Proof Favorable to Continence.—When the sexual glands secrete more semen than the blood can absorb and the body use, nature has prepared a kind of safety valve arrangement by which the surplus semen is involuntarily thrown off. This is called a natural, or involuntary, emission. Under normal conditions this involuntary escape of semen does the individual no harm. It is nature's method of relieving a gorged condition. Since nearly all healthy men secrete more seminal fluid than the blood can absorb, if nature had not made provision for an involuntary escape, then a voluntary act would have been necessary in order to throw off an occasional surplus. The fact that all men can and nearly all men do occasionally have involuntary discharges is our second proof that continence is possible and compatible with good health and virility. The difference between a natural and an unnatural, a voluntary and an involuntary emission will be discussed fully in another chapter.

Third Proof Favorable to Continence.—The procreative cells and sometimes the semen are spoken of as the seed. Whenever life is embodied in seed and

thrown off from the parent body, it represents a sacrifice. When the lower forms of plants embody their life in seed and use it for procreative purposes, they immediately die. The sacrifice costs them their life. When the higher forms of plants and trees embody life in their seed, the petals fade and fall. If a young tree attempts to bear fruit a year or so too soon, the embodiment of life in seed is followed by a stunted growth—a sacrifice. When a tree in middle life overbears, there is suspension of activities for years and liability to death—a sacrifice.

The embodiment of life in seed, in the act of propagating their kind among the lowest forms of animal life, is followed by immediate death; so great is the sacrifice. The breeding season of higher forms of life is often followed by a period of sluggishness. The seed of a fine stallion is so valuable that artificial impregnators are now used so as to conserve his vital energy. The prodigal waste of life embodied in seed in the human family, in youth, in married life is the greatest and most tragic sacrifice known. Every reproductive act in the marriage life that adds a new being to the world's population, represents a sacrifice. Every expenditure of this vital energy by human beings, however temperate they may be, is followed by a few hours or more of bodily lassitude, mental sluggishness and nervous depression—a sacrifice.

Here are two married people, great students, literary geniuses. The husband wishes to build a great lecture; his wife wishes to write a book of real merit. In fact, they are now engaged in these special efforts. They are young, vigorous and healthy. They have sexual desire. Shall this desire be gratified? If so, it will be hours before they are prepared for normal mental work. If they refrain from embodying their life in seed and expending it in a conjugal embrace, they will find themselves prepared mentally for the very best literary effort. If the embodiment of life in seed and its expenditure means a sacrifice, there is no such thing as sexual necessity, either in single or married life. In married life it may be a sacred privilege and duty, but it is not a necessity. If a necessity appears to exist, it is of man's creation.

If continence were impossible or injurious, Paul would not have said to Timothy, "Keep thyself pure," and the Bible would not condemn adultery. All laws governing body, mind and soul are unqualifiedly in favor of continence. From the dawning of puberty to old age, the testicles and the accessory glands perform their natural functions in the production and maintenance of perfect manhood, and at the proper time they are prepared to perform their part in the creation of a new life. This is nature's way of maintaining sexual health and vigor. Sterility results

from a life of incontinence and not from a life of continence.

A larger number of men are struggling to overcome their propensities and live cleanly today than in former years. The teaching of sex hygiene, personal and social purity is having a most wholesome effect. Such teaching needs to become more general among both men and women.

Means of Physical Attainment.—The organs of generation create vital energy which is available for service in stimulating growth and development in every department of man's complex nature. It can be utilized in at least three different ways. It is for the reader to decide what use he will make of it. By keeping the mind pure, eating only wholesome food, taking plenty of exercise, breathing deeply, sleeping in a properly ventilated room, spending a liberal amount of time in God's great out-of-doors, this creative life will vitalize the blood, ward off sickness and disease, give elasticity and strength to the muscles, and give physical endurance and power for efficient service. Many weaknesses can be overcome and defects corrected by habitually conserving this energy and wisely directing it. All trainers of athletes understand and appreciate these principles.

The Way of Mental Attainment.—Would you like to be a good student, to develop a retentive memory,

the power of concentration, and the perceptive faculties, and thereby increase your capacity for service? This is possible to all who learn the secret of conserving and using this energy. By keeping the mind pure, following the foregoing physical directions, reading books and magazines of high mental and moral tone, attending lecture courses and indulging freely in independent thought, this vital principle will flow to the brain, where it will be expressed in mental vigor and intellectual brilliancy.

The Way of Social and Moral Attainment.—No one can reach his highest and truest efficiency in life, if he neglects the development of his social life, his finer feelings, emotions and sentiments, and the building of sterling character. Would you like to be a friend and have friends, be a leader in the social life of your community, have a happy home, develop ideal citizenship and build character? If so, here is the way of attainment. Keep your mind pure, follow the directions for physical development and mental growth, cultivate an unselfish interest in the well-being of others, sympathize with the sorrowing, boost the discouraged, get under the burdens of struggling ones, love the unlovely ones and the creative life will flow into your social nature and be expressed in finer feelings, emotions and sentiment. Continue this delightful social exercise, and soon you will find that

you are overcoming social weaknesses, correcting social defects and developing a big, warm heart toward a cold and needy world.

It is the expression of this energy that brings young people together in pleasant, delightful and wholesome friendship; that deepens friendship into blissful courtship; that leads ultimately to a happy marriage, harmonizing differences, blending personalities, and making husband and wife one for life. Without this energy these sacred experiences and relations would be impossible. The conservation of this energy in youth and its intelligent control and use in married life would eliminate divorce courts and make home life ideal.

Our highest mission in life is the building of character. Should you succeed in everything else and fail in this, you would be an inexcusable and complete failure. You may have inherited a strong body or a fortune; you must build character. Reputation is what others think of you; character is what you are. Reputation may be lost in a day; character will stand the test of ages. If you would build character, you must master every passion, every appetite, every propensity and every bad habit. Remember that men are fallen; they have inherited strong tendencies toward lascivious thinking and living. Nearly all men have received a false education in matters of sex

which has added fire to their unfortunate heredity. Left to themselves, the odds often appear to be against them. In the sexual conflicts of life they wonder if there can be any help aside from their own personal resources. More than nineteen centuries ago, Jesus, the perfect man, the ideal of the ages, entered the arena of human life, fought the same battles we have to fight, won for Himself and all mankind a complete mastery of self, and left as a legacy to all coming generations that inspiring and matchless message, "I am the way, the truth, the life." Accept Him and you will be in the way, you will come to know the truth, and to possess the life that is the foundation of true and lasting character. To this faith give all diligence in adding the elements of truthfulness, honesty, temperance, knowledge, patience, kindness and virtue. Character is an endless chain of virtues, a topless ladder of progress, the ultimate aim of every great soul.

CHAPTER XVIII

HOW MANHOOD IS WRECKED

Man as He Should Be—Man as He is.—From the study of man in his relation to the world, in his relation to society, in his relation to himself, and from the study of the Bible, we see what nature and God intended man to be. In both sacred and profane history we study the biographies of noble men of the past. On the farm and in the shops, behind the counter, as members of the bar, in Congress and in the Senate, on the platform and in the pulpit, we find today men who, having received a good heredity, lived in harmony with nature and law, chose the right but rejected the wrong, and lived the Christ life, are examples of true manhood. But when we look at a congested crowd of people in a theater, at a show, on the streets, or when we study the mass of people in a town, city or state, we find that only a small percentage approaches perfection on either the physical, mental or moral plane. See the enervated and stunted fathers, the nervous and sickly mothers, the puny and weak children, the lustful sons and fallen daughters, the poorly developed bodies and dwarfed minds, the

paupers and criminals, the epileptics, the feeble-minded and the insane! Why should one child out of every six born in America die before it is one year old? Why should 82 per cent. of all the children be physically defective at birth, and more than ten per cent. be defective mentally in childhood? Why such a large per cent. of our population among the aimless, purposeless, shiftless ne'er-do-wells? Why our race degeneracy, our threatened race extinction? The causes are numerous. Many are ignorant of the nature and functions of the organs of their bodies. Only a few have studied the most essential laws of health. Many live in unappeased hunger, and many more are improperly fed. Whisky, tobacco and harmful drugs are doing their deadly work. The sin of sensuality, with its attendant diseases, is the most prolific source of blighted manhood. Contrast the average man with males of the lower animals—the stallion, the bull, the male lion and tiger. What dignity, pride, elastic bearing and majesty! They are not the victims of sexual abuse. Instinctively they conserve their sexual energy.

CAUSES OF SENSUALITY

Bad Heredity.—Children are largely the results of uncontrolled desire. They were conceived in lust. Their prenatal rights were not respected, owing to

ignorance and lack of control on the part of their parents. There can be no doubt that strong, lascivious tendencies can be transmitted.

Unhygienic Conditions of Small Boys.—A long and tight prepuce in boyhood results in uncleanly condition of the glans which reacts on the nerves of sexual sensibility and produces irritation that leads the small boy to handle his parts. In this way sex consciousness is awakened, pleasure is experienced, and the secret sin is often discovered, and super-sex consciousness is developed.

Early Environment.—Among the poor, large families are often crowded into one or two rooms. Decent privacy is impossible. Bad habits of thought and sexual associations are often formed in mere childhood. Even in the homes of the richer classes the environment of childhood is often no better. The obscene language and perverted sexual practices of servants, both men and women, in the presence of children and taught personally to them can not be put in print. Many parents are criminally negligent. They neither teach their children truths pertaining to sex nor do they quarantine against misinformation, obscenity and stories of sexual perverts.

Narcotics and Stimulants.—Nicotine and alcohol taken into the blood have a tendency to awaken passion, and, as a rule, men addicted to these habits

are more passionate than those free from them. The use of cigarettes often hastens by several months the approach of puberty, and premature puberty is always a misfortune, for sexual secretions take place before the body is prepared to absorb and retain them. Their waste produces stunted, dwarfed and lustful men.

An eminent physician says: "Tobacco has spoiled and utterly ruined thousands of boys, inducing a dangerous precocity, developing the passions, softening and weakening the bones, greatly injuring the spinal cord, the brain and the whole nervous system."

Inveterate tobacco users become sexually weak early in middle life. Eminent doctors in France tell us that there are more inveterate tobacco users in that country than in any other civilized nation, and that many of these men are sterile. They attribute the falling off in their annual birth rate, in part, to the use of tobacco. What has been said of tobacco can be said with greater emphasis of alcohol. No man can live a clean sexual life and habitually use alcohol. Aside from stimulating lust, these habits entail many other evil effects upon those addicted to them and they do much to undermine the manhood of the age.

Lascivious Thoughts and Conversation.—Passion is aroused by physical and mental influences, of which the mental is far the greater. Passion can be, and frequently is, aroused by the mind alone. The main-

tenance of passion is impossible without mental consent and aid. Cold water allays passion, yet the mind may awaken passion and produce rigidity of the organs while they are immersed in cold water. In a high state of passion, desire will instantly subside if the mind is wholly and suddenly withdrawn from all thought of sex. Under the influence of the mind sexual secretions may be increased to five or ten times their normal amount. Multitudes of boys and men spend much of their time reveling in lascivious thoughts, wishes and conversation. Their seminal vesicles, ampullæ and ducts are constantly filled with secretions which should not have been taken from the blood, and which the body can not absorb. A mind controlled by morbid curiosity, sensual visions and longings is unquestionably the greatest cause of sensuality and wrecked manhood. It is the first step toward all sexual abuse. The only preventive is early sex instruction.

Obscene Language.—Vulgarity and impure thinking are inseparable; one grows out of the other. No one can deliberately tell vulgar stories, or listen to others telling them without mental and moral injury. For the sake of personal purity in innocent boys and girls and respectable men and women, some form of punishment should be meted out to the habitual user of

obscene language, as well as to those who circulate obscene pictures and books.

The Voluptuous Dance.—There may be forms of dancing and its exercise under certain conditions that do not fall under the following criticism. Every healthy, vigorous, manly man knows that passion is hard enough to control when there are only natural temptations to combat. The embrace in many of the modern dances is strikingly suggestive of the sexual embrace. It is night, no moral or religious restraints felt or exercised; quick music and corresponding movements, wine and other drinks. The sensual libertine is admitted on a social and moral plane with the purest and best girl who dances. The sensual embrace, the pressure of the waist, the squeeze of the hand, the partially exposed and heaving breasts, the suggestive glances of the eye, all conspire to awaken the sex nature. It is utterly futile to insist that passion is not aroused under such conditions.

Woman's moral strength to resist the seductive approaches of men is measured by her resolute purpose to exact the social law, "hands off; all kisses and embraces for my future prince." No woman, in her native feeling of modesty, can voluntarily yield her body to the embrace of a man, not her brother, husband or father, without experiencing a shock to her sense of natural modesty. True, she may con-

tinue to dance until she dulls the fine edge of her delicate sensibilities, learns to enjoy it and not fall in her outward life, but it is quite as unnatural for her to become intensely fond of dancing and not have her sexual nature aroused as it would be for a normal man not to be thus affected. She may not be fully aware that the pleasant sensation experienced while dancing comes from an aroused sex nature; she may not be entirely ignorant of its effects upon her body, mind and character, but her ignorance is neither a preventive nor a safeguard. Suppose she does not fall. If she responds in her sexual nature, as she surely will, if she loves the dance, she will become sensual in her thoughts. Passion means inflamed organs. Oft-repeated, prolonged and intensified passion will result in diseased conditions of the genital organs of either men or women. When a woman's passions are stirred, the vagina secretes a mucus, and her delicate nervous system is drained of nervous energy. When this is continued, the flow of mucus becomes chronic and the woman has leucorrhœa or "whites." Girls, like boys, when passion is constantly awakened, easily fall into the secret sin. Nervousness, tuberculosis and heart failure are common among women who dance extensively. The mere physical exercise of the dance would be a preventive rather than a cause of these diseases. Dancing leads to

passion and passion leads to mechanical or mental self-abuse. Modern forms of dancing complicate the social and sex problems of both men and women and endanger their moral interests.

The Theatre.—The modern stage is by no means a small factor in the development of sensuality. No normal man, in the prime of life, can sit for hours and be entertained by semi-nude actresses, who engage in knee-dress dancing and other gymnastics, such as degrade their sex, and remain pure in his thoughts and habits. These women are nearly all loose in their morals. Some films exhibited in our five and ten-cent shows are quite as suggestive.

Improperly Dressed Women and Semi-Nude Female Pictures.—Many men who have never been immoral with women, and have struggled to keep the demon of sensuality out of their thoughts, have met with their greatest temptation in the presence of improperly dressed women or at the sight of semi-nude pictures.

A mother with a fully exposed breast, nursing an innocent, beautiful baby, is no temptation to any normal man. The innocent baby protects both the man and the mother. But the partially concealed charms of an attractively formed woman, no well-sexed man can look upon, admire, think about and remain untempted. The sensual post cards and the-

atrical and circus pictures placed on billboards are agencies of sex stimulation in boys and men that should be prohibited by law.

Hugging, Kissing, Sitting and Reclining in Each Other's Laps.—Small boys and girls, from different homes, however innocent and pure they may be, can not engage frequently in hugging and kissing each other without, sooner or later, arousing passion. These unwise social relations are not only tolerated by many silly parents, but often encouraged. Boys and girls in their latter pre-adolescent and early adolescent years should be taught to respect and to exact the social laws of "hands off" in the sense of familiarity and "unkissed lips." Young men and women can not engage in these indiscreet social relations and retain perfect sex control. For the past ten years spooning post cards, spooning picture films and sensational songs and novels have been teaching boys and girls, young men and women, that these relations are natural and that they are agreeable to and expected by each sex in their social relations. Such social relations are breeders of sensuality and the chief cause of young people's immorality.

It is the duty of parents, teachers in public schools, academies and colleges, Sunday-school teachers and ministers, physicians and reformers to remove from small boys and youths these different agencies of sex

stimulation and to see that every boy is properly educated in matters of personal purity and sex hygiene. Prevention is infinitely better than reformation. Sex stimulation leads to some form of sexual gratification, natural, unnatural or excessive. Unnatural and excessive sexual gratification lead to **injured and wrecked manhood.**

MASTURBATION

Unnatural.—Self-abuse or masturbation is too common and too well understood to require any extended description. It consists in exciting passion and awakening a sense of sexual pleasure by handling the penis. It is also called self-pollution, or the secret sin. The many injuries growing out of this habit in childhood, youth and maturity show that it is unnatural.

How Learned.—Depraved nurses sometimes handle the sex organs of small children for sensual reasons, or to quiet them. Frequently small boys are taught the habit by older boys and men. Inflammation and irritation of the penis, due to accumulated smegma, often lead a boy to scratch and handle this organ, and to this cause the formation of the habit in early boyhood is often due. At the approach of puberty, passion is easily awakened. Vulgar conversation of older boys and men is very exciting to the boy at this time. At this age, boys should sleep by themselves

and should not associate with older boys whose habits are not above suspicion. There are evidences that some boys inherit a precocious sex consciousness, and they will discover sexual pleasure while climbing among the limbs of a tree or sliding down, or hugging an object. In some cases this is due to an abnormal condition of the sexual organ.

How Early Learned.—We have had young men say in a personal interview, or by correspondence, "So far as I know I was born practicing the secret sin. My memory does not carry me back to the time when I began." Interviews and correspondence with many thousand young men have convinced us that a majority of men began the habit before they were fourteen. The next largest per cent. during the two years of puberty, fourteen to sixteen, or fifteen to seventeen. Very few men begin the habit after they are seventeen. When indulged in before puberty, no semen is lost in the practice, since it is not formed at that age. At some time in life and to some extent nearly all men have been guilty of this practice, but this does not make it excusable, necessary, natural or harmless. Ignorance and prudery on the part of parents, ignorance and viciousness on the part of associates, ignorance and curiosity on the part of boys, are the explanations of so large a majority of boys forming this habit. Some have practiced it only a

few times, others for a few years, still others for many years, and finally others for life.

Evidences of Guilt.—No one should be suspected of or accused of the secret sin because of one or more symptoms common to this habit. Any one of the symptoms mentioned in this paragraph may be caused by some disturbance of the various organs of the body. For example, bumps on the face, neck and back were for many years regarded as positive proof of the practice. Now we know in some cases that excessive indulgence will not produce such bumps, and on the other hand, some entirely free from self-abuse may be victims of this trouble in its most aggravated form, for these bumps may be due to the condition of the blood during adolescence, though doubtless due, in some cases, to the practice of this habit.

Where this habit has been quite frequently indulged in for several years, many or all of the following symptoms will be observed: The eyes will be sunken and dull, the cheeks pale and pasty, the face, neck and back covered with bumps and pimples, the disposition peevish and irritable, hands cold and clammy, mind sluggish, feelings morbid and despondent, actions extremely diffident and shy. In extreme cases he may entertain thoughts of suicide or even attempt it. It has been our conviction for many years that

mental and mechanical masturbation are the chief causes of suicide.

The Effects.—Where the practice has been indulged in before puberty for a short time, or very moderately, the evil effects are soon overcome, though perhaps no growing youth can indulge in it to any extent without more or less injury. If the habit is continued for many years, the individual is always injured physically, socially, mentally and morally, and may never be quite the man he would have been if he had not been entrapped by the habit.

Physical Effects.—When practiced before and during puberty, it occasionally prevents the penis from developing properly. This is due to the blood being in some way partially shut off from that organ. Super-sensitiveness in the glans, urethra, prostate and bladder result from this habit. These conditions in turn call the attention of the individual to his sexual consciousness and lead to frequent repetitions of the act. Its effect upon the blood is shown in a muddy, clammy skin. It exhausts the physical and nervous energy of the body, causes pains in the testes and spermatic cord and varicose veins and an atrophied testicle or testicles frequently follow.

Functional Effects.—Frequent and painful urination, unnatural and involuntary emissions, sexual weakness, partial or permanent sterility often result

from this habit. In a measure it may help to induce rheumatism, heart disease, digestive disturbances, paralysis, consumption, loss of hearing and eyesight.

Social and Mental Effects.—The memory becomes fickle and unreliable, will power weak, power of mental concentration feeble and ambition vacillating. Socially, one habituated to it is extremely diffident and shy in company. He may even shun society entirely. He lacks self-confidence, he broods over possible defeats and is often melancholy and despondent. Though the practice of self-abuse may not be the direct and sole cause of insanity, the morbid mental states, due to its practice, are doubtless contributory causes. Epilepsy may sometimes be caused by the habit. Extreme masturbators may become so stupid and sluggish mentally that they appear feeble-minded, and such their posterity often are. When a youth practices self-abuse for years, with the idea that it is manly, he is liable to form perverted ideals from which it will be very difficult or even impossible to free himself in later life. In youth the mind is very susceptible to impressions, good or bad.

PROSTITUTION

Prostitution applies to all illegal intercourse with women. It is as truly prostitution for a man to engage in illegal intercourse as it is for a woman.

However, in this connection, we are to discuss prostitution as a cause of wrecked manhood, and not as a social and moral crime. Prostitution existed to a limited degree among some primitive peoples. In its more extensive and common practice it belongs to civilized and semi-civilized peoples.

VENEREAL DISEASES

Their Origin.—Venereal diseases belong to civilization. These diseases appear to have been unknown to primitive races until they were introduced by civilized man. While prostitution was sometimes practiced by them to a limited extent, their primitive methods of living perhaps prevented the development of venereal diseases. All authorities agree that these diseases have their origin in illicit intercourse. Not one authentic case of venereal disease has ever originated in the mating of married people. In rare cases married people have been accidentally infected by means of a public cup, towel or closet previously used by some diseased person. Such diseases appear to be nature's method of punishing those who engage in illicit intercourse.

These diseases are due to specific germs. That of gonorrhoea, called the gonococcus, was first discovered in 1879. In 1895 two German doctors discovered the germ of syphilis, *spirocheta pallida*. Chancroid is

produced by a germ named after its discoverers, the Ducrey-Unna bacillus.

Danger of Infection.—That “All lewd women are diseased part of the time, and some lewd women are diseased all the time,” is a statement generally accepted by the most reliable physicians. It is impossible for a lewd woman to ply her trade many weeks without becoming infected by some diseased man. Once infected, she begins to scatter the infection among her male patrons. It has been claimed by the medical profession that eighty per cent. of young men have been infected with some form of venereal disease. It is admitted by medical men that fully ten per cent. of men have never had illicit intercourse. From these two statements we conclude that the young man who visits prostitutes, runs the chance that he will, in nine times out of ten, become a victim to some form of venereal infection.

No Prevention Possible.—Some young men think that they can use some antiseptic as a prevention. Antiseptics do not prevent infection from syphilis and often fail in the case of gonorrhoea, besides which the sexual organs are often injured by the use of so-called preventives.

Women who are known as clandestine prostitutes, because they ply their trade secretly, are more dangerous than those who live in the “red light” sec-

tions. Prostitutes in the cheap resorts are more dangerous than any other kind.

Fallen women often insist that they are free from infection because they can show a recent certificate to that effect from some doctor. But no doctor can tell when a woman is free from infectious disease; and, as a rule, medical men who make a business of inspecting prostitutes are wholly unreliable. Continnence is the only safe preventive of venereal disease.

Chancroid.—This disease does not produce such serious effects as the other two diseases. It is contagious, usually contracted during the sexual act, and results from an infection meeting some abraded surface. The seat of infection is usually on the penis and most frequently on the glans. This disease usually makes its appearance in from two to five days after exposure, rarely later than ten days. It breaks out in the form of one or more sores resembling ulcers. If neglected, or if for any reason the disease becomes complicated, the groins are likely to become affected, swell and burst. This condition is called bubo or "blue ball." Bubo may also result from gonorrhoeal or syphilitic infection.

Chancroid may become chronic and practically incurable, the genitals may be largely or even completely destroyed by ulcers and the wretched victim may die of blood poisoning.

Gonorrhœa.—Many thoughtless and ignorant young men speak of this disease as if it was nothing worse than a bad cold, measles or whooping cough. In this they are sadly mistaken. It is incomparably more serious than chancroid and, in late years, the medical profession has come to understand that it is even more serious than syphilis. It is by far the most frequent of the venereal diseases.

The disease is contagious, usually acquired during intercourse, and first affects the mucous membrane of the urethra. Being a mucous membrane disease, it is not confined to the sexual organs. The mucous membrane of the eye is quite as susceptible to it as the urethra. One may be inoculated with it in other ways than by intercourse. The innocent may become its victims, as it is sometimes acquired from the use of a closet, towel, bathtub, etc.

Symptoms.—The disease appears from three to seven days after exposure. It is heralded by a swelling of the meatus, slight itching and burning during urination. In the early stages of the disease there is a small amount of mucus. As the disease progresses these symptoms increase. Urination becomes difficult, painful and frequent. At this time the discharge from the urethra is more abundant, being thick, milky in color with a tinge of green, and, in severe cases, streaks of blood.

Under careful and prompt treatment the symptoms disappear in from three to seven weeks. In many cases the patient may be permanently cured so that the disease will not return to injure his wife or posterity. However, no physician can afford to make this promise to the young man, for the reason that doctors have no assurance that the patient is perfectly cured. Even under prompt and careful treatment, there is a tendency in many cases for the disease to become chronic. When it reaches this stage, it may run for an indefinite period. The mucous membrane of the urethra may now become chronically inflamed, with a constant oozing away of a thin, watery discharge.

It may produce stricture, which consists of a narrowing of the urethra at one or more places, interfering with the outflow of urine from the bladder. In severe cases, urination may become quite difficult and painful. This condition often requires a long and difficult treatment, with the possible necessity of an operation.

The germs may pass up the urethra and inflame the Cowper's glands, causing abscesses to form. In the latter case an operation is the only remedy.

When the prostate becomes affected with gonorrhoea, the whole sexual system becomes involved. This may require a serious surgical operation. The symp-

toms are frequent and painful urination. Blood may appear in the urine. A desire to urinate may become constant.

The disease germs may and often do pass over into the seminal vessels. Here they may remain for months or for years. There is no short and quick way to cure gonorrhœa in the seminal vessels. In this condition the patient should not marry under any condition, as he would be sure to infect his wife.

If the disease germs enter the ampullæ, they will pass over and infect one or both of the testes. As a rule only one is infected, though both may be. The inflamed testicle becomes very much enlarged and the pain is excruciating for a number of days or weeks. The closing up of the tubes of the epididymis is called epididymitis. When this occurs in one testicle, that one becomes sterile. When epididymitis occurs on both sides, the man is entirely sterile. This is the chief cause of sterility in the male. Twenty per cent. of childless homes are due to the husband rather than to the wife. Once we thought that women were entirely responsible for sterile homes. Now we know better.

When the prostate and the deep urethra have been infected with gonorrhœa, the disease germs often ascend into the bladder, producing "bladder clap," or cystitis. Frequent and painful urination are symp-

toms of gonorrhoeal infection in the bladder. In acute stages, blood may appear in the urine.

From the bladder the germs may pass up through the ureters and inflame one or both of the kidneys.

While gonorrhoea is essentially a local disease and confined to the mucous membrane, the gonococci may get into the blood. When either these disease germs or their toxins pass into the blood, the eyes, the brain, the heart, the lungs or the joints may suffer from infection. *Toxin* means a poison. In this event, the victim may become blind or suffer intensely for life from gonorrhoeal rheumatism, or in after years die from apoplexy, heart failure or consumption.

Gonorrhoeal Ophthalmia.—Gonorrhoea of the eyes may result from two general causes: 1. When an individual's blood contains poison from the gonorrhoeal germs, this poison may be carried into the eye, resulting in blindness. This form of eye infection from gonorrhoea is very rare. 2. Local inflammation due to gonorrhoeal germs getting into the eye. This method of infection is far more common. The victim of gonorrhoea, if not cleanly and cautious, may get disease germs into his eyes, or by the careless use of a towel or other objects, he may be the cause of innocent persons infecting their eyes.

If, at the time of birth, the mother be infected with gonorrhoea, the infant may receive into its eyes

some of the germs. In the eyes of the newly born they multiply rapidly, so that in one, two or three days the babe may become totally blind. Until recent years eighty per cent. of all blindness from infancy was due to this cause. As long as the infant was in the womb of the mother, it was protected from infection of the mother. Blindness from this cause is now very largely prevented. When the doctor knows, or has reason to believe, that the mother is infected, he puts a few drops of a solution of silver nitrate into the eyes of the newly born babe, which destroys the germs, thus saving the child from blindness. This is known as the Creed method.

Infection of Innocent Wives.—Dormant, quiescent gonorrhoeal disease germs have been found in the small ducts of the prostate gland from two to ten years after a man believed himself to be entirely cured of gonorrhoea. If a man in this condition marries, these weakened, inactive germs are apt to be dislodged from their sleeping quarters and find new life and new soil in the mucous membrane of the genital ducts and cavities of the innocent wife. Here they become active, multiply rapidly, and produce all of the sad results of this horrible infection. The symptoms of uneasiness, pain and a constant flow of mucus is treated as an attack of leucorrhoea. This only gives the disease a chance to reach the womb,

the fallopian tubes and the ovaries before the family doctor is called in. In this stage of the disease an operation is nearly always necessary, followed by poor health and sterility for life. It is estimated by surgeons that the condition of from sixty-five to eighty per cent. of all married women who have to go on the operating table because of pelvic and abdominal troubles is due to gonorrhœal infection, for which the uncured husband was responsible.

With lingering dormant germs in the small ducts of the prostate, the individual is liable to reinfect himself at any time. If married, he is likely to infect his wife, and she in turn to reinfect him. In either of these events, the guilty man may charge his wife with guilt.

Some Practical Advice.—Where a young man has been so unfortunate as to have had sexual relations with a diseased woman and has become diseased, what should he do? He should not make the serious mistake, either of treating himself with a patent remedy from a drug store, or of sending for such a remedy. Immediately upon the discovery of the first symptoms, he should place himself unreservedly under the advice and treatment of some perfectly reliable home doctor and follow his advice and treatment until dismissed as cured. We use the word cured with some reservation. There is no way of telling when a man is really

cured. Doubtless many are cured and permanently so. But since there is no way of knowing positively whether one is cured or not, a young man should hesitate to rush into marriage. Where a man has once been infected, but has had no symptoms for months or years, before marrying, he should have himself microscopically examined several times. He owes this much to himself, his future wife and to his posterity. If disease germs are found, he should renew his treatment and cancel his engagement. If no disease germs are found, the chances are that he is entirely well, and may, with reasonable safety, marry.

SYPHILIS

Syphilis is doubtless as old as prostitution, being referred to in the earliest writings of the oldest nations. It is due to a specific disease germ, *spirocheta pallida*. It is a blood disease. The germs of this disease may get into the blood by means of a scratch or abrasion on any part of the body. When once in the blood, the infection is carried to all parts of the body and may affect any part of the human system.

Acquired Syphilis.—Syphilis may be acquired in two ways: 1. By sexual contact with an infected individual. In this case, an abrasion or crack in the skin or mucous membrane of an uninfected party must come in contact with syphilitic disease germs

given off by an abrasion or sore of an infected person. This is by far the more common way. 2. By infection transferred from a diseased person to an innocent party by some medium of transfer. Nurses have sometimes contracted it from syphilitic babies, and vice versa. Kissing games have more than once been the medium of transferring the disease from the abraded and moist lips of a syphilitic young man to the lips of an innocent young woman. An abrasion need be only large enough to be seen by a good microscope for the germs to pass into the saliva of the lips. Common drinking cups, towels, pipes, cigars and eating vessels are easily infected by parties having the disease. When these are subsequently used by another person, they may become the mediums of transfer.

Hereditary Syphilis.—Syphilis may be transmitted to an offspring by either parent. If the father is syphilitic, the child has some chance of escape through the mother. If the mother, or, if both parents are syphilitic, there is no escape for the child. Many miscarriages are due to syphilis destroying the life of the foetus. Nearly all still-born children are hereditary syphilitics. It is also responsible for many premature deaths in childhood. Much of our insanity and idiocy may be traced to some syphilitic ancestor.

Primary Syphilis.—The time between the exposure and the first appearance of infection varies from ten to thirty-five days, twenty-one being the average. The point of inoculation may be anywhere on the body. If a man is infected by a syphilitic woman, due to sexual congress, this will be on the skin of the penis or the mucous membrane of the glans, most frequently the latter. At the point of inoculation there will appear a small, hard tumor, called a chancre, presenting more or less hardness at the base. This sore will vary much in size. This is the primary stage and may be followed by a period largely free from symptoms.

Secondary Syphilis.—The symptoms of secondary syphilis appear some six to ten weeks after the first appearance of the chancre. This stage is attended by more or less fever, headache, pains in the limbs and back and nervousness. Breaking out of inflamed bumps and sores may appear anywhere on the body, with painful swelling of the testes.

Tertiary Syphilis.—After another period of suspension, the third stage of the disease appears. In this last stage any, many or all parts of the body may become diseased. The skin becomes horribly ulcerated, the lymphatic glands become enlarged, the blood vessels are affected, causing them to break later in life, resulting in paralysis, epilepsy or apoplexy;

the liver, lungs, kidneys and heart, the nose, eye, ear, palate and throat are often invaded by this insidious disease.

Locomotor Ataxia.—This is a disease of the spinal cord for which syphilis is responsible in ninety per cent. of the cases. It often occurs many years after a man has ceased to have other symptoms of syphilis. It is really syphilis of the spinal cord. It is another case of a man thinking he is cured, but years later finding he was not. One having this disease has less control in walking than a man beastly drunk. In some cases, in the early stages of this disease, it may be helped, but rarely cured.

Can Syphilis be Cured?—In the past, some men, who sought treatment early and continued it for several years, experienced no return of the disease and their wives and children showed no bad effects. These men were perhaps permanently cured. When a man has once had the disease, we have no way by which we can ascertain for sure that he is entirely well. The Wasserman test, though the best, is not entirely reliable. The new remedy for syphilis, "606," and its successors are not regarded by our best physicians as being positive and reliable cures.

Some Practical Advice.—On noticing the very first symptoms of syphilis, the individual should seek the advice and treatment of a reliable physician. He

should take treatment for at least three years. If at the end of this treatment no symptoms are longer noticed, he should have a Wasserman test made once or oftener. He should not think of marrying until he has had the three years' treatment, followed by one or more of these tests. If he really wants a cure, he should abstain from the use of tobacco and alcohol.

NON-VENEREAL DISEASES

Non-venereal diseases are not contagious and do not necessarily grow out of illicit relations with women or marital excess. They are more frequently the results of mental or mechanical self-abuse, or a combination of the two. They are harvest reaped from prolonged, intense and oft-repeated passion. Where it is possible for other causes to produce these conditions, they will be mentioned in the discussion of the specific case.

Varicocele.—The testicles are suspended in the scrotum by means of the spermatic cord. The spermatic cord is composed of a spermatic artery, a spermatic vein, and a vas deferens held loosely together by connective tissue. The spermatic artery carries pure blood to a testicle and the spermatic vein returns the impure blood to the general circulation. The vas deferens conveys the secretions of a testicle to the place of discharge from the body.

Varicocele consists of an enlargement of the spermatic veins in the spermatic cord, which in its aggravated form may be followed by an atrophied testicle. The network of veins in the spermatic cord within the scrotum may become so full of sluggish blood as to feel like a handful of tangled earthworms or knotted strings, and the testis may become soft, tender, stringy, and greatly reduced in size.

Varicocele usually occurs on the left side, possibly because of the anatomy of the spermatic cord on that side. The disease on both sides is rare; on the right side it is extremely rare.

Causes.—Thin wall-veins, with defective valves, may be characteristic of some families. Members of such families are likely to develop varicose veins on the legs, arms and other parts of the body, as well as in the spermatic cord. Varicocele in such families may be due to heredity. Any constitutional weakness is favorable to the development of varicocele. Plenty of wholesome physical exercise in the case of such individuals would be a possible preventive. A very long spermatic cord, a pendulous scrotum, or a bruise may bring on varicocele. However, the most common cause is some form of sexual excitement, oft repeated and long persisted in. Under prolonged sexual excitement, more blood is sent into the genital organs than can readily pass back through the network of

veins, and they dilate under the blood pressure. When this is often repeated, the veins become more or less permanently dilated. Self-abuse and especially spooning are the chief causes of varicocele.

Symptoms.—Where the dilated veins are small or moderate in size, there will be little or no pain or inconvenience. When one has read a lot of scary literature on the subject published by “quack” doctors, he is likely to become a victim of mental worry. In this event his condition may become quite serious, due solely to worry.

When the varicose veins become quite large, they are inconvenient and the patient is likely to suffer from a very disagreeable, heavy, dragging pain. Any injury to the swollen veins is likely to cause a rupture or a blood tumor.

Remedies.—In all small or moderate cases of varicocele, proper bathing of the affected parts, light exercise, wearing a suspensory and avoiding all causes of sexual excitement will gradually remove this trouble. A suspensory can be secured at almost any drug store. Silk ones are much more pleasant to wear than cotton ones. Where there is no pain and the testes are not very heavy and do not swing very low, we would not advise the use of a suspensory. But where the testes are heavy, swing low and the swelling is accompanied by pain, a suspensory should

be worn during the daytime, not at night and not necessarily every day.

In our personal interviews and correspondence with thousands of young men annually, we find hundreds of them who have varicocele in some form. In nearly every case we advise them to follow the advice given above. In mild cases a cure can be had in one or two years; in other cases two to four years are often required. In a few extremely severe cases, an operation becomes necessary. This does not mutilate any of the sexual organs or in any way interfere with the function of reproduction. While an operation brings a more speedy relief than the natural method mentioned, if the individual continues frequent and prolonged sexual excitement, he need not be surprised at any time to find himself with a second attack of varicocele, requiring another operation. But if he follows nature's method of cure, gets control of his mind, discontinues all habits of sexual excitement, his cure will not only be inexpensive and permanent, but he will have avoided many other sexual complications. If one has allowed his mind to run wild in the fields of sexual delight, it can not be captured, conquered and trained in a day or week. It will take months and years. The time required for nature to effect a cure for varicocele will be largely determined by the

time required to bring the mind under control. No cure need be expected until the cause is removed.

When a testicle has become reduced in size, neither an operation, medicine nor nature can restore its natural size. In many cases, nature will gradually restore, to some extent, the former solidity, firmness and size, but in nearly all cases the reduced gland will always remain tender.

It is here that "an ounce of prevention is worth a pound of cure." If small boys and young men could only know the large per cent. of men who, from eighteen to thirty-five, are sufferers from varicocele, the inconvenience and pain thus produced and the difficulty attending its correction, they would certainly be more careful to avoid habits conducive to it.

"Stone Ache."—Hundreds of young men inquire, "Why is it, after I have spent a few delightful hours with my 'best girl,' I have 'stone ache?'" They are then asked, "Did you engage in hugging and kissing?" "Oh, yes," has been their almost invariable reply. Then they had explained to them that the sexual excitement, caused by these social, physical relations, sends large quantities of blood to the genital organs and the sustained pressure of blood in those parts for many minutes or for hours was the cause of pain. Then we added, "Continue this exciting

entertainment for a few more months and you will have the added sensation of a first-class case of varicocele."

Mumps.—If one gets up too soon from the mumps, exposes himself to unfavorable weather, or over-exercises and over-lifts, he is very likely to bring on a return of the mumps. When this occurs, the mumps go down on him, producing varicose veins and an atrophied gland, with all of the foregoing symptoms. The mumps usually affect the left side, rarely both sides and still more rarely the right side. Treatment for the effects of mumps going down on a man is the same as mentioned in a preceding paragraph. We can not impress too strongly upon the mind of the reader that, if he has never had the mumps and should take them in the future, he should remain in the bed until he is entirely well, and should avoid all over-straining and exposure.

Contrary to the view held by many of the laity, sterility, or loss of the possibility of fatherhood, rarely occurs as a result of varicocele caused by mumps.

Hydrocele.—Each testicle is enclosed in a sack of serous membrane. In hydrocele this sack becomes filled with water due to the over-secretion of a thin, clear fluid. The size of the enlarged gland is the principal inconvenience. Sometimes it appears with-

out an apparent cause. It is often due to an injury, a general condition of "dropsy," or to gonorrhœal conditions. Small hydrocele may gradually disappear or grow larger in size. The injury done by worrying over this disease is often much greater than that due to the disease itself. In large hydrocele an operation is perhaps the only reliable remedy.

Enlargement of the Prostate.—Inflammation and enlargement of the prostate are very common in men after they are forty, and occasionally occur in earlier life.

Symptoms.—Having to get up and urinate once or oftener at night is usually the first symptom of this disease. Frequent, difficult and painful urination are indications that the enlargement is becoming more serious. In this latter stage, the bladder may not completely empty itself, the retained urine decomposes, and stones may form in the bladder. The appearance of blood in the urine is always a bad sign. The flow of urine may become entirely shut off, requiring the use of a catheter. Any of these symptoms should lead a man to seek the advice and treatment of a competent physician.

Causes.—Gonorrhœal infection in early life is responsible for its share of enlarged prostates. Continued self-abuse in youth and young manhood, prolonged spooning and marital excess are the chief

causes of this very common and annoying disease. If all unnecessary sexual excitement and abuse of the sexual function were avoided in youth and mature manhood, this disease would be practically unknown.

Treatment.—Since this disease is so largely due to prolonged sexual excitement and abuse of the sexual function, avoiding these causes is not only a preventive, but in mild cases, it will produce a cure. If palliative treatment from a competent physician is received in time, the disease may be wholly prevented or cured. In the more serious forms of this disease a surgical operation is the only treatment. Only a competent surgeon should be sought.

Seminal Emissions.—When seminal emissions or night losses occur from one to four times a month, in healthy young men, these experiences are considered normal. We have found very few young men who have not had this experience. If our lives were more natural, doubtless there would be a much larger number of young men who would be free from seminal emissions. These experiences are frequently called "wet dreams," for the reason that they are usually preceded by erotic or amorous dreams. This is nature's method of relieving the seminal vesicles of a surplus of secretions. This wise provision of nature, when not understood by a young man, may become a source of much worry and impairment of

health by reason of worry. All that is needed in mild cases is to quit worrying.

Erotic dreams are not sinful. They are caused by the pressure of surplus semen upon the nerves of sexual sensibility. Constipated persons are likely to have occasional discharges while at stool. Intense sexual excitement, if not gratified, may result in an emission of several drops of a clear, thickish, sticky substance, which is a secretion formed under excitement by the Cowper's glands. Occasionally seminal secretions escape with the urine. These experiences need not cause worry.

Spermatorrhea.—Spermatorrhea is a condition of extreme sexual weakness. The seminal secretions constantly and involuntarily escape, either while one is urinating or at other times. The aim of the quack doctor is to make his victims believe that an occasional emission is an evidence that he has the disease, or that he will soon have it.

Causes.—Long continued and frequent self-abuse, spooning, prostitution and marital excess, either or all are the chief causes of this disease. Diseases of the prostate and adjacent sexual organs, exhaustion of nervous energy, diseases of the brain and spinal cord may also cause this disease.

Bodily weakness, nervous depression, mental sluggishness, gloominess and despondency are character-

istics of this disease. When the trouble is due to a constant sexual waste, the remedy will be found in cultivating hope, cheerfulness, purpose, in getting the mind on something else, thus gradually stopping the sexual waste. The advice of a wise physician should be sought and faithfully followed for many months. There is no speedy cure for this trouble. Fortunately, true spermatorrhea is very rare.

Sex Perversion.—Sex perversion consists in some form of unnatural sex attraction between persons of the same sex, or a desire to engage in some unnatural form of sexual gratification with a member of the opposite sex. The cause of sex perversion may be explained on the ground of physical defects in the sexual organs, or in some form of mental abnormality. Both may be inherited, the latter acquired. These unfortunate individuals frequently have well-developed bodies, and, with the exception of their attitude toward sex, they are normal mentally. There are many types of sex perversion.

A student in a university told the author that, after he had lost all pleasure in self-abuse and visiting immoral women, he had come to where his only way of gratifying his passion was to look at the rosy cheeks of a fair-faced boy and imagine them to be the parts of a female.

We found a wealthy merchant in one city who gratified himself by teaching small boys how to practice self-abuse. In another town a hotel man confessed to us that he found his greatest sexual pleasure in kissing certain men. A young man wrote us that he and several boys were taught by a mature man three ways of using each other's bodies. In one state we found a sex pervert who told us that he had five young college men visit him weekly. Sex perversion sometimes develops among girls in boarding schools. Sex perversion between the opposite sexes is indescribably disgusting.

CHAPTER XIX

MANHOOD RESTORED

The Whole Man Involved.—When manhood has been impaired through the abuse of the sexual organs and their functions, the physical, mental and moral natures, the entire man has been injured. Can a man with a soiled character become pure again? Can the physical and mental manhood, when once impaired, be restored? To the first question we answer unreservedly, yes. To the second question, yes, with reservations. The first question is a moral one and calls for a moral remedy. No man ever made himself pure without divine aid. Christ is the only antidote for a moral disease. The man who wills to be a Christian and conforms to the principles of the Christian life will find himself morally convalescent.

The second question embraces mental and physical conditions. Impaired mental and physical manhood may be due to any one of many causes of which sexual abuse is by far the most common. In this chapter we are dealing with the remedies for impaired manhood due to sexual abuse, mental, mechanical, marital excess, and prostitution. One of the

effects of prostitution is the acquirement of venereal diseases. For treatment of such diseases we recommend a capable and reliable physician. Should the physician be able to eradicate these diseases entirely from the body, the patient will still need to follow closely the advice of this chapter. A successful treatment of venereal disease does not restore manhood.

Gradually Injured, Gradually Restored.—What required years to do can not be undone in a day, week or a month. Impaired manhood is the accumulated effects of many years of lascivious thinking, mechanical or social abuse. Restoring physical and mental soundness is the work of nature and will require years. When man begins to violate the laws of nature, nature does her best to counteract the evil effects. This explains why many boys and young men experience no bad effects from abuse for a number of years. Were this not true, the use of tobacco, alcohol, morphine, opium and indulgence in sexual abuse would immediately wreck their victims. Nature is kind and patient, but there is a limit to her endurance. When man ceases to violate her laws, nature begins the work of restoration. The length of time required and the thoroughness of nature's cure will depend upon the degree and time involved in violating her laws, the injuries sustained, and the unham-

pered opportunity given nature in which to accomplish her work. The effects of a limited course of violation in boyhood may be entirely overcome. Nature can never fully eradicate the effects of a long and excessive course of sexual abuse upon the body and mind. If given a fair chance, however, nature will check the progress of debility, help one to husband his remaining vitality and aid one to add much to his present stock of manhood.

Cause and Effect.—The first thing a doctor does, when called into a sickroom, is to make a diagnosis. The precautions, preventives and remedial agencies used will depend upon his knowledge of the case, the causes and the effects. Impaired manhood is due to the exhaustion of vitality in the body, and nervous debility, resulting almost entirely from sexual abuse. The entire nervous system is in a severe strain during sexual excitement, however aroused, and meets with a severe shock at the moment of an orgasm. However, prolonged, intense or frequent sexual excitement is more injurious than the mere discharge of semen. This is mental self-abuse. Such experiences are followed by more or less of exhaustion, lassitude and depression. When these symptoms become common or continuous, the entire nervous system, the genital system, and possibly many other organs of the body, are involved.

In the natural and legitimate exercise of any organ there is a sacrifice, a waste. The recuperative agencies of the body restore the waste caused by the exercise, and in this way the organ is kept in a normal condition. When the exercise of any function of any organ is pushed beyond normal limits, the function is impaired and the organ wears out faster than nature can restore. The sexual organs and their reproductive functions are dormant until puberty. Sexual desire during these years is unnatural. When it occurs, nature is being seriously interfered with. To permit sexual excitement in boyhood due to unhygienic conditions, vulgar stories or teaching of self-abuse is a crime against childhood.

During adolescence, the undeveloped condition of body and mind, and the relation of the sex life to the development of every organ of the body, every faculty of the mind, and every power of the social and moral natures are the most convincing evidences that semen should never voluntarily escape from the body before maturity. When physically matured, every healthy, sane, moral man should marry, unless he has some truly justifiable reason for not doing so.

A Perfectly Natural Cure.—Very few men have had the early instruction needed by every boy, the wholesome environment essential to chastity of thought, act and habit during adolescence. Conse-

quently few men are normal. We are not dealing with men in this chapter as they ought to be, but as they are.

In a previous chapter we made perfectly clear to the reader that any sexual excitement that leads to lascivious thoughts and mental sexual longings will result in an unusual quantity of blood being sent to the genital organs. The presence of this surplus blood excites these glands to more than usual activity, and a surplus of secretions is formed. The vesicles and ducts become filled, increasing sexual desire. Relief must be had in either self-abuse, fornication, marital excess, or by an involuntary emission. When this is continued for several years, nature finally yields her power of resistance and the flow of blood to the genital organs and the quantity of semen formed become habitually abnormal. It is in this way that man's vitality is exhausted and his nervous system is debilitated.

Restored manhood is possible just to the extent that the reproductive system can be restored to a normal condition. This is accomplished when the testes are secreting no more than can be used by the body. In this normal condition the other glands may secrete a limited surplus. If so, this is thrown off by an occasional involuntary emission. In this normal condition very little, if any, vitality is being

wasted. It must now be clear to the reader that the restoration of manhood must be a perfectly natural one. No pills, powders, drinks, tonics or electric appliances are necessary to a cure. No doctor need be consulted or employed. Simply remove the causes and nature will do all that can be done. Doctors, friends and experts may cheer, comfort, encourage and inspire the patient to heroic effort, but nature must be given a fair deal, if a real, permanent cure is to be had.

Nature's Recovery Begun.—All voluntary acts of the body and mind are subject to the direction and control of the will. Man's supremacy over all bad habits lies in his ability to will to control his voluntary thoughts and acts. Nature is helpless so long as the violator of her laws fails to assert his will. He must rise to the dignity of his manhood and resolve to cease all forms of sexual violations and to avoid all sexual excitants. He may break this resolution a number of times before he wins a complete victory. If he does, he must hold on to the firm purpose to become a master of himself. Victory will crown a persistent effort to be a man.

Having resolved to quit all forms of sexual abuse, it is necessary for one to avoid everything that will awaken sexual desire. To do this, one needs to fully understand the relation of the mind to passion. It is

impossible to have passion when the mind is entirely on something else. Cold water tends to allay passion. Yet, with the mind filled with lewd thoughts and wishes, passion could be aroused while one stands shoulder deep in cold water. Getting control of one's mind in regard to sexual matters will be determined by his persistent determination to keep his mind on other things. Suggestions of sexual possibilities will come, but they need not be welcomed or entertained. They should be unceremoniously ejected by order of a regal will.

It should be remembered that the mind can not be idle and kept pure at the same time. Where one has not decided upon his profession, calling or occupation, he should do so. He should cultivate an interest in it, delight in it, and resolve to be a leader in what he has undertaken. He should provide himself with plenty of good books and papers along the line of his chosen life work. All victims of sexual weakness are given to gloomy, despondent spells. This condition can be remedied by assiduously cultivating a spirit of cheerfulness, hopefulness and determination to make a success in life. The mind may be sluggish and stupid, but it will finally respond to reasonable mental application. Let him take an interest in building character, as well as seeking health, wealth and knowledge. He should read some good books, including

the Bible, and cultivate the consciousness, "Thou, God, seest me in all things."

While evil thoughts will come, it should be understood that every mental longing is an effect for which there is a cause. If one would avoid their effects, he must learn to avoid their causes. One can not read sensational novels, attend vaudeville shows, admire semi-nude pictures, associate with suggestively dressed women, spoon with girls and keep the mind pure.

By a persistent effort to keep the mind pure, less and less blood will be daily sent to the genital organs, less and less secretions will be formed, and in this way nature will gradually restore normal conditions in the sexual organs. With the gradual restoration of normal sexual conditions will come a gradual restoration of manhood.

In addition to getting control of the mind in matters of sex, there are quite a number of other things to be considered. These are important, but not so important as that of the mind.

The Relation of Marriage.—Masturbation, keeping a mistress, visiting a prostitute, getting married—none of these subterfuges will restore manhood. The doctor who will advise any of these methods of sexual gratification as a remedy for sexual weakness is an ignoramus or a fraud. Substituting one form of sexual waste for another will not effect a cure. Reason-

able restoration should be realized before marriage is advisable. The right of the wife and her offspring should not be sacrificed as a remedy for man's follies. A year or two of control will usually place a man in a condition where marriage would be safe, and, therefore, advisable.

The Relation of Food and Drink.—One having seminal weakness should exercise wisdom in regard to his food and drink. Certain foods heat the blood and furnish materials for the formation of sexual secretions. Such foods should be avoided. He should abstain largely from pork and all fat meats; mutton and beef should be used sparingly. Fried gravies, rich pastries, stimulating condiments, such as pepper, vinegar, mustard, etc., should be used very sparingly. Do not use strong tea or coffee. Drink plenty of water and milk. Eat wholesomely cooked cereals and meats, nuts, ripe fruits, well-cooked vegetables, toast, sweet butter and fresh eggs. Use no more food than is necessary to nourish the body. Supper should be a light meal. Eat slowly and masticate thoroughly.

Stimulants and Narcotics.—The use of alcoholic liquors, fermented wine, ale, beer and tobacco tend to awaken the sex impulse. They are otherwise injurious. Impaired manhood can not be corrected so long as one indulges in these vices. One can not

indulge in these habits and live a continent life. Even if he could, their indulgence is responsible for no small per cent. of impaired and wrecked manhood.

Bathing.—Cleanliness of the body, and especially the sexual organs, is essential as an aid in overcoming sexual weakness. Cold water is to be preferred to warm water, especially in bathing the sexual organs. Warm water causes the skin to relax and the blood to flow to the parts. This is just what is not wanted in this case. If the system can stand a quick, all-over, cold water bath, followed by a brisk rubbing with a coarse towel, until there is a warm glow felt all over the body, this is the best bath of all. Where there is repeated passion, the generative organs may be bathed several times a day with cold water to noticeable advantage.

Sleep.—Retire early and sleep all you can. One should not stay in bed after he awakes in the morning. He should get up and begin the day's activities. Sleep on a hard bed, never on a soft one, and use as little covering as comfort will permit. Where there is danger of seminal emissions at night, the supper should be very light, and no fluids should be taken into the stomach after supper. Empty the rectum and bladder before retiring. Learn to sleep on the side, never on the back. The reason for this advice is that the seminal vesicles lie between the bladder

and rectum. When they fill up during the night, if one sleeps on his back, a seminal emission is likely to occur due to the pressure of the rectum and bladder upon the seminal vesicles. This pressure is avoided by sleeping on the side. The bedroom should be well ventilated.

Constipation.—Constipation is a frequent cause of passion as well as a cause of involuntary emissions. The rectum should be kept free from hard fecal matter. A regular habit of going to stool will help prevent or help cure constipation. There is no better remedy for this trouble than an occasional meal of stewed prunes. Stewed apples are a close second. Eating plenty of fruit is a good habit. The daily use of two or three cups of hot water is a good remedy. In stubborn cases, an injection of one or two quarts of fairly hot water into the rectum, by means of a fountain syringe, is far better and much cheaper than pills.

Physical Culture.—Perfect health, perfect development, perfect virility, perfect success, perfect manhood are not possible without physical culture. The healthful functioning of the entire digestive system, the kidneys, the liver, the lungs, the heart, the brain, is vitally related to physical culture. Likewise the retention, absorption, distribution and assimilation of the creative life are dependent, in no small degree,

upon reasonable and natural physical exercise. We are coming more and more to recognize that bathing, massaging the body and physical exercise have a remedial effect upon many physical disorders.

Stop the functions of the skin for three minutes and death follows. The skin has two functions. One is to eliminate poisons from the body and the other is to conserve and regulate the heat of the body.

In prehistoric times the people wore little or no clothing. In some of the oldest countries wild tribes go almost naked. Tuberculosis and many modern diseases of civilization are unknown to these primitive races. Their skin functions normally. It is able to eliminate impurities and to conserve uniform heat.

The function of conserving and regulating the heat of the body is nearly lost by the skin of civilized people. When the skin is not kept clean, it loses to some extent the power to eliminate poisons. This forces the kidneys to do overwork, resulting in kidney disease.

For people to go naked is out of the question. Modest, pure-minded, civilized people must wear clothing, which conceals defects, improves bodily appearance, protects the body from heat and cold and is a safeguard to virtue. Getting back to nature does not mean getting back to nudity. It simply means that we restore to the skin its primitive functions of

eliminating poisons and conserving and regulating the heat of the body. This can be done without the necessity of returning to the savage custom of dress.

In athletic exercises the skin is incidentally exposed to the air and sunshine. This largely accounts for the benefits derived.

The Air Bath.—On arising each morning, twenty minutes should be devoted to restoring and maintaining the natural functions of the skin. At the same time one may take his physical exercise, shave and dress himself. This can be done by throwing off the night clothing in a fairly cool room, exposing the skin to the air. The skin should be rubbed with the hands or with a fairly rough towel until a warm glow is felt all over the body. It is well to vary, using the hands part of the time and the towel part of the time. After a few weeks it will be noticed that this warm glow tends to remain with the body long after the rubbing has ceased. This rubbing can be done in five minutes. Now take five minutes of physical exercise. Shave during the third five minutes and dress during the fourth five minutes. This open-air bath can and should take the place of one-half of the daily water baths.

A person able to warm himself by rubbing while taking an air bath in a fairly cool room, renders

himself practically immune to colds. Colds cause catarrh, tonsilitis, bronchitis, pneumonia, pleurisy and consumption. If one can prevent colds, he will escape many of the ills of life. In addition to this, when the skin performs its natural functions properly, the internal organs are doing the same, the sex life is conserved and the individual is very nearly immune to acute contagious diseases.

The air bath should be taken in a room that is properly ventilated. If the rubbing is performed vigorously, with the mouth closed, this will enforce deep nasal breathing, which tends to prevent or remedy catarrh, enlarged tonsils and adenoids.

Physical exercises should not be taken for one hour after a hearty meal. The best time for exercising is immediately after arising each morning.

If one desires to take a cold or warm bath, he should take the air bath first. Following the water bath he should rub his entire body, as elsewhere described, until his skin is perfectly dry and warm. Then should follow his physical exercises. The lightest dress compatible with decency and comfort should be worn during the exercises described in this chapter. He should not continue any exercise to the point of excessive fatigue. Breathing pauses will be frequently required at first, but these intervals will be less frequent as the lungs develop.

Deep Breathing.—Equal in importance to the open-air bath is the practice of deep breathing. It is a splendid preventive of colds. When deep breathing is indulged in freely at the initial stage of taking a cold, it can be usually thrown off. Nearly all of the nasal, throat and lung troubles growing out of colds can be avoided by deep breathing.

The beneficial effects of physical culture can not be overestimated. It strengthens and develops the muscles. It restores the natural functions of the skin. It takes the mind off of sexual matters and uses up the surplus secretions. By exercising the muscles of the external organs of the body, exercise is given to the muscles of the internal organs. By restoring the natural functions of the skin and giving normal exercise to the internal organs, we correct the functional disorders of the digestive system, the heart and the lungs, and restore to them their natural functions.

If the following exercises are followed daily, they will be found very beneficial. They are taken from *The Psychology of Success* by permission of the author, Prof. Newton N. Riddell.

GENERAL EXERCISES

No apparatus is needed. Time required, 10 to 20 minutes. Repeat each exercise five to ten times before proceeding with the next. Throw all of your

mind and strength into the muscles in action, keeping them taut and rigid; make them vibrate. Do not strain. Finish by relaxing all parts.

1. Stand erect, heels together, toes at right angles, knees apart, thighs rigid, arms extended (fingers and arms rigid); bring hands around front to point of meeting, throw back as far as possible, repeat rapidly. (b) Flex arms up to shoulders. (c) Raise arms above head as far as possible.

2. Stand as in No. 1. Bring shoulders forward, empty lungs, lift shoulders and roll them up and back as far as possible, at the same time filling the lungs to greatest capacity, inhaling through the nose. Repeat slowly. (This is a splendid method of deep breathing.)

3. Kneel five to ten times on each knee, raising weight of body on opposite leg.

4. Lie on back, arms folded, keeping legs straight; raise them up slowly to right angles with body. (b) Rest heels on floor, raise body to sitting position.

5. Lie face down, resting weight on hands and toes; raise body by straightening the arms; keep the back stiff.

6. Sit on floor, legs straight; reach forward, clasp hands about right foot; pull with the arms, resist with the legs, draw foot up against the body,

straighten leg, resisting with the arm; repeat with the left leg.

7. Place ends of thumbs and fingers together back of head; push hard so as to make fingers and arms rigid; bend forward, keeping legs straight; bring hands over and touch the floor with fingers; exhale in going down, inhale to the fullest capacity in rising.

8. Stand erect; contract and expand diaphragm and abdomen so as to churn stomach. (b) Swing body over and around, reaching down so as to strike each heel with the opposite hand.

9. Stand on toes, crouch down so as to sit on heels; place hands on hips; push down hard, at the same time raise body slowly to standing position, then reach up as high as possible on tiptoe.

10. With hands push, pull and twist the head in all directions several times, resisting with the muscles of the neck.

CHAPTER XX

A SINGLE STANDARD MANHOOD

Ethical Side of Sex Hygiene.—It has been our privilege to lecture in many leading colleges and universities where expert medical men have lectured the previous year to the young men on sex hygiene. This type of splendid men usually lecture almost exclusively on venereal diseases. Occasionally some of these specialists delight in placing special emphasis on their not being moralists, but scientists; that they were not expected to moralize, but to give the latest and most accurate scientific statement on sex hygiene. In this way they furnished the students with exact scientific data on venereal diseases. Such lecturers did not teach the young men how to solve their sex problems, or how to live a continent life. Such lectures do not awaken moral conviction or aid in the building of manly character. The general effect of lectures on the frightful horrors of venereal diseases is to scare some young men from visiting recognized immoral women, substituting therefor some other form of indulgence, self-abuse, or clandestine relations with girls who, otherwise, would remain pure.

This is what we have found to be true wherever the ethical side of the sex problems of young men are neglected or ignored.

There is no sane reason why a lecturer or author should try to divorce science and ethics in a discussion of sex hygiene, intended for the laymen. The real value of an author's book, or his course of lectures is determined by: 1. Scientific accuracy of statement; 2. Practical solutions given for the problems of men; 3. His ability to awaken moral conviction and to aid his readers or hearers to build character. Scientific knowledge devoid of ethics does not afford a solution to a young man's problems, does not lead to his reformation, or safeguard his virtue. It is for these reasons that we offer to the reader no apology for this chapter on sexual ethics.

A Double Standard Outgrown.—A few years ago medical men, journals and books, with but very few exceptions, taught that sexual gratification was necessary to the health, development and sexual virility of a man. Women were taught that a reformed man made the best husband, and young men boasted of their many conquests over womanhood. Christ championed a single standard of morals. The New Testament taught it. All during the ages there were some men who believed in, practiced and taught chastity for men as well as for women. These men

were often considered effeminate and were targets for ridicule. In recent years reformers, evangelists and the Y. M. C. A. have been very aggressive in teaching purity truths and in circulating books on sex hygiene. At last medical men have come to realize that unchastity is not a necessity for men. A number of eminent medical men have recently written books and gone upon the platform teaching and defending chastity among men, single and married. Some recent discoveries made by eminent students of sex hygiene have abundantly proven that there is no natural ground for the old doctrine of sex necessity. This explains why so many medical men have joined the ranks of purity reform.

Some Doctors Still Teach the Sex Necessity Lie.—

Judging from the letters we receive from young men, not all of the doctors have ceased to advise young men to visit the prostitute, and a few still advise young men to keep a girl on the sly. All quack doctors do this, whether they live in large cities and do a mail order business, or in small towns with a local practice. No reliable or respectable doctor gives such advice. But, unfortunately, some do, and that advice is so widely repeated that many young men still believe such intercourse for single young men is a necessary evil. Many thousands of young men still believe that reliable doctors advise intercourse for

all single young men. There is not one doctor in ten today who is so stupidly ignorant and viciously immoral as to teach young men this lie. As a rule, doctors who advise immorality for young men have a practice confined largely to venereal diseases and to criminal abortion. Later they become known as dope fiends, drunkards or libertines. Among a class of young men they will continue to exert an influence.

A Bit of Wholesome Advice.—Reader, should you ever have one of these doctors advise sexual intercourse as a remedy for your problems, say to him: “Doctor, if I had some other ailment and you gave me a prescription, and, at the same time you were running a drug store, would you not appreciate my patronage and even expect me to have the prescription filled at your store?” “Certainly,” would be his reply. Now say to him: “Doctor, your advice and prescription for my present trouble call for some man’s wife, mother, daughter or sister. Are you prepared to fill this prescription from your own family?” Doubtless he would roar with indignation and threaten your life. However, you could reply: “Doctor, if I am to follow the advice you have given me, some man must furnish the remedy. Since you are responsible for giving me the advice, you should not object to furnishing the remedy. You may insist that the women of your family are pure. The woman

who would voluntarily fill your prescription was once as pure as any member of your family and would have remained pure had it not been for such advice as you are giving." We would like to see the advocate of the sex necessity lie who could meet this argument.

Houses of Prostitution No Protection to the Pure Girl.—There are men, not so many as formerly, who advise the retention of houses of prostitution as a means of protecting the pure girl. They insist that men can not control their passions, and that, if all houses of prostitution are closed, innocent girls will be seduced or raped. Whatever of necessity exists among men is of their own making. Continent young men are never guilty of seduction and rape. These crimes are common to men who have become abnormal through visiting prostitutes. The convincing test of a man's sincerity in advocating the necessity of prostitution is his willingness to furnish a sister, daughter, wife or mother for the purpose of prostitution.

Illegitimate Fathers.—Thoughtless and sinful men often boast of their conquests over female virtue and of being fathers of children outside of wedlock. Consider the relations of illegitimate parents to their unfortunate children. Their records are the blackest in the annals of crime. When one has brought an immortal being into the world outside of holy wed-

lock, that child is bone of his bone, flesh of his flesh, nerve of his nerve, brain of his brain, life of his life, soul of his soul; it is his child, his son or daughter. The child is of unfortunate birth, having an illegitimate father or mother. If the child has a negro mother, we call it a mulatto, but that does not change the father's relation to his child; it only gives him double race relation. He now has as many relatives among the negroes as among his own race. Illegitimate, white or black, as the case may be, his mother is the child's grandmother.

If he is a married man, his family relations become a bit more complicated. This child becomes the stepson or step-daughter of his wife, the half-brother or half-sister of his legitimate children. He is just as responsible for the coming into the world of the illegitimate child as for the legitimate ones, and he owes as much of love, sacrifice and support to the first as to the second. The first child sustains the same relation to him that the legitimate children do. The first child has the same claim upon him for food, clothing, education, shelter and to inherit his property as have the legitimate children.

If the mother of the first child was a willing partner with him in this crime, he should either marry her or support her while she cares for his child. If he

deceived her in a love affair, he should support her until she marries, or for life.

The Unfortunate Child.—We are not through with this man's responsibility. His crime was deliberate and voluntary. The same may have been true of the mother. If not, then her loss of character, her shame and guilt must be added to his. Add to this the wrong done the child. The advent of the child was wholly involuntary, so far as its part in the tragedy was concerned. So far as the child stands related to the wrong, it is as innocent as an angel. The pen of a ready writer could not in a lifetime describe the mental sufferings, the soul-anguish this child must experience in the school room, on the play ground, in its social relations to other boys and girls, men and women; in the social and business world; made a target of ridicule, scorn, abuse and injustice.

There are no words in our vocabulary that can adequately express the depths of depravity to which a man must descend before he can deliberately plan and contrive to win the affections and consent of another man's wife. If possible, there is still a deeper depth of depravity to which some men are willing to descend. We refer to the vilest of the vile—to men who will resort to every possible means to lead the husbandless and fatherless astray.

The Fallen Woman.—Perhaps some reader may reply: "I would not take the virtue of a pure woman; I seek pleasure only with women who are fallen." Every fallen woman is some mother's girl. She was once as pure as your wife, sister or mother. Some mother once pressed her to her heart and kissed her innocent lips. Some fond father once dandled her on his knee and proudly called her "darling." Does a reader reply: "She has brought on her own social disgrace and has voluntarily placed her body on the market; therefore, I am not responsible for her sin." If you could hear the pathetic story of her fall; how she fell in mere childhood, before she knew the name of the act or what is involved; or how, being feeble-minded, she lacked resisting power; or how some well-dressed and accomplished young seducer, under solemn promise of marriage, oft repeated, seduced and ruined her. If you could appreciate her enforced exclusion from society and home, discarded by parents, brother and sister; if you could feel the anguish of her degraded, penitent soul at the close of a life of shame, you would be a fallen woman's friend and seek to restore her to a life of purity instead of helping sink her into deeper depths of hopeless ruin.

Educators, reformers, legislators, philanthropists and ministers have been lamentably slow in learning that sensual men, fallen women and unfortunately

born children are the products of a double standard of morals—chastity for women and unchastity for men. Our state and national legislative bodies have been woefully indifferent to the imperative need of just laws, with adequate penalties, for the protection of virtue, of the rights of unmarried mothers and of unfortunately born children.

A Single Standard Law.—Houses of shame, socially ostracised fallen women, and illegitimate children, foundling homes and maternity homes are all the products of a double standard of morals. A consistent single standard of morals in the near future will correct our present perverted public sentiment and make possible the enactment and enforcement of the law to be discussed a little further on in this chapter.

In very recent years human progress has broken down the old double standards of educational privileges, industrial rights, religious customs, and now we are rapidly breaking down the double standard of political rights. The breaking down of the age-long double standard of morals is inevitable. The universal teaching of a single standard of morals can not be delayed much longer. This will change public sentiment. Laws will be made to conform to a changed sentiment. Chastity will be demanded alike of men and women. Unchastity in men will then be as great a crime and shame as it now is in women.

Sexual intercourse will be a privilege of marriage only. When voluntarily indulged in outside of holy wedlock, it will involve both parties in all the responsibilities of marriage. Society and law will hold each equally guilty and equally responsible for their crime against society. Society will demand justice and offer mercy. If they confess their crime and make restitution by marriage, or if marriage is refused or is unwise, and they meet the just demands of law, society will forgive and forget their crime. Where marriage is refused by one or both, in justice to injured society, they will be punished according to their individual guilt. All cases of seduction and rape will be followed by lifetime imprisonment in a workhouse. Two-thirds of the man's earnings will be given to the injured woman and his possible offspring.

Where the voluntary crime results in motherhood, the guilty man will be compelled either to marry the woman, thus legitimatizing his children, or the unmarried mother will be declared his legally divorced wife and will be entitled to reasonable alimony, so long as she remains single. At the same time the law will automatically legitimatize his child. If the guilty man is married, his wife will be entitled, if she chooses, to a divorce, the custody of her children and adequate and just alimony.

If the woman is married, the guilty man will be compelled to pay to the injured husband a heavy indemnity. If the crime results in a child, it will be legitimized by its father. The innocent husband will be entitled to a divorce and the custody of his children.

By legitimatizing a child we mean that it takes the name of its father and is given all the legal privileges of a legitimate child. The father must feed, clothe, shelter and educate the child. The child will be one of his legal heirs.

In every case the mother will be compelled to be a mother to her child. The right of the child to be nursed and trained by its mother is inalienable. This will close every maternity and foundling home.

Society will place the guilty man and woman under heavy bond so they will be compelled to be true to their natural responsibilities. The vagrant man will be placed in a work-house and two-thirds of his earnings given to the woman and his child.

With a single standard public sentiment, just laws and a Christ-like willingness to forgive the wayward when restitution is made, these crimes would become extremely rare and the guilty would seldom try to evade the consequences.

An Appeal.—Young man, read here the appeal of a son, a husband and a father. For the sake of your

sweetheart, your sister and your mother, or your daughter and wife, bring your passions under control and live a white life. You are some mother's boy. Some mother, like a queen, glided to the bed of suffering and her feet came near touching the chilly waters of death to bring you into being. The mother hovered over you like a loving angel from God and nourished and cared for you when you could not care for yourself. She labored, sacrificed, loved and prayed for you in your innocent boyhood and hopeful youth. Your mother may be your constant companion, or she may be at the old home a thousand miles away, but she loves and prays for you still. She may have crossed over into the spirit world. If so, you still have the inheritance of the best that a mother can give her son—a mother's prayers, love and purity.

Do you know what the word sweetheart means? What the word wife means? What the word sister means? Do you know what the word mother means? If you do, then take one honest look into their faces and try to think what would have been the blighting effects upon their lives and yours had some man ruined their character. Now turn and look into the face of some other man's mother, wife or sister and decide whether you can afford to become responsible for an irreparable moral blight, unending humilia-

tion and irrepressible heartaches to others by soiling the white feather of some woman's virtue. Pure or impure in the past, will you not make your record clean in the future? Will you not champion a single standard of morals, the rights of the fallen woman, the rights of the unfortunate child and defend the purity of womanhood? This is perfect manhood.

CHAPTER XXI

VITAL FACTS FOR MARRIED AND MARRIAGEABLE MEN

Man's Social Nature.—Man has a social nature. It should be normally developed. A well-developed social nature will greatly augment his happiness and success in life. Boys and girls, men and women supplement each other in their social development. Their social natures are best developed when they are wisely associated from youth to old age.

Social and Sex Natures Inter-Related and Inter-Dependent.—Charming and attractive social gifts are closely related to normal sexual development. Any interference with the developing sex nature will interfere with the development of the social side of life. The social life of an eunuch has been arrested. He does not attract the opposite sex, admires no woman as a sweetheart, has no interest in children akin to parental interest, and takes little social interest in other people. Self-abuse often causes a young man to become extremely diffident and to shun the company of women. Any social relations between young men and women, tending toward sexual excite-

ment, lead to sexual dissipation, as well as to social and moral danger.

Spooning.—Spawning among fishes, rutting among the deer family, teasing among horses and spooning among young people are only different words for doing the same thing—producing sexual excitement. Nature teaches the fishes, birds and animals when they should excite each other's passion, and why. They are unerringly controlled and guided in this function by blind instinct. Nature does not teach unmarried people when they should not and why they should not excite each other's passions, as human beings are endowed with reason to guide them in such matters. Young people engage in hugging, kissing, pinching, playing with the hair, holding hands, tapping the chin and tickling the neck, with a view to having what they call a good time. Many of them are totally ignorant of the true reason for this and why they should not. If one steps over the verge of a great precipice, his mangled, lifeless body will be picked up by his friends from the jagged rocks beneath. He defied a physical law, the law of gravity, in its relation to his physical well-being. When young people, men or women or both, voluntarily forfeit their virtue, it is because they have violated a law of sex in its relation to virtuous manhood and womanhood.

Why Do Young People Fall?—A few feeble-minded girls and boys fall because of their inability to appreciate the significance of a fallen condition and for lack of resisting power. This class is very small compared with the mentally normal fallen class. Others say, "Girls fall because of the low wages they receive." Here is a young woman. Her clothing is threadbare. She has had nothing to eat for twenty-four hours. She is without a dollar. She does not know where she is to get financial relief. She has moral conviction and character. A man of millions offers her fifty thousand dollars for sexual favors. Will she surrender her virtue? She will scream, scratch, struggle, die before she will voluntarily surrender. Here is a pure young man. He has moral convictions and character. An attractively dressed, fashionable demi-mondaine makes him a proposition for sexual intercourse. Will he surrender? Not any more than the aforementioned young woman. If the young millionaire should court her, win her confidence and love, spoon with her, then she would be in great danger of falling. If the young man should follow the same course, he would probably fall. Not one young woman in fifty, who fall after they are sixteen, would have fallen if she had exacted the social laws of "hands off" and "unkissed lips." If young men were educated to keep themselves pure and to respect those

same social laws, not one in fifty who fall would do so. Sexual excitement always precedes a voluntary fall. The intelligent, thoughtful, kind and affectionate husband indulges in kissing, embracing and caressing his wife before engaging in the sexual embrace. Not to do so would be legalized rape under the guise of marriage.

True Knighthood.—An informed and conscientious young man will treat every young woman as he would have other young men treat his sister and the girl he one day hopes to make his wife. He would not forgive a young man whom he knew to be guilty of spooning with his sister or with the girl to whom he is engaged to be married.

Social Privileges.—Young people should have an abundance of safe and sane social privileges. They should be faithful to their trusts and social responsibilities. When an aspirant for office requests the voters of a town, city, county or state to support his candidacy for the office of treasurer, he is asking the voters to entrust the safe keeping of the public funds into his hands. The temptation to misuse these funds is so great that the law requires the successful candidate to furnish adequate bond. When a young man is admitted to the privilege and honor of calling on a young woman in her parlor, taking her out walking or driving, to hear a lecture or to a place of enter-

tainment, he assumes the responsibility of protecting the girl's honor and virtue with which he is entrusted by her parents. His social privileges are limited to the absolute protection of the girl. For him to go beyond these limits would be a social crime against the girl and her parents—a far greater crime than for a treasurer to misappropriate the public funds.

Unengaged young people, under no conditions, should engage in hugging and kissing. Even in the engaged state these social relations are not necessary for expressing love between lovers and they are not essential to blissful courtship. When young people are engaged, and the date of engagement is fixed and not far off, an occasional good-bye kiss could be safely exchanged without the ill effects of spooning.

Long Engagements.—Long engagements are seldom necessary and rarely advisable. A young man should not be in a hurry to choose a life companion. The first chance is rarely the best one. He should not confine his attentions to one girl so long as he is not seriously in love. He should carefully study his young woman friends and their families. He should respect the rights of his children by choosing for them a good mother. No young man should trifle with his affections or the affections of a girl. Every engagement should be followed by a marriage. When once engaged, he should remember that there are privileges

that are not his until the legal phase of marriage has completed their oneness. Any violation of chastity before marriage is a sin against society, weakens self-respect, causes a loss of confidence in each other, and often leads to domestic inharmony and the divorce court.

A Mutual Understanding in Matters of Sex.—We are often asked by young men: "To what extent may young people, who are engaged or who are contemplating marriage, talk over their future sex relations?" We have a natural modesty and nearly all of us have a superabundance of mock modesty. The latter keeps one from understanding himself and his natural and safe social relations with his life companion; his children and society. The sooner an individual rids himself of this pseudo-modesty the better for him and society. Natural modesty should be studiously and conscientiously cultivated by children, youths, friends, lovers and all married people, from the cradle to the grave. True culture, genuine chastity and great character demand such cultivation. The principles of a single standard of morals, of personal and social purity as an element of character and social righteousness may be discussed freely by all intelligent young people. Only the most extreme mock modesty, idiotic prudery or a sense of personal guilt would taboo these subjects.

A discussion of the delicate and sacred sanctuaries of male and female reproduction or their functions, by young men and women, engaged or unengaged, involves natural modesty and sacred ethical rights. In such discussions by the engaged there are grave dangers of shocking natural modesty and invading personal ethical rights, by making these delicate subjects too common. Such privileges do not belong to the unengaged, unless they are seriously contemplating an engagement.

What They May Discuss.—There are some vital matters about which engaged young people should have a mutual understanding. The best time for them to discuss these matters would be when they first consider the question of engagement. There is a natural interest on the part of each to know whether the other is physically normal so that he or she will be able to meet all the requirements of a life companion and of parenthood. It would be a splendid custom for each to present to the other a certificate from a reputable physician, giving assurance of health and normal physical conditions sexually. Until this becomes customary or a law, a young man should have the privilege of saying to his sweetheart: "So far as I know there is nothing connected with my physical being that will interfere with my performing the functions of a husband and father. Are you

aware of any hindrance of a physical nature which would interfere with your performing the corresponding functions of a wife and mother?" If there are difficulties, then there is reason for discussing them. If none, this subject should be considered settled.

If a young woman knows that for some reason she is sterile, or that motherhood would be very unwise, she should not encourage love making by a gentleman friend.

If a young man has reasonable grounds for believing that his sweetheart has a secret purpose to deliberately avoid all maternal responsibilities of married life, he has a right to inform her that his ideal home is one consisting of a father and mother and a reasonable number of children. She should state whether she is willing to aid him in building such an ideal home.

The young man should assure his fiancee that he is not asking her to become his wife for selfish gratification; that it is his purpose to make her an intelligent husband and to develop and maintain a self-control that will protect her natural rights; and that he will respect her invitation in the consummation of marriage and all subsequent marital privileges.

If either has forfeited virtue in the past, without its involving parenthood, and virtue has been restored

by right living, one is under no more obligation to make a confession than is the other. In the event of such a misfortune in earlier life, we would advise lifetime secrecy. Where the fall has involved parenthood, a confession should be made. Unmarried parenthood involves personal responsibilities to those who have been wronged that takes precedence over the new obligations to be assumed in a future marriage. It is only a question of a few more years when every state will have a law providing that every unmarried mother must care for her own child, and that every child born out of wedlock must be legitimized by its father. The unmarried mother must be married by the father of her child, or she must become his honorably divorced wife, receiving a just alimony. If he refuses marriage, he will be required to give a heavy bond, as a guarantee to the state that he will meet his monthly obligations to his divorced wife and that he will support his child and make it his legal heir. The fact that we now have no such law does not relieve the guilty of one iota of his or her obligations.

Determining Virtue Before Marriage.—Whether a young man has kept his virtue or not, if he has any sense of respectability left, he is at least selfishly concerned about the virtue of the woman he expects to marry. Unfortunately, some young men have

been so trained that they believe they are justified, during courtship, in engaging in exciting familiarities to determine whether or not their sweethearts would be willing to yield. Such tests are cruel, unjustifiable and positively ungentlemanly. Only men who are densely ignorant or low in their ideals will stoop to such methods. Purity, in either men or women, is expressed in the look of the eye, features, tone of conversation, deportment and the company one keeps. These are the criterions by which one may judge of the virtue of another. One sex has as much right to demand virtue in a lover as the other has. It is just as right that a young man should make a confession of wrong as it is for a woman. Where a woman has made a mistake in her past life, she is just as capable of a true reformation and living virtuously in the future and making a true wife as is a man capable of taking the corresponding steps in life. When men as sacredly keep their virtue in single life as women are now expected to do, all respectable young people, men as well as women, will meet at the marriage altar equally pure.

The First Night of Marriage.—The first sexual intercourse in marriage is called the consummation of marriage. The Greeks had a custom or law that marriage should not be consummated before the third night of marriage. Such a custom taught to men

today would contribute much to the happiness of marriage and rob the divorce mills of many victims.

In the past the only source of information open to a young man has been that of vicious and ignorant men. The information received from such sources is always misinformation and leads to serious mistakes. The young man who has been so unfortunate as to have visited fallen women, accustomed to accommodating all classes of men, has no intelligent knowledge of what it means to bring a virgin to the nuptial couch; neither has the young man who has been so fortunate as to have kept his virtue. One is about as likely to make a serious mistake as the other.

You have heard or read more than once of some woman committing suicide the day after marriage, or refusing to live with her husband and suing for divorce at the first court. You wondered at this. Well, there was a reason. Only recently, while we were conducting a city-wide educational campaign, an estimable lady called us up over the 'phone, requesting an interview at the hotel parlor. The privilege was granted. This was her story: "I understand that you are to give your second lecture to men Sunday in the Armory. I hope to have my son-in-law there to hear you. I want you to tell the men what men ought to know before they are married. Our daughter has been married only fifteen days. She has just

confided to me that she has not retired with her husband since the first night. Such was his treatment of her then that since then she has cried herself to sleep each night in a rocking chair."

At the close of a lecture to men, we were asked privately by a married man, why his wife suffered as much during intercourse as in giving birth to a child. He was informed that her trouble was of a nature that seldom occurs, but when it exists, she had no way of knowing it before marriage, and that he should have her treated by a good physician for a few months and then she would become normal.

At the close of a lecture to mature college young men on what they should know before marriage, one of the professors sought an interview with me. He said, "I wish that I could have heard your lecture before I was married. My education in these practical social matters was wholly neglected. Due alone to my ignorance, I lost the respect and love of my wife the first night after marriage; and, while we are living together and will continue to do so, I have not been able to regain what I lost that night."

Where the first night of marriage is spent in the home of the bride, she is the first one to retire. Later the bridegroom is conducted to her room. Before retiring he should assure her that he is a gentleman, and that he will treat her as a sweetheart,

making no sexual demands of her that night. Where the first night is spent at a hotel or on the train, the bridegroom should excuse himself while the bride retires. On returning to her, before he retires, he should give her the assurances mentioned above. The exercise of self-control, the courtesies and attentions of a true gentleman, and the expressions of ardent love will intensify the respect and deepen the love of the young wife for her husband a hundred fold.

Facts a Young Husband Should Know.--The vagina of a virgin is normally guarded by a delicate membrane, called the hymen. The hymen contains a small opening about the size of a lead pencil, through which passes the menstrual flow. The hymen, if not broken before marriage, is broken at the time marriage is consummated. Naturally, this is attended with more or less pain. Where the hymen is quite tough and strong, the pain is considerable. Under normal sexual excitement the vagina secretes a lubricating mucus which aids in the sexual act.

Nearly all girls have heard frightful stories of the sufferings experienced by some woman the first night after marriage. This explains, in part, why nearly all brides have no little hesitancy and dread as the first night after marriage approaches. When the bride has complete confidence in her husband and

he has caressed and loved her as he should, she will, at the proper time, invite the consummation of marriage. By this time nature will have prepared her for this new experience. Any pain will now be greatly reduced and unnoticed by her.

Proof of Virginitv After the Consummation of Marriage.—The discovery of blood on the bed clothes, or on the night clothes, following the consummation of marriage, is a positive proof that the wife was a virgin. The absence of all signs of blood is not to be considered as conclusive proof that the wife was not a virgin. The hymen is so near the external orifice of the vagina that at any time in life a girl might accidentally sit or drop down on a pointed object so as to break the hymen. Small girls occasionally break the hymen by ignorantly and innocently playing with themselves or with each other. In a few cases the opening in the hymen is naturally large enough to permit of intercourse without breaking. Through carelessness on the part of parents or guardians and ignorance on the part of small girls and boys, children eight, ten and twelve years old sometimes engage in sexual relations. In such cases the hymens of small girls are broken. Occasionally girls under fourteen, who do not know the name of the act, to say nothing of what it involves, permit young men to have sexual relations with them. If

it is not continued beyond the fourteenth year, in the eyes of the civil law, the offense does not constitute a loss of virginity. Prudish mothers who keep their girls ignorant concerning their reproductive organs and their social dangers are infinitely more guilty of crime than their daughters are.

Ovulation and Menstruation.—In the healthy woman, from puberty until the change of life, a period of some thirty-five years, once every twenty-eight days, the ovaries ripen a germ cell, called an ovum or egg. The ripening of this egg in an ovary and its passage through the oviduct into the womb is the function of ovulation. Once every twenty-eight days the mucous membrane of the womb secretes a bloody mucus. This is the function of menstruation. The passage of this mucus from the vagina is called the menstrual flow. The function of menstruation and the flow last from three to six days, four days being the average. If the woman is irregular, menstruation may come oftener or she may miss a month or several months. Ovulation may proceed or follow menstruation. In rare cases it may occur midway between two menstrual periods.

The egg or ovum may descend into the womb before the menstrual period; most frequently after the cessation of the menses; in very rare cases, midway between the menses. The sperm cell of the male

may meet and impregnate the ovum either in the womb or in an oviduct. It is possible for a healthy wife to conceive any time that an ovum is passing through an oviduct or lingering in the womb. The period of greatest probability is the ten days immediately following cessation of the menstrual flow. The period of least probability is the next ten days. Between this last period and the beginning of the next menses is a period of four or five days. Conception is not as likely to take place during this last period as during the first period mentioned.

Intercourse should never take place during the menstrual period. Wives naturally repel the approach of their husbands at this period. Sexual relations at this time lead to many complications in the genital organs of the woman.

Why the Woman Has the Right to Set the Date of Marriage.—At times during courtship a young woman is not so loving and attentive to her suitor as at others. Where young men do not understand this, they are likely to misunderstand the apparent indifference. In setting the date of marriage, the young woman tries to select a date that will fall midway between two menstrual periods. The duties and excitement incident to the approaching date of marriage may hasten the arrival of each monthly period a few days. Should she find that marriage

and a menstrual period are likely to come on the same date, she will ask that the date be made earlier or later. It is for this reason that she is given the right to set or change the date of marriage.

Frequency of Sexual Relations.—As to how frequently married people should indulge in intercourse, there are several theories. A majority of men base their theory on uncontrolled desire rather than on any safe basis of reasoning and analogy. In this, as in every other problem of sex, men have been left to get their information from the ignorant and degraded classes. They have blindly followed their misinformation and uncontrolled impulse into sexual excess. Such men know but one rule—desire. A few men have had a better environment and wholesome instruction and some others have discovered their mistakes and have put up a successful battle with their propensities and now enjoy a larger liberty. These men have come to see the error of prodigality in married life and are advocating more consistent methods in marriage relations.

Unbridled Liberty.—A very decided majority hold to unchecked privilege as frequently as they wish. This leads to marital excess. Multiplied thousands of married women owe their wretched health and miserable existence to their husband's views of sexual liberty. At the close of one of our lectures in a city

a man said: "If I could recall fifteen years and start over married life again, possessing the information I have gained from your three lectures, I would gladly present you with \$100,000 and begin married life over again without a dollar." We asked him for an explanation. His reply was: "Fifteen years ago I was married to a beautiful, sweet and healthy woman. I was ignorant; I knew nothing of intelligent self-control. I understood that marriage meant liberty. I was very happy in my married life. Wife never refused me. We had been married not more than a year when she had to take stimulating drugs. She steadily grew more nervous and required more and more drugs. When we had been married only five years my wife was an invalid. My doctor said to me one day, 'You must let your wife travel for six months or a year, or you will have to put her in the graveyard in less than a year.' I had money. I could trust my business with one of my men. I could take a year off and travel with my wife. I did not know that the doctor was trying to get my wife away from me so she could have sexual rest. We traveled for six months. We visited the principal places of scenery, pleasure and recreation. I had specialists treat her. I continued my demands. She grew steadily worse. We returned home. A few months passed by and I placed my wife in the graveyard.

I see it all now. I slowly murdered my own wife by robbing her of her vitality."

This false idea of personal liberty is responsible for over child-bearing. It takes some three years for a woman to entirely recover from the sacrifice of the preceding maternity. Many a mother's life is one unceasing service for a big family of children. No time for mental improvement, rest and pleasure. This is not right.

Large families are rarely advisable today. Children must be better clothed and educated. It costs three or four times as much to support a family today as it did years ago. If men follow their unnatural desire, some artificial or unnatural method will likely be used to prevent conception. All of these methods are not only to some degree injurious, but they lead to greater excesses.

It is estimated by medical men that there are some 400,000 wives who annually go to medical men for advice and treatment after they have committed abortion, and that if this large number require medical attention, there must be 100,000 women who succeed without medical advice and treatment. This means that a half million unwelcomed children are deliberately murdered annually in America before they see the light of day. Why this awful crime of feticide or prenatal murder? Lack of sexual control in

married life, usually on the part of the husband, is the principal explanation. Certainly a theory of marital relations responsible for the foregoing conditions can not be physically, socially, scientifically or morally right.

For Procreation Only.—The lower animals indulge in sexual relations for procreation only, as do nearly all of the savage races. But it must be remembered that primitive men nearly all lived in polygamy. It is quite possible that the plan of God and nature is for the human race to be ultimately trained to this ideal. The primary function of the sexual organs is the perpetuation of the species. Continence, absolute continence, among animals and man is never in itself harmful. Man has reversed nature. He has made sexual pleasure the primary purpose for intercourse instead of procreation. There is a growing number of good and intelligent people who advocate and practice continence in married life. Many who have tried it have failed to carry out their ideal. Others who have tried it have wrecked their health, not because marital continence is incompatible with health, but because they indulged in some form of incomplete and prolonged sexual gratification and called that marital continence. If marital continence is impossible and injurious to health, then the same must be true in the single life. A marriage ceremony can not

change the fundamental laws of nature. He who condemns continence in the married life as being impossible and injurious to health and insists that continence in single life is natural and healthy, is neither scientific nor logical.

It must be true, where a husband and wife are mutually agreed and each possesses self-control, that no harm can come from practicing continence. It should be understood that if this ideal is to be carried out in married life, the husband and wife can not engage frequently in hugging, kissing, sitting and reclining in each other's laps. There must be perfect control of the mind in relation to matters of sex and they must avoid such forms of physical contact as tending to excite passion.

Unless each possesses self-control and they are mutually agreed, it would not be wise for them to undertake marital continence. If the wife has this ideal and tries to force it on her husband, she will probably discover later that she has a rival in her husband's affections. If the husband has this ideal and tries to force it upon his wife, he may have the same experience. The training of girls and the fear of social ostracism among women is the reason why women are more nearly normal in their sexual control than men.

After six thousand years of hereditary sexual degeneracy and well-nigh universal false training given to boys and men, we question the advisability of publicly teaching and urging all people to form and try to live up to this ideal. Could it be carried out, the problems of marital excess, artificial and unnatural methods for preventing conception, and the horrible crime of feticide would be solved. It is possible that this ideal will become the teaching of the future. Before it can be realized by any large proportion of the race, parents must assume the responsibility of giving their children the information concerning their origin, their organs of reproduction, and the use and abuse of the same. That will lead to normal sexual development and self-control. Then and only then will we be able as a race to arrive at maturity and marriage with perfect self-control.

Restricted Relations.—In the writings of Moses we find two chapters, where he forbids sexual relations during the menses and for a number of days before and after the menses. In a previous paragraph, we learned that conception usually takes place a few days before or a few days after the menses, rarely eight or ten days removed from the menses. This leaves a period of six to ten days, when conception is less likely to occur. Since the inspired writer has nothing to say concerning these days, we may reasonably infer that

he permitted married people temperate sexual relations, as an expression of love.

When husband and wife limit their indulgence to one or two relations during these days of least probability of conception, they are able to reasonably regulate the size of their family, live hygienically, violate no law of sex, in the way of incomplete relations, use of artificial methods of prevention, and they avoid the crime of abortion, or prenatal murder. If under these natural restrictions conception should take place, let them intelligently plan for and warmly welcome the little visitor.

PLANNING FOR A CHILD

When they wish to intelligently plan for a child, the spring of the year and following the menses is the best time to initiate the prenatal life of a child. It will then be born three months before the next summer and will pass through the hot summer months before it begins to teethe and will be practically through that ordeal before another summer. Teething during the hot summer months is responsible for the death of thousands of infants.

Rights of the Mother and the Child.—During pregnancy the mother must supply nourishment and life for two instead of one. This is a great drain on the nerve force and vitality of the mother. The forming

child deserves and is entitled to the best support and care the mother can give. The males of the lower animals and primitive tribes of men respect the prenatal rights of the offspring and the rights of the prospective mother by making no sexual demands upon the mother. Nature teaches that man should make no demands upon his wife during the period of known pregnancy. It is an extra tax upon the wife and robs the child of the right to a good heredity. Miscarriages are sometimes caused by violating this law of continence during the period of pregnancy.

If either of the two last suggestions are to be followed, young men should train themselves to self-control in their adolescent years and they should marry soon after reaching maturity.

CHAPTER XXII

PRACTICAL QUESTIONS ANSWERED

1. Are Men Naturally More Passionate Than Women?—The accumulated hereditary effects of the double standard of morals for centuries and their unfortunate training in childhood and youth have made men more passionate than women. If the double standard had never existed and both men and women had been controlled by a consistent single standard, men would now be no more passionate than women, and both would be better sexed and far less sensual.

2. What are the Acquired Causes of Sensuality in Men?—Acquired sensuality starts quite early in childhood. Half truths given by ignorant and vicious playmates and servants, concerning the origin of life, the sexual organs and their functions, uncleanly and unnatural conditions of the sexual organs are responsible for the early awakening of passion in childhood. Lascivious thinking, obscene books, pictures, shows, spooning and exciting dances; the use of tobacco and alcohol are the chief causes of passion after the dawning of puberty.

3. Should the Scrotum Swing Low or be Drawn Close to the Body?—A long, pendulous scrotum is unnatural, inconvenient and largely due to some form of sexual abuse. Control of the mind and freedom from all violations of sex are the best remedies. Sometimes doctors advise that part of the scrotum be removed at the bottom and sewed up. This tends to relieve the condition. Personally, we would advise that the individual give nature a chance to correct this trouble.

4. Should the Testes Swing Low or be Held Close to the Body?—The previous answer and advice may also be given to this question. If the testes swing very low, a suspensory should be worn during the day to prevent injury to them.

5. What is an Hermaphrodite?—This name applies to individuals who are supposed to be half-man and half-woman. To be in this condition, an individual would have to possess an ovary and a testicle, or two of each. The facts are nine out of ten of the supposed hermaphrodites are either one sex or the other—usually male. In extremely rare cases these unfortunates have both a rudimentary testicle and ovary. Fortunately, they are incapable of reproduction. The imperfect development and functioning of their sexual natures account for their feminine features and tone of voice and the absence of beard on their faces.

6. Explain Sterilization, Its Effects and Advantages.

—It consists of two very simple operations. A small incision is made on each side of the scrotum. Through these openings the spermatic cords are drawn. The two ducts, the vasa deferentia, are separated from the arteries and veins and are severed or clipped in such a manner that, when the spermatic cords are replaced in the scrotum, the ends of the severed ducts can not reunite. It will be observed that none of the sexual glands have been mutilated. They continue their functions as before. None of the secretions and sperm cells formed by the testes can leave the scrotum. All of the secretions of the testes are retained in the body. This nutritious secretion and the millions of sperm cells formed by the testes are retained in the scrotum, absorbed by the blood and assimilated by all parts of the body.

This operation is performed by a few states upon degenerate criminals, confirmed drunkards, incurable syphilitics, feeble-minded, the insane and the epileptics. The purpose of this operation is to prevent the unfit classes from reproducing their kind.

It is claimed by the advocates of this operation that the enforced retention of the sex life in the body leads to very noticeable and substantial improvements in the subjects. Should the state deem it advisable, the possibilities of fatherhood can be restored by a

second operation reuniting the severed ends. This appears to be the most effective, the cheapest and the most merciful method of preventing the degenerate classes from reproducing their kind.

7. Can "Bed Wetting" be Cured?—The child or more mature person afflicted with this trouble should drink little or nothing for supper and drink as little as possible before retiring. It usually occurs about one or two o'clock in the morning. Some older person should wake the child at eleven or twelve o'clock and encourage it to empty the bladder. In the case of an older person, he should use an alarm clock for the same purpose. This trouble can often be overcome in this way. Extreme cases will be more difficult to correct.

8. Can a Reduced or Small Testicle be Enlarged?—The testes vary much in size in different men. Firmness and solidity are much more important than size. Where they are naturally small, there is no way of making them normally larger. When they have become reduced in size due to mumps, the secret sin or other forms of sexual excitement, a very slow improvement will be observed when the individual avoids all unnecessary sexual excitement. There are no safe appliances or medical remedies to be used in this case.

9. Can a Small or Atrophied Penis be Enlarged or Restored?—This organ varies much in size in different men. The size is not a criterion to determine virility or sexual powers. Firmness and solidity are evidences of a healthy condition. As a rule, it is always best to let this apparent trouble alone, awaiting congenial marriage. Early marriage is advisable in such cases. If nature can correct this trouble, it will do the work best during a temperate married life. There is much unnecessary worry among young men in regard to the size of this organ. Where the organ is less than four inches in the erect state, the vacuum treatment is the best. Regarding this treatment apply to some reliable specialist. Personally, we do not advise the use of this treatment, except in the most extreme cases.

10. What Should be Done for Crabs?—Secure a small quantity of mercury ointment from your druggist. Apply this ointment thoroughly once. Rub it on the affected parts well. It is a sure cure. No danger.

11. What is a Cure for Herpes of the Genitals?—This disease is quite difficult to treat. It depends upon other conditions. Carbolated vaseline is an excellent palliative. Perfect cleanliness, dusting the parts occasionally with boric acid is good.

12. What Should be Done for Hydrocele?—See description and advice in another chapter. Where the testicle is quite large, a tightly fitting suspensory should be worn. Occasional tapping of the gland so as to remove the accumulated water. An operation in severe cases is generally successful.

13. What is the Best Treatment for Enlarged Prostate?—Read the extended discussion of this disease in another chapter. There is nothing better for prostatic irritation, the constant escape of semen, or an enlarged prostate than the slow injection of hot water into the rectum by means of a two-quart syringe with a short nozzle. The hot water has a very salutary effect upon the prostate, which lies near the rectum. The purpose of this treatment is not to cause a movement of the bowels. The treatment should be taken in the morning after a natural passage of the bowels. In most all cases this treatment will effect a cure if all causes of passion are avoided.

14. Are Occasional Emissions Natural?—Nearly all young men, after they are seventeen, have occasional emissions one to four times a month. We have met with only a few healthy young men who have not had an emission. This is so nearly universal among young men that doctors consider an occasional emission natural.

15. Are Some Emissions Injurious?—An involuntary emission, not preceded by sexual excitement, is not injurious. An involuntary emission, preceded by sexual excitement, is injurious. In the first case few, if any, sperm cells are thrown off. In the second case, sexual excitement sets free many sperm cells which are thrown off. The injury in this latter case is due to the sexual excitement that was responsible for the emission.

16. How Can One Prevent Too Frequent Emissions?—Such dietetic measures as eating non-stimulating foods, discontinuing the use of tobacco and alcoholic drinks, and such hygienic measures as emptying the bowels and the bladder before retiring, sleeping on the side and preventing constipation, will aid in the control of emissions. But the most important measure to be used is that of mental self-control. The cure in all cases will be gradual and the time required will depend upon the condition of the individual and his determination to live a pure life in thought and habit.

17. Would You Advise the Use of Medicine of Any Kind?—We have no confidence in drugs for seminal emissions or seminal weakness. No reliable doctor will recommend drugs in such cases. Sometimes the nervous system needs toning up. A good home doctor can often handle this phase of the case.

Cheerfulness, hopefulness, purpose and keeping the mind everlastingly on something else is the best remedy.

18. How Does Food Affect the Secretion of Semen?
—Eating either large quantities of food or very rich foods increase the secretion of the seminal vesicles, but has very little influence upon the secretions of the testes. Eating much and rich food increases the number of involuntary emissions. The secretions of the testicles are influenced almost entirely by sexual excitement.

19. When is Circumcision Necessary?—When a male infant has a very long and tight prepuce it should be circumcised in babyhood. Where the prepuce can be passed back in childhood and later, so that the glans can be kept clean, circumcision is not necessary. When the prepuce is very tight and frequently becomes inflamed because of uncleanness, circumcision would be advisable. Nervous diseases in small boys are best treated by circumcision. Treatment of venereal diseases often requires circumcision. Slitting the prepuce on top is now frequently used instead of the old method of clipping off a part of the prepuce.

20. What Effect will a Period of Self-Abuse Have Upon One's Offspring?—Perfect children are born of parents having a strong vitality. This vice weakens

the vitality. Where a young man has seriously injured his nerves, his vitality, his health, he should seek to regain normal control before he thinks of becoming a father. In one or two years of abstinence from the habit, nature will restore the man so he can safely become a father.

21. Should a Young Man Marry After He Has Indulged in Self-Abuse for a Number of Years?—

It is always best for a young man who has practiced this vice for three, five or ten years to cease the habit for a year or two before marrying. Where he has indulged only in a very limited way, postponement of marriage is not necessary.

22. Would You Advise Marriage as a Remedy for Weak Manhood?—

We would not. His wife and children have rights. He should bring himself under reasonable control, giving nature a year or two in which to restore his manhood. Marriage would likely mean excess and greater weakness.

23. What Should a Young Man Do When He Discovers that He Has Varicocele?—You will find a full discussion of this question in another chapter.

24. Can Gonorrhoea and Syphilis be Cured?—In another chapter this whole subject is fully discussed. It will pay to read it several times.

25. Should a Young Man Who is Sexually Weak Keep Company with Girls?—That is determined by the kind he keeps. Association with a perfectly pure girl, one who dresses modestly and deports herself well, will be very helpful to either a strong or weak man. The suggestively dressed, the spooning, the fast girl will do him great injury.

26. What are the Effects of Immature Marriages?—The marriage of girls of sixteen or eighteen to boys of eighteen or twenty often results in injuries to both parents and offspring. Where only one of the parents is immature and the other is past maturity, no bad results may be observed. If both are immature, injury to the child will be inevitable. In either event the effects upon the immature parent can be only harmful. Stock breeders have learned, after many years of breeding, that the offspring from both immature and old parents are nearly always defective.

27. Should Intercourse Occur During Pregnancy?—Of all the animals that roam the face of the earth, man is the only species in which this relation is not discontinued during pregnancy.

28. Would Continence, While the Wife is Pregnant, be Good for the Husband?—The males among the lower animals all observe this law. The males are often separated from the females among our domestic

fowls for many months, and both sexes are more thriving because of continence. If men were natural, this law would be universally recognized and observed. Our inherited depravity is largely due to a violation of this law by our ancestors. Our acquired sensuality is due to years of wrong mental, mechanical and social relations to our sex natures. Respecting the rights of the prospective mother, and of the unborn, and wholesome sex instruction from childhood to maturity will gradually restore man to natural sexual conditions.

29. Why are Married Men Healthier Than Single Men?—This is not necessarily true. Where a single man indulges in no mental, mechanical or social abuse, in relation to sex, he will be as healthy and live as long as will the married man, who is ideal in his sex relations. The sexual abuse of the average married man is less than the average single man. This explains why single life appears to be less healthy than married life.

30. Why are Married Women Less Healthy Than Single Women?—Sexual abuse among married women is greater than among single women. Sensual husbands are responsible for this abuse of the marriage relations. Married women can never be healthy and live long on an average so long as we have a double

standard of morals—chastity for women and unchastity for men.

31. Why is the Married Life the Ideal Life?—Man is a social being. He needs a companion. He is not complete in himself. He represents only one-half of a social unit. He is never quite at ease until he finds the other half, the complement of himself. The demand for companionship is inherent in the physical, social, mental and spiritual natures of men and women. Their constant association, their mutual home interests and sacrifices for their children are very conducive to health and a long life, social happiness, mental growth and spiritual attainments.

32. What is the Relation of Sex to a Blissful Courtship and Happy Marriage?—The sexual life forms the basis of these delightful experiences. Without the sex nature and the creative life these social relations would not be desired nor possible. The love and personal magnetism that draw the sexes together in agreeable friendship, blissful courtship and happy marriage, that harmonize their differences and blend their personalities and make the two one, are the expressions of the sexual life. Any form of sexual dissipation lowers the tone of the sex life. Sexual control is the basis of a happy courtship, a congenial marriage and a life-long honeymoon.

CONCLUSION

My dear reader, our message is before you. While we may differ as to some minor particulars, we are agreed that the violation of the laws of sex is the most prolific source of wrecked manhood, and that a pure life is the only possible road to perfect manhood. We have endeavored to lead you to loathe and abhor all forms of sexual impurity and to form a purpose as lasting as life and as strong as death, that you will never again violate the laws of pure manhood. The attainment and maintainment of ideal manhood, the recovery from injured and wrecked manhood, the transmission of potential manhood and womanhood to your posterity, all depend absolutely upon your faithfulness to the principles of personal and social purity enunciated in this faithful and loving message. If the truths presented in this message keep one boy out of the pit of sensuality, lead one faltering man to form an undying purpose to become pure, or if just one man finds help, strength and life through faith in Christ, the author will have been amply compensated for his labor. It is a higher honor to wear the crown of pure manhood in this life than to wear the crown of an angel in the next life. Let our motto be: WE CAN BE PURE, WE MUST BE PURE, WE WILL BE PURE.



A HEALTHY MOTHER AND CHILD.

CHAPTER XXIII

PRENATAL AND INFANT CARE

PREGNANCY

Signs of Pregnancy.—The first and most natural question which occurs to the prospective mother is how pregnancy manifests itself. The presumptive signs of pregnancy are these:

- (1) Cessation of menstruation.
- (2) Changes in the breasts.
- (3) Morning sickness.
- (4) Disturbances in urination.

The first of these is generally the most commonly significant, and although other causes may operate to suspend the menstrual flow, it is usually true, especially if menstruation has heretofore been regular, that the missing of two successive periods indicates the existence of pregnancy.

If, at the same time, unusual sensations in the breasts, such as tenderness to pressure, stinging, prickling, and the like are felt, they support the probability of pregnancy.

What is known as morning sickness, namely, the occurrence of nausea, usually upon rising in the morning, with or without vomiting, is noted in nearly two-thirds of all cases, and is especially noticeable in the first pregnancy.

Urination may be troublesome. In the beginning of pregnancy there is often the desire to empty the bladder frequently, or there may be other annoying symptoms. These are chiefly due to the irritation caused by the pressure of the growing uterus against the bladder, and disappear after the first few weeks.

One of the more significant signs of pregnancy is the movement of the child in the uterus. This is commonly called the "quickening," and is usually felt by the mother about the sixteenth or eighteenth week. After this there can scarcely be room for doubt that pregnancy exists, although there are other signs upon which physicians rely, and only a physician can make a positive diagnosis.

Duration of Pregnancy.—From an observation of countless cases of childbirth, in many countries and under all conditions, the length of the period of human gestation has come to be regarded as approximately thirty-nine weeks, or two hundred and seventy-three days. Counting thirty days to the month, it will be seen that the commonly accepted period of nine months is nearly correct. To estimate the date

at which a given birth will occur, physicians employ a rule, which although far from exact, gives as close a reckoning as can be made. This method consists in counting forward two hundred and eighty days from the beginning of the last menstrual period, thus allowing seven days for the menstrual period, or, what comes to the same thing, counting backward eighty-five days. The simplest method is to count back three months and add seven days, which is the average difference between the three months and eighty-five days. In only about one out of twenty instances will the birth occur upon the exact date thus arrived at; some will occur a few days before and some a few days later; nevertheless this is as good a rule as can be found.

An example of the method of calculation is as follows: If the last menstruation began on October 30, counting back three months to July 30, and adding seven days gives August 6 as the presumptive approximate date of confinement.

PERSONAL HYGIENE

Diet During Pregnancy.—The food of a woman during pregnancy need not differ materially from that to which she has been accustomed, provided that her diet previously has been chosen with due regard to its suitability. Any food or drink which causes dis-

stress, or even discomfort, because of indigestion, should be avoided at all times, but with this exception a pregnant woman may safely follow the dictates of her appetite as to the choice of her food.

There are, however, certain general principles that she should take into consideration. One of these is that the excretory organs—the bowels, the kidneys, and the skin—should be kept in the best possible condition, because during pregnancy the mother must get rid of not only her own waste products but also those of the unborn child. It will be found, therefore, that a light, laxative diet, which is at the same time satisfying and nutritious, will tend to keep her in health. An ideal diet includes a relatively large proportion of liquids, a small proportion of meats, and a correspondingly generous proportion of fresh fruits and vegetables. Most physicians prefer that meat should not be eaten oftener than once a day, but allow a wide latitude in the choice of other foods.

It is well to understand that the accumulation of waste products in the system is the cause of various minor ailments of pregnancy, as well as of some of the more serious complications. Since liquids help the bowels, kidneys and skin to throw off these waste products, and therefore do away with some of the sources of danger at this time, it is important that liquids should form a large part of the diet of every

pregnant woman. The proper amount to be taken in twenty-four hours varies in different cases, but at least two quarts of liquid are needed, and sometimes three quarts. Much of this should be in the form of water. Specifically, pregnant women will usually need to drink from four to eight glasses a day. Other liquid foods are cocoa and chocolate, soups and broths, buttermilk and sweet milk. The last named is especially valuable in the diet of pregnancy, since milk not only contains all the elements of a perfect food, but is valuable for stimulating the kidneys to healthful action. Also if the habit of drinking milk is established during pregnancy, it will be an excellent preparation for maternal nursing. If milk has a tendency to constipate, as is sometimes the case, the persistent use of the laxative diet discussed later will probably do away with this objection. Every effort should be made to cultivate the taste for milk, for there is no other one food so indispensable to the mother of a nursing baby.

If one is accustomed to the daily use of tea and coffee it is unnecessary to stop their use altogether, but an effort should be made to reduce the amount taken. This rule applies with even greater force to all alcoholic drinks, since there is evidence to show that alcohol may enter the fetal system unchanged by

its passage through the maternal blood, and thus injure the child.

Quantity of Food.—One of the common sayings regarding pregnancy is that the prospective mother must “eat for two.” But since it is an established fact that the child gains nine-tenths of its weight and substance after the fifth month of pregnancy, it is manifest that before that time there can be little need for any addition to the mother’s dietary, if that has been sufficiently nourishing for her individual needs. Since it is also true that the child gains half its weight in the last eight weeks, there will be an increased demand for the heat and energy giving foods toward the end of pregnancy, which may be supplied, as has already been suggested, by the addition of milk to the usual diet, taking a glass between meals and at bedtime in order to avoid overloading the stomach at the regular meals, with consequent distress. If milk is not always acceptable, some other light food may be eaten, such as cocoa or broth or soup with biscuit. The habit of eating thus lightly several times a day may do much to relieve the nausea which so often accompanies the earlier weeks of pregnancy.

Condition of the Bowels.—Many women, perhaps most women, suffer from a more or less persistent constipation during this period. This is due chiefly

to the increased pressure exerted by the enlarging uterus upon the intestines, and becomes more pronounced in the later months. Throughout pregnancy it is most important that the bowels should move freely at least once a day. This should be accomplished, whenever possible, by the use of laxative food, rather than by purgatives or enemas. A properly laxative diet will include fresh fruits, such as apples, peaches, apricots, pears, oranges, figs, cherries, pineapples, grapes, plums, strawberries, raspberries, or grapefruit. One or another of these is available at all times of the year in most parts of the country. Cooked fruits, such as prunes, figs, apples, peaches and apricots are less effective, but may be freely eaten. Graham and whole-wheat bread, corn meal, and the bran foods as well as other coarse meals, such as oatmeal and grits, stimulate the intestines and increase their activity. Ordinary bran eaten raw with wholesome cream is often exceedingly beneficial when other dietary preparations have not produced the desired results. Bran bread is made as follows: one cup of cooking molasses, one teaspoonful of soda, one small teaspoonful of salt, one pint of sour milk or buttermilk, one quart of bran, one pint of flour. Stir well, and bake for one hour in a moderate oven. It may be baked in a loaf, or in gem pans, as preferred. The bread should be moist and tender, and may be

eaten freely, day after day, and is quite sure to have a salutary effect if used persistently.

Fresh vegetables, especially the green ones, eaten with olive oil, also have a laxative effect. Onions, asparagus, tomatoes, peas, potatoes, lima beans, carrots, string beans, spinach, celery, cress and lettuce, as well as others, may be eaten in most cases. Cabbage, cauliflower, turnips, baked beans, radishes and onions are not always readily digested. When this is the case they should, of course, not be eaten. If constipation persists in spite of dietary measures, senna, which is a well-known remedy, may be tried. Two receipts for senna mixtures follow:

Senna prunes.—Place an ounce of senna leaves in a jar and pour over them a quart of boiling water. After allowing them to stand for two hours, strain and to the clear liquid add a pound of well-washed prunes. Let them soak overnight. In the morning cook until tender in the same water, sweetening with two tablespoonfuls of brown sugar. Both the fruit and the sirup are laxative. Begin by eating half a dozen of the prunes with sirup at night, and increase or decrease the amount as may be needed.

Senna with prunes and figs.—This receipt does not call for cooking. Take a pound of dried figs and a pound of dried prunes, wash well. Remove the stones from the prunes and if very dry soak for an

hour. Then put both fruits through the meat chopper, adding two ounces of finely powdered senna leaves. Stir into this mixture two tablespoonfuls of molasses to bind it together, the result being a thick paste. Begin by eating at bedtime an amount equal to the size of an egg, and increase or decrease as may be necessary. Keep the paste tightly covered in a glass jar in a cool place. If the senna is distasteful, a smaller quantity may be used at first.

If still further measures are necessary, a doctor should be consulted before resorting to purgative medicines. Enemas, if regularly employed, are considered harmful; at best they only relieve the lower bowel, and probably tend to destroy the natural muscular activity of the intestinal wall.

Exercise During Pregnancy.—It should be the invariable practice of every pregnant woman to spend at least two hours of each day in the open air, and as much more as possible. If the weather is pleasant, walking is a valuable form of exercise, if taken leisurely and not continued to the point of weariness. Women who have previously been accustomed to active out-of-door lives should modify their habits sufficiently to avoid fatiguing and dangerous sports; those who have previously led quiet indoor lives will find it wise to begin their open-air exercise very moderately. Easy gardening work is a good form

of exercise and diverts the mind agreeably, but it must be merely an amusement, not a compelling task. Pleasant open-air occupations invigorate the muscles, stimulate the sweat glands and other excretory organs, strengthen and restore the nervous tissues, clear the brain, increase the heart action, and send a greater supply of blood to all parts of the body, thus promoting the digestion and assimilation of food, renewing the mental and moral health, increasing courage and cheerfulness, and finally develop character itself. There is nothing that takes the place of out-of-door life. If the day be cold or stormy enough to preclude going out, a walk may be taken on the porch, or at least in a room with the windows wide open; but in some form or other it should be taken until near the end of pregnancy, when it may become wearisome to the point of real fatigue.

There is a present-day tendency, with the greatly increased interest in sports of all sorts, to forget that a pregnant woman, while needing exercise, must conserve her strength and build it up, not tear it down with violent or exhausting forms of activity. Since the majority of women are busy during part of the day with their household duties, and many have more than they can do comfortably, they may often derive greater benefit from sitting quietly out in the fresh air, if the weather is suitable, and resting while they

sew, read or chat. One of the less obvious but equally important results of this out-of-door life is the amount of mental diversion which it affords. The sights and sounds of the open often induce a happy change of view and take the pressure off the overworked nerves even in the presence of genuine cause for worry.

Clothing.—The first purpose of clothing is to keep the body suitably warm in order to maintain an even circulation of blood and keep the sweat glands active. On this account it is wise, except in summer, when the heat of the weather keeps up a free perspiration, to wear sufficiently warm clothing, and to wear it so evenly distributed over the whole surface of the body that the various parts are kept at approximately the same temperature. Clothing, of course, must be adapted to the demands of climate and season.

Maternity dress.—Nowadays it is possible to have maternity clothing which is not only perfectly healthful, but both comfortable and pleasing without being conspicuous, so that the prospective mother need not deny herself the pleasure of going out among her friends. Any large pattern book will afford the necessary models, and such garments can be readily reproduced by the home dressmaker in whatever materials one may have at hand. The present fashion, which has waist and skirt fastened together at the belt and requires only one very light-weight petticoat,

is distinctly advantageous to the woman preparing a maternity wardrobe. Union undergarments, with or without neck and sleeves according to the weather; a maternity waist or corset without bones; side elastics fastened to the corset or waist, are suitable to this condition. Thus clothed, there will be no dragging skirts, nothing to bind the abdomen and breasts, and no garters to impede the circulation and cause varicose veins.

Corsets.—The ordinary corset should be discarded early in pregnancy. The present-day "straight-front" corset, which is so great an advance upon any previous model in general hygienic qualities, is, nevertheless, not adapted to the enlarging breasts and abdomen of pregnancy. There are, however, models which are intended for this purpose, and unless a woman decides to do without a corset entirely, it will add greatly to her convenience and comfort if she provides herself with one of the proper sort. In the later weeks of pregnancy an abdominal support will often be found helpful.

Shoes.—Since there is nothing that more effectually disturbs the nervous equilibrium than painful feet, it is especially important to give attention to their care at this time. Comfortable, well-fitting shoes are a first requisite. Toward the end of pregnancy the feet sometimes swell, so that larger shoes are necessary

for comfort; and since there is danger of falling or of turning the ankles when high heels are used, it is better to give them up for this reason and, also, because high heels throw undue pressure upon the lower part of the abdomen, which is already under a strain.

Care of the Skin.—The skin should be kept in good condition at all times, but more than ever during pregnancy, when the work of the excretory organs, of which the skin is an important one, is increased. The skin is furnished with millions of tiny mouths, called pores, which provide an outlet for the waste material thrown off by the sweat glands. It is estimated that about a pint of water is eliminated each day through the pores of a healthy person. If they become clogged the waste products are retained in the blood until they can be disposed of by the lungs, bowels and kidneys. Therefore, in order to keep the pores open and the skin in a condition of normal health, it is well to wash the entire body every day. This bath may be a shower, tub or sponge bath. The main object is to stimulate the circulation, and this object is gained when the entire surface of the body is wet and afterwards rubbed briskly with a rough towel. A morning bath is more effective, and there is less danger of taking cold afterwards if the water is at least cool. If the woman has been accustomed to the daily use of the cold bath, there is no reason

why it should be given up at this time, provided she gets a healthy glow afterwards and the shock is not too great, but it is well to moderate the temperature in pregnancy. While the cold bath is invigorating and stimulating as well as refreshing, the warm bath is necessary for the thorough cleansing of the skin. Warm baths, with soap, should be taken at night, two or three times a week. There are times when a hot bath is restful and beneficial, but a pregnant woman should avoid taking such a bath at the time of the normal menstrual period, and should regard it as a remedial agent, not to be too frequently employed. Both hot and very cold baths are to be used with much discrimination.

Fresh Air and Ventilation.—With all persons plenty of fresh air, night and day, is indispensable to health, and to none more than the pregnant woman. She should sleep with the windows open or out of doors at all seasons of the year, of course making due allowance for the severity of the winters in the North. It is not only necessary to provide for the adequate ventilation of sleeping rooms, but also for that of the living rooms of the house. Many persons, who are quite particular to open the windows in their bedrooms, forget that the other rooms need it quite as much. All the rooms of the house which are occupied should be thoroughly ventilated by

throwing open the windows and doors every morning; at night when the family is assembled the air must be changed now and then or it will become unfit for human lungs.

Condition of the Breasts.—It should be the hope, as it is the first duty, of every mother to nurse the coming baby, and in preparation for this function all the healthful measures already set forth will play an important part. In addition to them, however, the breasts and nipples may require some special attention. Ample room for the development of the breasts must be allowed at all times by loose clothing. It will be well to have the physician observe the condition of the nipples about eight weeks before confinement, in order that he may determine whether or not they require special treatment. For toughening they may be washed with warm water and soap at bedtime and anointed afterwards with lanolin and covered with a piece of soft linen.

Care of the Teeth.—The teeth are thought to be more susceptible to decay during pregnancy than ordinarily. This may be partly explained by the demand for the lime salts needed to build up the child's skeleton and partly by the effect that the regurgitation of the acid contents of the stomach has in the development and enlargement of cavities, which lead to toothache and the loosening of the teeth. For these reasons

it is advisable for every woman, as soon as she knows that she is pregnant, to go to a good dentist and have such repairs made to her teeth as are needed. There is no reason to suppose that this will have any other than a beneficial effect if attended to early. In addition to this, the teeth should be brushed after each meal and the mouth well rinsed after any attack of vomiting or eructation of gas. Excellent washes for the mouth are a teaspoonful of milk of magnesia or a tablespoonful of limewater or half a teaspoonful of common baking soda dissolved in a glass of water, or other antiseptic washes.

COMPLICATIONS OF PREGNANCY AND HOW TO AVOID THEM

Disturbances of the Kidneys.—In order to know whether the kidneys are performing their functions normally, the quantity of urine passed in twenty-four hours should be measured. If there is less than three pints the patient is not drinking enough water. The same conclusion may be drawn when the urine has a darkened color and shows sediment, which conditions are usually due to concentration of the urine. The patient herself can draw no other conclusions from the appearance of the urine. Albumin and sugar, the two most significant abnormal elements, give no clue to their presence save in response to

specific chemical tests. Accordingly specimens of the urine should be submitted frequently to a physician, in order that he may make these tests, and, in case anything abnormal is found, order proper treatment. This examination is so important for her welfare that every woman should insist upon having it made at least once a month during the first half of pregnancy, and oftener toward the end. It is comparatively little trouble to do this, and is a precautionary measure that may serve to prevent a serious complication later. The method of collecting the urine is as follows:

Use a perfectly clean vessel or jar with a cover. Scald it thoroughly and keep in a cool place. Beginning at some convenient hour in the morning, say eight o'clock, empty the bladder and throw the urine away. Thereafter empty the bladder into the jar each time until the next morning at the same hour. Keep the jar tightly covered. Measure the amount of urine passed, and, after shaking it well, fill a perfectly clean six-ounce bottle, cork tightly, label with the name, date and twenty-four hour quantity, and send at once to the doctor. A teaspoonful of boracic acid will help to keep the contents of the jar from decomposing.

Nausea and Vomiting.—The distressing but not usually alarming ailment known as "morning sickness,"

from which more than one-half of all pregnant women suffer, may sometimes be relieved by taking a little dry food before rising, such as toast or crackers, chewed and swallowed without liquid; and some women find comfort in taking a cup of tea or coffee. An excellent preventive measure lies in eating six small meals a day, instead of three large ones, and eating very lightly at the last meal of the day. It is important to do all one can to ward off the initial attack, as the tendency to nausea is easily established. To adopt and maintain a healthful mental attitude is of great importance, as worry or any other morbid condition of the mind exaggerates this ailment. It is wise, therefore, to use every effort to keep the mind from dwelling on the subject of sickness and anticipating an attack of nausea. Out-of-door life and plenty of normal, happy interests will do a great deal to counteract this illness. If, however, in spite of these measures vomiting persists or increases, the doctor should be notified, as the condition sometimes becomes serious enough to require medical skill to cope with it successfully.

Heartburn.—"Heartburn"—which, by the way, has nothing whatever to do with the heart—is the sensation of burning in the throat caused by an abnormal development of acid in the stomach. Since fat taken before meals serves to retard the secretion of acids,

the trouble may sometimes be relieved by taking a glass of rich milk or a tablespoonful of olive oil fifteen or twenty minutes before meal time. If, however, the attack has begun, fat but makes it worse, and the patient must refrain from all fat, such as butter, milk, cream and fried and greasy foods, until the attack is over. Some physicians prefer to treat this trouble by means of alkaline drinks.

Varicose Veins.—The swelling of the surface veins of the legs, caused by the unusual pressure on the blood vessels, is a somewhat common accompaniment of pregnancy. The patient suffering from this trouble should sit or lie down very often, and when sitting should rest the feet on a stool or chair in order to relieve the pressure. Relief in severer cases may be obtained by wearing a thin flannel bandage about the calves of the legs. Bias stripes of flannel, three inches wide, are sewed together flat until the strip measures eight yards in length. It is best to bandage the legs before rising. Begin to wind at the toes, leaving the heel uncovered, carrying the bandage round and round the leg and well over the knees, or higher if the veins of the thigh are distended. The doctor or nurse will demonstrate the method of bandaging if the patient finds it difficult. If in spite of these measures the trouble persists, the doctor will direct the treatment.

Hemorrhoids or Piles.—This ailment differs from varicose veins only in the location. Constipation exaggerates the trouble, and straining to evacuate the bowel is always to be avoided. The call to the closet should be heeded the moment it is felt, but if the bowel does not move readily some simple laxative, such as licorice powder, should be employed. The constant use of a laxative diet is the best preventive measure. The patient should lie down frequently while the attack persists. A pillow under the hips often relieves the pain.

Cramps.—In the later months of pregnancy the pressure on the nerves of the legs sometimes gives rise to cramps in the leg muscles. They may attack the patient during sleep or when the legs are suddenly stretched, upon waking. The pain is relieved by rubbing, applying hot cloths, or by elevating the feet.

Leucorrhœa.—This is the whitish discharge from the vagina, due commonly to the congestion of the vaginal walls resulting from the pressure of the enlarging uterus on the blood vessels through which the blood is ordinarily returned to the general circulation. It is often annoying, but not usually serious. Douches should not be taken for its relief save under medical direction.

Toxemia.—As the child in the uterus grows there is constantly being sent back into the mother's blood an

increasing amount of waste matter; if, in addition, the mother's own nutritional processes are imperfect and there is difficulty in eliminating all these waste products, a condition may result which will be more or less serious for both the mother and the child. This condition is called toxemia. Some of the common symptoms of toxemia are:

- (1) Serious or persistent vomiting.
- (2) Repeated headaches.
- (3) Dizziness.
- (4) Puffiness about the face and hands.
- (5) Blurring of the vision, or spots before the eyes.
- (6) Neuralgic pains, especially about the pit of the stomach.
- (7) Muscular twitching.

It must be understood that one or more of these symptoms does not necessarily indicate that toxemia is present, for in many cases the cause of these disturbances may be very easily removed and result in nothing of any consequence. But when such symptoms appear they should always be brought to the attention of the doctor and it will be well to send a specimen of the urine to him immediately. Prevention of the serious results of toxemia, by observing and reporting to the doctor the symptoms which precede it, is of great moment to all pregnant women. There is a tendency among women to regard some

of these disturbances as the necessary accompaniment of the condition. There is no truth in the old saying that a "sick pregnancy is a safe one," and it should be entirely disregarded. There is no possible virtue, in pregnancy or in any other condition, in enduring any pain or distress than can be prevented by proper means, and much harm may result from such neglect. Every pregnant woman should strive to keep in mind the plain and simple rules for health, the most important of which it may not be amiss to bring together here:

- (1) Guard scrupulously against continued constipation.
- (2) Avoid an excessive quantity of meat.
- (3) Drink a liberal amount of water.
- (4) Take plenty of out-door exercise and keep all the rooms of the house well ventilated day and night.
- (5) Bathe every day.
- (6) Wear light but suitably warm and comfortable clothing.
- (7) Sleep at least eight hours out of twenty-four, and do not become overtired at any time.
- (8) Have the urine examined at stated intervals.
- (9) Strive to be happy, seek self-control, and do not worry.
- (10) Consult the doctor when symptoms of illness persist.

Miscarriage.—It is not until the eighteenth week of pregnancy that the union between the placenta and the uterus becomes firm, consequently it is during these early weeks that miscarriage is most likely to occur. There are many possible causes of this mishap. Among them are heavy work, such as washing, sweeping, lifting or moving heavy burdens, running a sewing machine, or other form of taxing labor, or it may result from indulgence in amusements that jar the body, such as dancing, skating, tennis, golf, horseback riding, climbing or jolting over rough roads in a carriage or automobile. Miscarriage may also be due to imperfect development of the embryo or to some constitutional disease of the mother, or to some fault in the position of the uterus or to some abnormality of its lining, and in these cases it can not usually be avoided. Many times the cause is impossible to discover and a woman may establish the habit of miscarriage.

The prevention of many of these accidents lies in guarding against overexertion in the early weeks. If the tendency to miscarriage has been established a prolonged stay in bed may carry a woman past the danger when no other means will avail. At the first appearance of bleeding or abdominal pain the patient should go to bed. If it persists, it is wise to send for the doctor in all cases, but especially if the preg-

nancy has advanced beyond the sixth week. If the doctor can not readily be summoned she must keep herself perfectly quiet until the disturbance has subsided. If the miscarriage occurs before the sixth week it may appear as nothing more than an unusually severe menstrual period, but a miscarriage at whatever stage is due to the loosening of the membranes which surround the fetus from their attachment to the walls of the uterus. If this loosening is so slight that the life of the fetus is not endangered a miscarriage may be averted, as has been said, by rest in bed. But if the bleeding continues or increases it shows that so great an area of the placental tissue has been detached from the uterine wall that miscarriage is sure to result. The danger then is that portions of this tissue may adhere to the uterus and not be expelled. In order to determine whether this is the case it is quite important that a doctor should be in attendance, and that whatever has been expelled be saved for his inspection. A neglected miscarriage may mean the total loss of health, while, on the other hand, a properly attended miscarriage is scarcely more likely to have bad results than a delivery at term. It is unreasonable and dangerous to regard a miscarriage as something to be concealed, and on this account to deprive one's self of proper care and treatment. This unhappy way of regarding a miscarriage

is perhaps partly due to the association in many persons' minds of a miscarriage with a criminal abortion, the results of which are often serious and sometimes fatal. Such an attitude of mind is unjustified, for the reason that there are many causes of this unfortunate accident, and often, humanly speaking, it is unavoidable. There is no reason, therefore, why this should not be treated as any other illness and such measures be taken as will best conserve the future health. Extreme care is necessary at normal menstrual periods.

PREPARATIONS FOR CONFINEMENT

Engaging the Doctor and the Nurse.—It is well to engage the doctor as early in the pregnancy as possible. Although he may have very little to do beyond giving advice and making the routine examinations of the urine, he will be much more competent to deal with any untoward symptoms that may develop than when the case has not been under his previous observation.

It is a good thing to consult the doctor before engaging the nurse, as most physicians have the names of competent nurses on file and if the doctor and nurse are used to working together it makes things easier. The nurse should be engaged some time in advance of the expected date of confinement. Since

this date is uncertain, it must be quite clearly understood when her pay begins. She should visit the patient a few weeks before the expected date and make herself familiar with the rooms and arrangements for the birth. The services of the nurse will be required for a varying length of time, depending upon the peculiarities of the case, but it may be laid down as a truth that a competent nurse, employed for two weeks at least, and for three or four in many cases, will be an economy in the long run. Many a case of life-long invalidism has resulted from the lack of suitable and sufficient attention from the doctor or nurse or both at confinement and the extra dollars spent then may save a greater and possibly futile expenditure later.

Place of Confinement.—It is becoming more and more common for women to prefer to go to a hospital to be confined. The hospital has many advantages over the private house at this time. It is both cheaper and safer, as well as far more convenient. There can be no doubt that it is safer, for if any emergency occurs not only are all the necessary appliances ready for instant use, but doctors and nurses are at hand to assist in any way that their services may be needed. It is cheaper, not only because of the number of things that must be provided for a home confinement, but because the nurse's salary,

board and laundry must be paid. In the hospital the weekly amount paid includes the board of the patient, the routine care, and all appliances of every sort that will be used. The private physician's fees are, of course, outside of the hospital charges, and laundry work usually must be done outside. Although in most cases the routine care given by the ward nurses will be sufficient, it is a great comfort to the mother and a convenience to the doctor to have a "special" nurse for a week or two. This nurse must then be paid independently of the hospital fees. If such a nurse is employed, her only duty is to be at the service of mother and babe, day and night. It is not usually necessary to engage this nurse in advance, for if the doctor finds that she is needed he can make the arrangement after the baby is born.

If the confinement takes place at home, it is possible in many places, particularly in large cities, to secure the services of the visiting nurse, who will come as needed, and is paid only a small fee per visit. If the confinement is a normal one, and someone can be had to do the housework, the needs of mother and baby may be very well provided for in this way, and at a much smaller cost than when a trained nurse is employed for the entire time. But, as has been said, the best nursing that can be had is desirable for the woman in childbirth.

Supplies Needed.—If the confinement is to take place at home, the following articles are likely to be needed:

Two to four pounds of absorbent cotton.

One large package of sterile gauze (twenty-five yards).

Four rolls of cotton batting.

Two yards of stout muslin for abdominal binders.

Twelve old towels or diapers.

Two old sheets.

Two yards of bobbin, or very narrow tape, for tying the cord.

From these supplies the mother or nurse may make the necessary pads and bandages, which should then be sterilized, in accordance with directions which follow. Other things that may be needed are:

One hundred bichlorid of mercury tablets.

Four ounces powdered boric acid.

One bottle of white vaseline.

One pound of castile soap.

One quart of grain alcohol.

One douche pan.

One stiff hand brush.

One slop jar or covered enamel bucket.

Three pottery or agateware basins, one sixteen inches, and two eleven inches in diameter.

Pitchers, at least three, holding one quart and upward.

One and one-half yards of rubber sheeting, at least thirty-six inches wide, or

One and one-half yards of white table oilcloth, to protect the mattress.

One two-quart fountain syringe.

One medicine glass.

One medicine dropper.

One drinking tube.

Preparation of Dressings.—*Sanitary pads.*—These are used to absorb the discharges after the mother has been delivered. They are ten inches long and four inches wide. As absorbent cotton is comparatively expensive, it will be found more economical to make the greater part of each pad of the batting, facing one side with a layer of the absorbent kind. Cut the sterile gauze into pieces of the right size to fold around the cotton and extend two or three inches beyond it at each end. These pads should be about an inch thick, and at least five dozen will be needed. They are pinned front and back to the abdominal binder, which is simply a strip of cotton cloth twelve inches wide and long enough to be fastened comfortably around the abdomen.

Delivery pads.—These pads should be a yard square and four inches thick. Cotton batting may form the

principal part of the thickness, but the top layer of absorbent cotton should be at least one inch thick. Make two of these pads. Cotton waste, if boiled in washing soda and dried thoroughly in the sun, makes a cheap and effective filling in the place of batting, but as the texture is very loose a thicker layer must be used. If necessary, newspapers may be used both to protect the mattress and for the delivery pads. For the latter use they should be covered with old sheets which have been sterilized.

Gauze sponges.—Two dozen of these will be needed. They are made by cutting sterile gauze into fifteen-inch lengths, the width of the gauze. Fold down one raw edge about three inches; double the strip by putting the selvage edges together, having the raw edge of the fold on the outside. Fold this into thirds both ways and turn the sponge inside out, so as to have all the raw edges inside.

Cotton pledgets.—These are wads of absorbent cotton the size of an egg, having the ends of the cotton twisted into the roll. Make several dozen and put them in a small pillowcase or cheesecloth bag.

Gauze squares.—Cut fifty four-inch squares of the gauze. These will be used to wash the baby's eyes and for other purposes.

Bobbin.—Cut ordinary cotton bobbin into six nine-inch lengths for tying the cord.

How to sterilize.—It is possible to sterilize the dressings in the oven, but as dry heat is less effective than moist heat, and there is danger of scorching by this method, it is better to use steam. To accomplish this, the smaller things may be sterilized in a large kettle or saucepan, and the larger ones in the wash boiler. For the first, invert a bowl several inches high in the bottom of the kettle. On this bowl lay a plate, and on this place the dressings. They may be put into a cheese-cloth bag for ease in handling. Let the water just cover the bowl and cover the kettle tightly. The articles should remain for one hour after the water begins to boil. To sterilize in the boiler, a convenient method is to suspend the dressings in the steam by means of a hammock made of stout muslin, which is merely a strip somewhat longer than the boiler, so that it will hang down to about a third the depth of the boiler. It must be fastened securely to the handles of the boiler by means of a stout drawstring run through each end and, for additional security, down each side as well. The boiler should be filled about one-quarter full of water. If the dressings are placed in loose cheese-cloth bags, it will facilitate handling them. After the articles have been put in the hammock the boiler cover should be put on and the articles left to steam for an hour, when they may be removed and dried thor-

oughly in the sun by pinning the bags to the clothes-line or, if that is not possible, they may be dried in the oven, being very careful not to burn them. They are then to be put away in a closed drawer until needed.

Other Preparations.—The brightest room in the house should be chosen for the delivery. If possible, it should be close to the bathroom, and if there is a communicating room that can be given up to the use of the nurse and the baby, this will be greatly to the advantage of the mother. It is needless to say that the delivery room should be made as clean as possible, and all draperies, hangings and upholstered furniture should be removed.

A single metal bed, either iron or brass, and a comfortable mattress are desirable. The ordinary double bed is inconvenient, because it is both too wide and too low. But if any low bed must be used, it will be well to elevate it by putting blocks, six or eight inches high, under the four legs, first removing the casters so that there will be no danger of the bed slipping off, and if the mattress sags in the middle, a board or two under the mattress will be found advantageous. The bed should be placed in such a position that both the doctor and the nurse can get at it at once, and so that a good light falls upon it, especially at night, for in case stitches must

be taken a proper light is of the first importance. A portable electric lamp is a great convenience under these circumstances.

Outfit for the Baby.—It is very apt to be the case, especially with a first baby, that the mother wastes a good deal of vital energy in the preparation of an elaborate layette, only to find that many of the garments are outgrown before they are worn. On this account it is much more economical, not only of materials but of the mother's strength, to make only a few very simple garments at first. Later, when the baby is older, such a wardrobe as the mother desires may be added, but for a little baby plain garments of the softest materials procurable are the most suitable.

Large dealers now supply the entire outfit for an infant, and in many cases it is an economy to buy one of these layettes complete.

In preparing for the newborn several principles should be kept in mind. The first is that the garments must be warm without being unduly heavy; another, that they must be loose enough to provide for perfect freedom of the muscles; the third is the desirability of perfect simplicity; and the fourth that of cleanliness. Adornment serves no other purpose than to gratify the mother's taste.

The Baby's Clothes.—The following list includes all the garments that it is necessary for any young in-

fant to have for the first few weeks of life; later, if a more elaborate outfit is desired, other garments may be added:

Three abdominal bands, six to eight inches wide and twenty inches long, soft flannel strips, unhemmed.

Three shirts, size two, wool and cotton, or wool and silk, not all wool.

Four flannel skirts, "Gertrude" style.

Three nightgowns or wrappers of outing flannel, buttoned in front.

Eight white slips.

Three knit bands, with shoulder straps, part wool.

At least four dozen diapers.

Cloak.

Cap.

Carriage blanket of crocheted or knitted wool.

Three pairs of socks, if in summer; three pairs of long white merino stockings, if the weather is cold.

Nursery Equipment.—The essential articles for the baby's nursery are a comfortable bed and the things that will be needed in his toilet. The following list will be found to include the essential items.

An old soft blanket.

Four dozen safety pins of different sizes.

Some old soft towels.

Soft wash cloths.

Hot-water bag, with flannel cover.

Talcum powder.

Castile soap.

Olive oil.

Two ounces of boric acid.

A crib. If desired, a clothes basket makes a good bed. A basket or box that may readily be moved about is a great convenience. The mattress for any sort of a bed may be made from table felting, which, when folded a few times, makes a very soft, smooth bed and has the great advantage over the ordinary mattress that it may be washed and boiled and dried in the sun.

Additional Conveniences.—Below is a list of additional articles that will be found convenient in the care of the baby:

Bathtub, tin, galvanized-iron ware, or rubber.

Drying frames for shirts and stockings.

Bath apron of turkish toweling or outing flannel.

A low chair, without arms.

Baby scales.

A low screen, to protect the baby while it is being bathed.

A low table on which to bathe and dress the baby.

BIRTH OF THE BABY

At the conclusion of the nine months' period nature has directed that the child shall be born. This

involves the expenditure of energy, and thus the name "labor" has been given to the act of birth. This act is a natural one, and although it may be painful and exhausting it should ordinarily proceed and terminate in a normal manner, provided the patient has had proper care during her pregnancy and is in the hands of a competent attendant who understands the necessity for perfect cleanliness and uses every means to secure it.

Precautions that Must be Taken.—The prevention of the infection that gives rise to puerperal septicemia, or "child-bed" fever, as it was formerly called, lies in the scrupulous care taken by everyone who is concerned in any way with the attendance upon a woman in childbirth to allow nothing not absolutely clean to touch her. This is a wholly preventable disease, since its cause and the measures necessary to prevent it are well known, and all women in childbirth or their families have a right to insist upon this protection. No physician who values his professional reputation will be satisfied to neglect any of the well-understood precautions against this most dreadful disease. The patient, the family, and the nurse must be ready in every way to aid the physician in this effort.

Labor.—The progress of labor may be divided into three stages. The first is occupied with the dilatation

of the mouth of the uterus, the second with the expulsion of the child, and the third with the separation and expulsion of the afterbirth and membranes. The first is the longest and most trying part to the patient. In this stage the mouth of the uterus, which is less than one-quarter of an inch in diameter at first, must increase to three and one-half or four inches before it is large enough to admit the passage of the child's body. This process may occupy some hours, and is very tedious to the patient, because she is unable to feel for herself that she is making progress. To pass the time between the pains, she may occupy herself in any way she likes; she may sit down, lie down, walk about, or sometimes even sleep. The pains will recur at decreasing intervals and with increasing strength as the dilatation of the mouth of the uterus proceeds, and in the early part of this stage the patient should summon the nurse, if she is not already at hand, and notify the doctor that the confinement has begun. Since the doctor can not hasten the progress of this stage, it is not usually necessary for him to remain with the patient continuously. But he should keep close watch of the case throughout and be always within easy call. The patient will take a warm tub bath, unless the doctor otherwise directs, and should have an enema of warm soapsuds. If she is hungry, she may have some light food. As

soon as the doctor comes he will, however, give such advice on all these details as he thinks best. The bed should be made ready, protecting the mattress with the rubber sheet or oilcloth or several layers of newspapers, and an extra sheet, folded in the middle, pinned across the bed under the mother's hips. This sheet may be drawn out after the birth, leaving the bed clean and dry. If the confinement is to occur at a hospital, the patient should be ready to go at the first pain. The ride to the hospital will help to pass the time, and may also serve to hasten the delivery, to some extent. The patient will take with her a bag that should have been packed some time before, containing nightgowns, toilet articles, slippers, wrapper and the like, with the baby's first outfit, including plenty of diapers.

The second stage of labor is much shorter than the first, usually from two to two and one-half hours. It is less trying to the patient than the first stage, because the pains are of an expulsive nature, accompanied by the inclination to strain, so that with each pain she can feel that she is accomplishing something. The pain of the actual birth may be lessened or altogether deadened by the use of an anesthetic, if the physician so decides. The "bag of waters," as the fluid surrounding the child is called, is usually ruptured as the expulsive pains of this stage begin, and

after this occurs it will normally not be long before the child is born. In case the bag of waters is ruptured earlier, as sometimes happens, the birth is said to be "dry," and will probably proceed somewhat more slowly than otherwise.

After the baby is born the third stage of labor, namely, that occupied with the detachment and expulsion of the afterbirth and membranes, takes place. This occupies about half an hour. "Afterpains" are the pains which immediately follow the emptying of the uterus, and are due to the natural contractions of its muscle fibers. These pains are less apt to be felt in a first pregnancy than in later ones.

Emergencies.—It sometimes happens that the baby is born before the arrival of the doctor or nurse when labor comes on earlier than was expected or the doctor is at some distance. In an emergency like this it is necessary for the prospective mother and her family to know what to do.

The delivery room must be set in order and the bed freshly made. The mattress should first be covered with the rubber sheet or oilcloth, or in emergency newspapers may be used. The patient should have an enema of warm soapsuds and take a warm bath, if possible. At least, the external genital organs should be well washed. The sterilized dressings, still in their packages, should be put close to hand, and two

quarts of bichlorid of mercury solution should be prepared, following the directions on the bottle for a one-thousandth strength. (If the doctor prefers a weaker solution or a different antiseptic, he will give the proper directions when he takes charge.) The greatest care must be taken not to leave the solution or the tablets within reach of a child, since they are deadly poison. A large kettle of water should be boiled and cooled without being uncovered.

Meanwhile, if matters have progressed so far that the pains are returning every five minutes, or if the "waters" have broken, the patient should go to bed; she will lie on her back, with the knees drawn up and spread apart. (If a doctor is in charge, he may prefer another position.) When the pain comes the patient will bear down, but will not attempt to strain save when the desire to do so is imperative. Whoever is at hand to render assistance will then put one of the delivery pads under the patient's hips (pads of newspapers slipped inside a folded sheet may be used), and should thoroughly disinfect the hands by scrubbing them for five minutes in warm water, using a brush and plenty of soap. After they have been washed, the nails cleaned, and the hands washed again they should be soaked in the bichlorid solution for five minutes or longer if there is time. If bichlorid solution can not be had at the moment, soak

the hands in alcohol. The attendant will sit by the patient until the baby is born, but should not touch her until the head of the baby appears. After the head is born, if the face of the baby turns blue the patient should be told to strain vigorously, and at the same time she may press with both hands upon her abdomen, while the attendant grasps the baby's head by the chin and under the back and pulls it steadily but gently downward. These measures will shortly effect delivery. As soon as the child is born it should take a breath and cry. If it does not do this, the attendant must slap it smartly upon the back, meanwhile holding it up by its feet for a moment. When it cries it should be laid down close enough to the mother so that the navel cord will not be stretched, care being taken not to smother it or allow any of the discharges to touch its face. Then the attendant will tie the cord twice, once at a distance of two inches from the child's navel, once two inches nearer the mother, using pieces of the sterilized bobbin or other string that has been boiled. The cord is then cut with the scissors, between the two ligatures. There will be a single spurt of blood, but bleeding will immediately cease if the ligatures are tight. If bleeding from the baby's navel should not stop altogether another ligature should be made nearer the navel without disturbing the first. The baby should

then be covered with something warm but soft and removed to a place of safety while the mother is being taken care of. The separation of the after-birth takes place within ten to thirty minutes in most cases. Sometimes the interval is as long as two hours but the process must not be hurried, save under the doctor's direction. Sometimes the mother can help the matter by straining as she did to bring the child, but unless the doctor or nurse has arrived it is better to be patient and wait for the natural removal of the contents of the uterus. All the soiled pads and dressings and the mass of tissue expelled must be saved for the doctor's inspection. After the soiled pads have been removed the region around the vagina is carefully washed with the bichlorid solution, using pieces of the sterile gauze or some of the cotton pledgets for this purpose. An abdominal binder and one of the sanitary pads are then put on. All the soiled dressings are removed and the pad beneath the mother renewed. If after all is over the mother suffers from a nervous chill, as often happens, she need not be alarmed. A hot water bag at her feet, a glass of hot milk, and a blanket will soon warm her and she will usually be ready to fall asleep to rest after the fatigue of the labor.

There is always a considerable discharge of blood at first; but if for any reason there is an excessive

amount of bleeding and the doctor has not come, an attempt must be made to stop it without delay. The attendant, sitting on the bed, facing the foot of the bed, with the hands on the abdomen, will feel for the womb, which will be a rather large soft mass just under the navel, and will massage it gently, passing the thumb over the front of the organ, while the fingers surround it. These manipulations will cause the fibers of the muscles to contract and will help to stop the bleeding. Cracked ice, wrapped in a towel, may be laid over the uterus to help in the contractions, and sometimes putting the baby to breast will serve the same purpose.

When the doctor comes, he will repair any lacerations that may have occurred.

CARE OF THE BABY

Attention at Birth.—Immediately after the head is born, before the delivery of the body, the baby's eyes should be carefully wiped free from mucus or blood, with bits of clean absorbent cotton or soft old household linen which has been sterilized by boiling, dipped in boiled water, or in saturated solution of boric acid. A separate piece of cotton should be used for each eye and should be discarded as soon as it has been used once. Wipe from the nose outward without opening the lid. At this time also the lips and nose should be

wiped clean and the nurse's or doctor's little finger, wrapped with a piece of moist cotton, should be passed into the child's mouth and any accumulated mucus removed by an outward sweep of the finger. As soon after the birth as possible the eyelids should be again wiped clean of mucus and two drops of an antiseptic solution, which the doctor or nurse will provide, should be put into each of the baby's eyes, gently opening the lids so that the medicine will get inside the eye. This care is necessary because a baby's eyes may become infected during the passage through the birth canal and this infection sometimes leads to ophthalmia neonatorum, as it is called, which may cause blindness. It is a perfectly simple, harmless treatment, and is practically sure to preserve the sight. It is a wise precaution, therefore, to take in all cases. If, however, this is not done and symptoms of the disease appear, namely, redness, swelling of the lids, and a discharge from beneath them, the mother should not lose an hour in placing the baby in the hands of the most competent physician she can find. The eyes may be saved by a few hours' care at this time; neglect may doom the baby to lifelong blindness or at best to impaired vision.

In bathing the eyes always use different pieces of cotton or gauze for each eye, and in case of any infection use the greatest care not to infect one eye

from the other. This infection may be carried by the fingers, the towels, or the cotton used in treating an infected eye, and is extremely contagious.

The newborn baby's skin is covered with a cheese-like substance, which is the more readily removed if it is first covered with albolene or vaseline. The baby may then be wrapped warmly and put in a safe place until the mother has been attended to, after which the baby may be bathed. The water should be of a temperature that feels comfortable to the bare elbow of the nurse. After the skin is thoroughly but very gently washed, using castile soap and taking every care not to get soap into the eyes, it should be patted dry with warm and very soft old towels. The navel dressing is made by covering it with a pad of sterile gauze, which has a hole for the cord, holding it in place with the flannel binder already prepared. Unless this dressing becomes wet or soiled it is not necessary to change it for a few days. The stump of the cord will usually shrivel and fall off within a week. After this happens the navel will be dressed in the same manner until it is entirely healed.

Within six to twelve hours after delivery the mother will be sufficiently rested to give the baby the breast. If in the meantime the baby is restless, it may be given a few drops of warm water from a medicine dropper. The water should contain neither

sugar nor any sort of medicine. At this period four nursings in twenty-four hours will be enough. An infant should sleep twenty out of the twenty-four hours until it is about two months old.

Lying-in Period.—This is the name given to the time immediately following childbirth, which is occupied with the establishment of maternal nursing and the restoration of the special organs to the condition they were in before pregnancy. The involution of the uterus is the most important of these changes. By this process the uterus dwindles in weight from about two pounds to about two ounces and sinks down in the pelvic cavity until it resumes its original position. The length of time required for these changes to take place is shorter with nursing than with non-nursing mothers, but the process of complete involution commonly takes five or six weeks. If lacerations or other accidents of childbirth have occurred, the time may be longer. It is plain, then, that the mother, no matter how well she may feel, needs a certain time of rest before she is capable of taking up her ordinary occupations and pleasures, which, if indulged in too early, may result in retarding or stopping altogether the natural restorative processes. Most women are able to sit up in a chair for an hour on the tenth day; they may be walking about the room usually after two weeks and by the end of a

month be able to go up and down stairs, but in all cases it is well for the mother to refrain from full activity for six weeks. At the end of this period the doctor should make a final examination to be sure that all is as it should be, and direct the proper treatment in case anything is amiss.

The lochia, as the characteristic vaginal discharge of this period is called, is at first pure blood, but later becomes quite brown in color. The discharge will last for some time after the birth of the child, and is apt to increase somewhat as the mother gets about. This is an additional reason for prolonging the period of quiet and rest after childbirth. While women do not usually menstruate during lactation, hospital records show that this occurs in about one-third of the nursing mothers within two months. If this happens, it will be a wise precaution to rest in bed when the time comes for the next period. This may retard the reappearance of the flow and protect against another conception. If pregnancy should, however, recur, the baby will have to be weaned.

Nursing the Baby.—To nurse her baby is the first duty of every mother.

Mother's milk is composed of eighty-seven parts of water and thirteen parts of solids, these latter being fats, sugar, proteids and salts. The cream of the milk contains its fat; the lactose is its sugar; and the pro-

teid is the curd of the milk. All these are essential to the proper nourishment of the child. The fat is needed to build up the fatty tissues of the body and to produce body heat and energy; the sugar serves similar purposes; the proteids are of very great importance, their use being to build up the cells which compose the blood, the muscles, and all the tissues of the body; the salts are needed chiefly for the bones and the blood; while the water holds the food in a condition of solution or minute subdivision so that it may be digested and assimilated and helps the work of the excretory organs. Now, although it is quite possible to modify cow's milk in such a way that the proportions of fat, sugar, proteid and water are not widely different from those in human milk, the latter has other qualities which can not be reproduced by any imitation, no matter how cunningly devised. No one knows just in what state the milk goes from the breast of the mother into the stomach of the babe, but such milk is perfectly adapted to the purpose which it serves. *Mother's milk is the one perfect infant food.*

It behoves all mothers who desire healthy and happy babies to nurse them. Not only does the mother's milk give the baby the help he must have in the complicated and difficult task of growing, but it renders him to a considerable extent immune to illnesses

of many sorts and greatly increases his chances for life itself. Besides it is easier to nurse the baby than to feed him otherwise. To make bottle feeding safe requires scrupulous and constant care. To secure a supply of pure milk; to keep it at the proper temperature; to have it properly prepared for the baby's use; to change the composition of the milk in accordance with the baby's changing needs; to keep all the utensils used in the care and preparation of the baby's feedings absolutely clean; to have the bottles and nipples scrubbed and sterilized constantly entails upon the mother unremitting attention—attention which is sometimes intrusted to the responsibility of ignorant and careless nursemaids—even when the baby is thriving. But when, as is often the case, the baby does not thrive, the difficulties of artificial feeding are greatly multiplied. Too often do we see babies whose first six or twelve months have been passed in a series of unfortunate feeding experiments, with the result that the growth of organs, the functions and general development have been appreciably retarded.

It is true, no doubt, that not all mothers can nurse their babies, even when they would gladly do so. But the cases in which maternal nursing is really impossible are very rare. It is the manifest duty of every doctor, nurse or other attendant upon a mother in confinement to insist that the mother shall exercise

this function; to do everything possible to establish lactation; to promote it and even to bring it back, if for any reason the breasts have ceased to secrete.

From forty-eight to sixty hours elapse after the birth of the child before the mother's milk "comes." During this period the baby needs no food, but it may be given a few drops of slightly warmed water, now and then, and should be put to breast every six hours, beginning some hours after birth, when the mother has somewhat recovered from the fatigue of labor. The first secretion of the breasts, called the colostrum, serves some useful purpose to the baby, but the principal value of this early nursing is in the training it gives both mother and babe in the habit of nursing. After the milk comes there may be an excessive supply for a few days, until the relation between supply and demand is established. If an overdilatation of the breasts occurs, the excess milk may be removed by the use of a breast pump, if it seems absolutely necessary, or by gentle massage of the breast, using warm oil on the hands. But since all manipulation of the breast only stimulates the gland to greater activity, it is better to try to relieve the discomfort in other ways. A bandage, properly made, is valuable, but requires professional skill for its successful use. Hot or cold applications, according to the weather and the patient's preference may

help. Only the gentlest methods can be employed, and usually nature will soon take care of the excess of milk.

The greatest care must be exercised to keep the nipples in good condition. They should be washed with boric acid or clean water after each nursing, thoroughly dried, and, in general, should be kept as clean and dry as possible. They may crack as a result of the efforts of the baby to nurse, and if this happens a nipple shield, either rubber or glass, should be used until the abrasions are healed, for if the baby's mouth comes into contact with the sore nipple, infection may result which may lead to a breast abscess—a very painful affliction, and one which often requires surgical treatment. Cracked nipples are caused also by allowing the baby to nurse too long at a time or at irregular intervals, so that the nipples are wet and irritated much of the time.

From the first nursing an effort must be made to secure regularity in the nursing of the baby. Before the milk comes, as has been said, the baby may have the breast about once in six hours; after that the interval may be made once in two, or once in three or four hours, as the case demands, or as the doctor directs. The tendency is to lengthen the intervals between nursings. The question as to whether the baby is getting enough food may be determined by

weighing the baby at the end of every week or oftener. At first there will probably be a slight loss; after that there should be a steady gain in weight. If the baby cries a good deal or does not gain properly, it may be that the mother's milk is deficient in some particular, and it will be well to confer with a physician. She should never give up the attempt to nurse the baby, however, unless under exceptional circumstances and with competent advice. Even the smallest amount of maternal milk is worth while to the baby, and if only one or two nursings a day can be had, it is much better than nothing, especially through the first three months, which is far the most critical period of life. The attempt to nurse the baby will stimulate the flow of milk and this, with proper care of the mother's diet and general health, will often serve to establish this function, even when it seems almost hopeless. Meanwhile, the baby's food must be supplemented by cow's milk properly modified.

Diet for a Nursing Mother.—The diet for a nursing mother will, under ordinary circumstances, be the same as that prescribed during pregnancy; that is, it must be nutritious, laxative and appetizing. She may follow her own wishes as to the choice of her food. The old idea that acid fruits and vegetables give the baby colic is probably not true, since all acids are

changed in the process of the mother's digestion. However, if they or any other food or drink disturb the mother's digestion this may have an unfavorable effect upon the milk. It is necessary, therefore, to watch the diet very carefully and eliminate all articles that actually show themselves to be unsuited to the mother. If, in addition, a woman eats slowly, chews her food thoroughly, and, above all, refrains from worry there will be no reason to suppose that the maternal milk will not agree with the baby. Constipation should be guarded against as carefully during the period of lactation as during pregnancy.

If the milk is scanty, the need for a more generous diet is indicated. Plenty of fresh milk, eggs, fresh vegetables, ripe fruit and other plain, simple food are required. If the appetite is capricious, it will be well to eat lightly five or six times a day. It is necessary to reiterate the importance of a quiet state of mind for all nursing mothers. There is no one thing which more certainly and completely interferes with the secretion of the milk than any overwrought, nervous condition and although in the presence of grave causes for worry or sorrow it seems sometimes almost impossible to be self-controlled, the thought that the little life, perhaps, is dependent upon it will serve to give the mother the strength required. The mother should have pleasant exercise, out-of-door life, pleas-

ure, cheerful society, and be surrounded as far as possible with the things that interest her. She should strive to have at least eight hours of sleep at night, and, if her rest is broken then, to make it up during the day when the baby sleeps. Plenty of fresh air and sunshine are always desirable.

There is usually a period after the nurse has gone and the mother is left to herself when the weariness resulting from her own somewhat feeble health, broken sleep and the worry consequent upon taking care of the baby alone causes the milk to diminish in quantity. It is at this time that many a mother concludes that the baby is starving and is very apt to become discouraged and give up nursing as hopeless. This is a great mistake. It is usually true that the strain of this period is relieved, day by day, as mother and babe gradually become adjusted; her health revives and slowly but certainly things will grow more comfortable, and with this will come the milk. So that if the mother will only strive to carry herself and the baby past this epoch she will in all likelihood be able to nurse the baby quite successfully. At least every possible means to this end should be tried before weaning is resorted to. The return of the menstrual periods is not a sufficient reason for weaning, but pregnancy demands it, as the mother's strength will hardly be sufficient for this additional strain.

CHAPTER XXIV

THE NORMAL BABY

Development.—An inexperienced mother is often greatly at a loss to know whether a baby is properly thriving or not, and may be unduly alarmed at small matters, or may not understand the serious nature of certain conditions. It may be helpful to mention the leading characteristics of a normal, healthy baby, and the mother may assume the lack of these conditions to show that temporarily or otherwise the baby is not in perfect health:

A steady gain in weight.

Bowel movements of the normal number, color and consistency.

Absence of vomiting or regurgitation of the food.

A good appetite.

A clear skin.

Bright, wide-open eyes.

Alert, springy muscles, which respond readily to any stimulus.

A contented expression.

Very little crying.

Quiet, unbroken sleep, with eyes and mouth tightly closed.

No evidence of pain or discomfort.

A constant growth in stature and intelligence.

Other points in a normal development are:

The soft spot in the top of the head begins to close at fourteen months and should be entirely closed at two years.

The baby learns to hold up his head, unsupported, during the fourth month.

He laughs aloud from the third to the fifth month.

He reaches for toys and holds them from the fifth to the seventh month.

At seven or eight months he is usually able to sit erect and hold the spine upright.

During the ninth and tenth months he makes the first attempts to bear the weight on the feet and can usually stand with assistance at eleven or twelve months.

He begins to walk alone in the twelfth and thirteenth months and walks alone at the fifteenth or sixteenth month.

At one year usually a few words can be spoken, and at the end of the second year the baby makes short sentences.

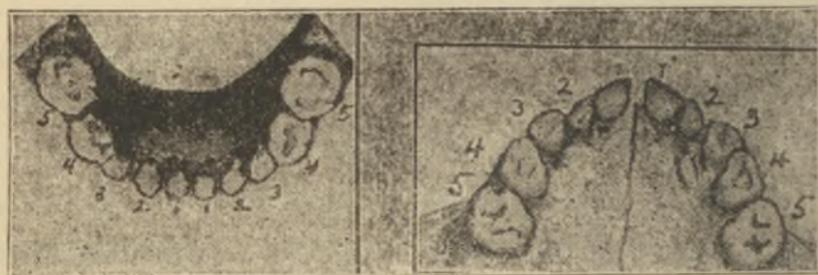
Children differ in the rapidity of their development, some being slower and some faster; therefore the mother should not be unduly alarmed at variations

from this statement, although marked differences should put her on guard.

Teeth.—The embryonic teeth begin to develop at least six months before birth. It is probable that a nutritious diet for the prospective mother lays the foundation for healthy teeth in the baby and that lack of proper food for the mother may deprive both her own and the baby's teeth of some part of their normal vigor. Every child has two sets of teeth. The first set known as the deciduous or "milk" teeth, are replaced, beginning at about the sixth year, with the permanent or "second" teeth. Nearly all so-called "teething" troubles belong to the first period, as a disturbance is rarely connected with the coming of the permanent set.

At birth each tiny tooth of both sets lies partly imbedded in a cavity of the jawbone, surrounded with and covered by the softer tissues of the gum. As the baby grows, the teeth grow also, and if the baby is healthy they are ready to cut through the gums, beginning at about the seventh month of life. There are twenty of the milk teeth, five in each half jaw. The teeth appear in groups. There are five of these groups, with intervals between their appearance. After the first group there is a pause of five to eight weeks; after the second a pause of one to three months; after the third, one of from two to

three months; after the fourth, one of from two to four months. Thus, by the time the baby is one year old it may have six teeth; at one and one-half years there should be twelve; at two years, sixteen teeth; and at two and one-half years the entire set should be cut. There is considerable variation, both as to the order in which they appear and in the time, so that the mother need not be alarmed if her baby does not follow the average as above stated, but if the baby has no teeth at the end of the first year it can hardly be said to be developing properly. Probably the diet is at fault, or some disease is retarding the growth of the baby in general. In such a case the doctor should be consulted.



Lower jaw.

- 1, First incisor, 6 to 9 months.
- 2, Second incisor, 12 to 15 months.
- 3, Canine or "stomach," 18 to 24 months.
- 4, First molar, 12 to 15 months.
- 5, Second molar, 24 to 30 months.

Upper jaw.

- 1, First incisor, 8 to 12 months.
- 2, Second incisor, 8 to 12 months.
- 3, Canine or "eye," 18 to 24 months.
- 4, First molar, 15 months.
- 5, Second molar, 24 to 30 months.

Deciduous or "milk" teeth.—The above illustrations, with the appended notes, show the position of

the teeth in the mouth, their names, and the approximate times of their appearances.

This set of teeth is replaced by the permanent set, beginning about the sixth year. A child should be taken to the dentist at this time, if, as sometimes happens, the milk teeth are so firm that they do not fall out, but, remaining in the jaws, crowd back the second set and cause them to come in misshapen and irregular.

Growth of "Milk" Teeth.—During the second year the baby should have more or less dry, hard foods on which to chew. There is sometimes a tendency to keep a baby too long on an exclusively soft diet for fear that solid food will upset him, but it is important to the development of strong, healthy teeth that they shall have exercise in biting and chewing. Begin by giving the baby of about a year of age some dry, hard crust or toast, or hard crackers, at the end of a regular meal. During the second year, other kinds of food requiring chewing may be gradually added to the diet list and taken as part of the regular meals.

Care of "Milk" Teeth.—It is generally believed that much of the health of the second teeth depends upon the care that is given to the first set. As soon as the molars make their appearance they should be gently cleaned each day with a soft brush. As the baby

grows into childhood he should be taught the daily care of his own teeth.

Ailments of Teething.—Altogether teething is a natural process and is not alone responsible for all the illness attributed to it, nevertheless, there is no doubt that many babies suffer severely while cutting their teeth. When the gums are red and swollen it sometimes affords relief if they are lanced, and it may be well to have a doctor examine the baby's mouth to see if the operation is needed. The process of teething is occasionally associated with digestive disturbances. The number of stools may increase and vomiting may occur. The baby may be restless and fretful and try continually to bite on something. In all these cases the quantity and strength of the food should be reduced and drinking water should be offered at frequent intervals. No teething lotions nor medicines of any kind should be given for the relief of the pain of teething. If they do relieve it, it is probably because they contain opium in some form or other narcotic drugs.

There is a dangerous tendency to attribute to teething many ailments which are due to other causes. The teeth begin to appear at about the same time that the baby is being weaned and new foods are being tried. Disturbances of the digestive tract are very likely to occur for these reasons. If the baby cuts

his teeth in the summer, his illness may be due to excessive heat, to improper feeding or overfeeding, and to the pain of cutting the teeth, and it would be difficult to say which factor is chiefly responsible. In any case, careful feeding is of the utmost importance.

The baby should not be expected to gain in weight during these periods of painful eruption of the teeth, but the weight may remain stationary for two or three weeks without harm. The baby should not be urged to eat when he has no appetite, merely for the sake of the desired increase in weight. After the disturbance has passed he will be hungry and will soon regain the lost ground. On the other hand, if the baby is coaxed to take more food than he wants, his digestion is sure to be upset, and this, added to the pain of teething, may result in serious illness. The "second summer" has gained a reputation for being the most critical period of the baby's life, but, as a matter of fact, statistics show that the first summer is a much more hazardous time, and if properly fed and cared for a healthy baby should be brought through the second summer in perfect condition.

Weaning.—Weaning is the process whereby the baby is gradually deprived of breast milk. It should proceed slowly, one bottle feeding being substituted for one breast feeding during the day for some time, then two bottles, and so on until all breast feeding

has been done away with and the baby is entirely weaned. In order that this change may be accomplished with as little disturbance as possible, one bottle feeding may be given to the baby in twenty-four hours as early as the fifth or sixth month. This will hardly be sufficient to upset the baby's digestion and yet will serve to accustom him to the taste of strange food and to the use of the bottle and to begin the education of the stomach in dealing with new materials.

When to Wean.—In most cases the baby should be weaned by the end of the first year and in some cases from one to three months earlier, depending largely upon the health of the baby, the amount and quality of the breast milk, and upon the time of the year. It is unwise to wean the baby in the heat of summer or when infant illness of any sort is epidemic. It has been proved over and over again that breast milk will save a sick baby's life and restore him to health after the strain of a long hot summer, and that often there is no other food that can be relied upon to accomplish the same result. Therefore, even though the breast milk must be supplemented with one or several bottles, it is wise to nurse the baby through the summer so that the breasts will not cease entirely to secrete and may be called on in an emergency. If the baby is weaned at ten months

or earner he may be fed by bottle; if not until the end of the year, he may be taught to drink from a glass or cup directly.

If drinking water has been given by means of a nursing bottle during much of the first year, the baby will take his food in the same way the more readily. A healthy infant weaned at nine months should begin with the food for an infant of four or five months. If he digests this mixture well, the strength can be increased until within two or three weeks he is taking the food full strength. Increase in the diet should be made with special caution at the beginning of summer or during the heat, when there is great danger of inducing diarrhea. *It is far better to keep the baby on rather a low diet, even without increasing his weight, than to upset the intestinal tract by overfeeding.* If after trying a new food, vomiting occurs or the stools show that there is indigestion, it is always best to return to the weaker food until the disturbance has subsided.

Weaning from the Bottle.—An artificially fed infant is weaned from the bottle by beginning at ten months to substitute one feeding a day from the spoon or cup for one bottle feeding, gradually increasing the number of such feedings until the baby is weaned, usually by the thirteenth month. The mother will find it a convenience to continue the

bottle for the night feedings as long as necessary.

Sleep.—The infant brain increases its size two and one-half times in the first year, a greater growth than takes place during all the remaining years of life. At the same time this enormous brain development is taking place the other organs of the little body are growing rapidly. During sleep the body tissues are recreated and the energy and materials needed for the activity of the waking hours are stored up. It is manifest, therefore, that the baby must have a correspondingly large allowance of sleep. He should be provided with the best possible sleeping accommodations, so that the hours of sleep may be of the greatest value to him. He should always sleep in a bed by himself, and whenever possible in a room by himself, where he need not be disturbed by the presence of other persons, and where light, warmth and ventilation may be adjusted to his particular needs. A young baby sleeps eighteen or twenty hours out of twenty-four. At six months of age a baby sleeps about sixteen hours, at one year about fourteen hours, and at two years at least twelve hours. Daytime naps should be continued as long as possible.

Regularity of Sleep.—A baby should be trained from the beginning to have the longest period of unbroken sleep at night. Some babies get a wrong start in this respect and make great trouble by turning

night into day. A strong argument in favor of the three-hour nursing interval is that it does away largely with the need for waking the baby to nurse. Nature intends that the baby shall awaken when hungry, and this normally occurs about once in three hours in a healthy baby, so that with a little care the regular feeding interval can be made to coincide with the normal periods of waking. If the baby is still sound asleep when the three-hour period has come around, he should be gently roused and put to breast. This will involve little shock to his nerves, because he will be about ready to waken in any event.

For the first three months the baby will probably sleep both morning and afternoon. As he grows older these two naps will be merged into one, and an effort should be made to have the longest waking interval in the afternoon, gradually training the baby to stay awake long enough at that time to be quite ready to drop off to sleep for the night as soon as he has had his supper. A mother who must prepare and serve the evening meal of the family will find it a great comfort to give the baby his supper at half past five and have him in his crib at six. For the first few months he will be fed again about ten o'clock, but after that he should not be taken up. He must be made comfortable in every way, the light should be put out, the window opened, his covers

adapted to the temperature, but after the mother has assured herself that everything essential to his comfort has been attended to, she should not go to him when he cries, if he is a perfectly healthy baby. A few nights of this training will result in entire comfort for the baby and the family while the opposite conditions will make the baby a tyrant who ruthlessly spoils the comfort of the entire household.

Temperature of Sleeping Room.—For very young or delicate babies the temperature of the sleeping room should be kept at about sixty-five degrees. After the baby is three months old the temperature may be permitted to fall to fifty-five degrees and during the second year to forty-five. Strong and healthy babies are quickly accustomed to cool and even cold sleeping rooms and usually sleep more soundly and keep themselves covered better than when sleeping in warm rooms. In the severe northern winter where the temperature drops many degrees below freezing before morning the baby must wear a flannel nightgown over the cotton one. The sleeves should be pinned together over the ends of the fingers so that the hands will be covered. A very soft flannel nightcap may be needed and heated articles, such as hot-water bottles or bags of sand or salt may be placed in the bed, great care being taken that they are covered in such a way that the baby can not be

burned. The baby should also take his daytime naps in a cold room.

Comfortable sleep during the heated portion of the year is more difficult to secure. The most airy room should be chosen, and all the baby's clothing removed, save the diaper and a very thin cotton gown with loose sleeves. It is better, if possible, to keep the baby out of doors during late afternoon and evening until the rooms have cooled. If there is a screened porch, he may sleep out all night, with sufficient protection from sudden changes in the weather. Out-of-door sleeping in summer, both by night and day, is excellent for the baby after he is a month or two old, provided always that he is protected from flies and mosquitoes, shielded from the sun and wind, and is covered warmly if there is a sudden drop in the temperature. A baby should never be put down to sleep in all his clothes. His shoes, especially, should be removed, and, unless the weather is very cold, it is better to remove the stockings, also. But the baby's feet must always be kept warm.

Disturbed Sleep.—If the baby sleeps lightly, awakens often and seems uncomfortable, it may be that something is disturbing him which can be remedied.

He may be nervous from having been tickled, played with, or tossed about in the latter part of the day. Overstimulation is to be avoided at all times, no

matter what its source nor what the age of the baby.

He may be too warm, too cold, or wet; there may be something scratching him, or there may be wrinkles in the bedclothing; he may be lying in a cramped position, or the band or diaper may be too tight.

Or, more likely, he has been overfed, or has had something unsuitable to eat, or is hungry or thirsty.

The room may be too hot, too cold, too light, too noisy, or not sufficiently aired. The conditions which make sleep a delight to older persons affect the baby in the same way, namely, plenty of fresh air passing in a constant current through the room, quiet, a clean body, and clean, comfortable clothing, a good bed, and suitable coverings.

A cool bath or a warm one, according to the temperature, will help to induce quiet sleep. In the summer, when the baby is fretful and sleeps restlessly, a tub bath at bedtime will help to relieve him. A little baby should be turned over once or twice in the course of a long nap.

Medicines.—Never give a baby any sort of medicine to induce sleep. All soothing sirups or other similar preparations contain drugs that are bad for the baby, and many of them are exceedingly dangerous. Many babies die every year from being given such medicines. The baby should never be allowed to go to sleep with anything in the nature of a pacifier in his

mouth. Thumb and finger sucking babies will rebel fiercely at being deprived of this comfort when they are going to sleep, but this must be done if the habit is to be broken up. The baby ought to have a quiet place in which to sleep, but he should be taught to sleep through the ordinary household noises, unless they are unduly disturbing. It should not be necessary to walk on tiptoe and talk in whispers while the baby sleeps, provided he has a room to himself during his daytime naps.

HABITS, TRAINING AND DISCIPLINE

Habits are the result of repeated actions. A properly trained baby is not allowed to learn bad habits which must be unlearned later at great cost of time and patience to both mother and babe. The wise mother strives to start the baby right.

Systematic Care.—In order to establish good habits in the baby, the mother must first be aware what they are, and then how to induce them. Perhaps the first and most essential good habit is that of regularity. This begins at birth, and applies to all the physical functions of the baby—eating, sleeping and bowel movements. The care of a baby is readily reduced to a system unless he is sick. Such a system is not only one of the greatest factors in keeping the baby well and in training him in a way which will

be of value to him all through life, but reduces the work of the mother to the minimum and provides for her certain assured periods of rest and recreation.

As a sample of what is meant by a system in baby care the following plan is suggested, which may be variously modified to suit particular cases:

Six a. m., baby's first nursing.

Family breakfast; children off to school.

Nine a. m., baby's bath, followed by second nursing.

Baby sleeps until noon.

Twelve to twelve thirty, baby's noon meal.

Out-of-door airing and nap.

Three to three thirty p. m., afternoon nursing.

Period of waking.

Six to seven p. m., baby's supper and bed.

It is quite feasible to have the baby's night meal at eleven thirty or twelve o'clock, in order to give the mother a chance to spend an occasional evening in pleasant recreation.

Playing with the Baby.—The rule that parents should not play with the baby may seem hard, but it is without doubt a safe one. A young, delicate or nervous baby especially needs rest and quiet and however robust the child, much of the play that is indulged in is more or less harmful. It is a great pleasure to hear the baby laugh and crow in apparent

delight, but often the means used to produce the laughter, such as tickling, punching, or tossing, makes him irritable and restless. It is a regrettable fact that the few minutes of play that the father has when he gets home at night, which is often almost the only time he has with the child, may result in nervous disturbance of the baby and upset his regular habits.

The mother should not kiss the baby directly on the mouth nor permit others to do so as infections of various kinds are spread in this way. She needs also to be cautioned about rocking the baby, jumping him up and down on her knee, tossing him, shaking his bed or carriage, and, in general, keeping him in constant motion. All these things disturb the baby's nerves and make him more and more dependent upon these attentions. But this is not to say that the baby should be left alone too completely. All babies need "mothering," and should have plenty of it. When the young baby is awake he should frequently be taken up and held quietly in the mother's arms, in a variety of positions, so that no one set of muscles may become overtired. An older child should be taught to sit on the floor or in his pen or crib during part of his waking hours, or he will be very likely to make too great demands upon the mother's strength. No one who has not tried it realizes how much nervous energy can be consumed in "minding" a baby

who can creep or walk about, and who must be continually watched and diverted, and the mother who is taking the baby through this period of his life will need to conserve all her strength, and not waste it in useless forms of activity.

Bad Habits.—Some of the bad habits which a baby learns are these:

Crying.—Crying ought not to be classed as a bad habit without some modification, for although a well-trained baby does not cry very much he has no other means of expressing his needs in the early months of life, and his cry ought to be heeded. But when a baby cries simply because he has learned from experience that this brings him what he wants, it is one of the worst habits he can learn, and one which takes all the strength of the mother to break. Crying should cease when the cause has been removed. If the baby cries persistently for no apparent cause, the mother may suspect illness, pain, hunger or thirst. The first two of these causes will manifest other symptoms, and the actual need for food may be discovered by frequent weighing. But if finally, after careful scrutiny of all these conditions, no cause for the crying can be found, the baby probably wants to be taken up, walked with, played with, rocked, or to have a light, or to have someone sit by him—all the result of his having learned that crying will get

him what he wants, and sufficient to make a spoiled, fussy baby, and a household tyrant whose continual demands make a slave of the mother. It is difficult to break up this habit after it has once been formed, but it can be done. After the baby's needs have been fully satisfied he should be put down alone and allowed to cry until he goes to sleep. This may sound cruel, and it is very hard for a young mother to do, but it will usually take only a few nights of this discipline to accomplish the result. In some cases persistent crying may be due to causes not readily discernible by the mother; in this event, the opinion of a good doctor as to the cause of the crying should be sought.

“Pacifiers” or “Comforts.”—The extremely bad habit of sucking on a rubber teat, or a sugar ball, or a bread ball, or any other similar article, is one for which someone else is entirely responsible. The baby does not teach himself this disgusting habit, and he should not have to suffer for it. Some of the evil effects ascribed to this habit are that it spoils the natural arch of the mouth by causing the protrusion of the upper jaw; it induces a constant flow of saliva and keeps the baby drooling; the pacifier is never clean and may readily carry the germs of disease into the baby's mouth; and last and not least, it is a habit which is particularly disfiguring to the baby's appearance.

The pacifier, of whatever variety, must be destroyed, and no such object should be permitted in the baby's mouth under any circumstances.

Thumb or Finger Sucking.—This is another habit leading to the same results as the use of pacifiers, but one which the baby may acquire for himself, although it is frequently taught to him. To break up either habit requires resolution and patience on the part of the mother. The thumb or finger must be persistently and constantly removed from the mouth and the baby's attention diverted to something else. The sleeve may be pinned or sewed down over the fingers of the offending hand for several days and nights, or the hand may be put in a cotton mitten. Ill-tasting applications have very little effect. There are patent articles for holding the hand from the mouth sold in the stores, but the persistent covering of the hand often works very well. The baby's hands should be set free now and then, especially if he is old enough to use his hands for his toys, and at meal times, to save as much unnecessary strain on his nerves as possible, but with the approach of sleeping time the hand must be covered.

Bed Wetting.—It requires great patience and persistence on the mother's part to teach the baby to control the bladder. Some babies may be taught to do this during the day by the end of the first

year, but it is ordinarily not until some time during the second year that this is accomplished. It is necessary to put the baby on the chamber at frequent intervals during the day. Bed wetting may be due to some physical weakness if it persists in children three years old and over. A doctor should be consulted. In ordinary cases, it may suffice if no liquid food is given in the late afternoon and if the baby is taken up the last thing before the mother retires.

Masturbation.—This is an injurious practice which must be eradicated as soon as discovered, if at all, as it easily grows beyond control. It is as common in girls as in boys. If the mother discovers the baby rubbing its thighs together or rocking backward and forward with its legs crossed, she should divert him at once to some other interest. Nurses sometimes ignorantly rub the genital organs of babies thinking that it quiets them, but nothing could be more deplorable than this. Mothers can not be too watchful of nursemaids and the methods they employ to quiet or amuse a baby. Children are sometimes wrecked for life by habits learned from vicious nurses, and mothers can not guard too strictly against this evil. Another way in which this habit is learned is by means of playthings which rub upon the sensitive parts, such as rocking horses, swings, teeter boards and the like. The habit may also be due to some local irritation,

and it is wise to consult the doctor at the first evidence of the trouble. In the case of babies the treatment consists in mechanical restraints. A thick towel or pad may be used to keep the thighs apart, or at night the hands may have to be restrained by pinning the nightgown sleeves to the bed, or the feet may be tied one to either side of the crib. Wet or soiled diapers should be removed at once. Cleanliness of the parts is of great importance.

Punishment.—Harsh punishment has no place in the proper upbringing of the baby. A baby knows nothing of right or wrong, but follows his natural inclinations. If these lead him in the wrong direction the mother must be at hand to guide him in another and better one and to divert his eager interest and his energy into wholesome and normal directions. This is the golden rule in the training of babies and one which applies to the training of children of all ages. Many parents conceive that their whole duty is to thwart and forbid, enforcing their prohibitions with penalties of varying degrees of severity, forgetting that they are dealing with a sensitive being endowed with all the desires, inclinations and tendencies that they themselves have and that if these natural feelings are continually suppressed and thwarted they are sure to seek and find some outlet for themselves. A child

who is often punished may be so dominated by fear of his parents that the natural expression of his vital interests being denied him, he becomes sullen and morose as he grows older.

Early Training.—The training in the use of individual judgment can be begun even in infancy; a child should early be taught to choose certain paths of action for himself; and if he is continually and absolutely forbidden to do this or that he is sometimes seriously handicapped later, because he does not know how to use his own reasoning faculties in making these choices. On the other hand, obedience is one of the most necessary lessons for children to learn. A wise mother will not abuse her privilege in this respect by a too-exacting practice. For the most part she can exert her control otherwise than by commands, and if she does so her authority when exercised will have greater force and instant obedience will be more readily given.

Most of the naughtiness of infancy can be traced to physical causes. Babies who are fussy, restless and fretful are usually either uncomfortable in some way because they have not been properly fed and taken care of, are sick or ailing, or have been indulged too much. On the other hand, babies who are properly fed, who are kept clean, and have plenty of sleep and fresh air, and who have been trained in regular

habits of life, have no cause for being "bad" and are therefore "good."

It must not be forgotten that the period of infancy is a period of education often of greater consequence than any other two years of life. Not only are all the organs and functions given their primary education but the faculties of the mind as well receive those initial impulses that determine very largely their direction and efficiency through life. The first nervous impulse which passes through the baby's eyes, ears, fingers or mouth to the tender brain, makes a pathway for itself; the next time another impulse travels over the same path it deepens the impression of the first. It is because the brain is so sensitive to these impressions in childhood that we remember throughout life things that have happened in our early years while nearer events are entirely forgotten. If, therefore, these early stimuli are sent in orderly fashion, the habits thus established and also the tendency to form such habits will persist throughout life.

CHAPTER XXV

HOW TO KEEP THE BABY WELL

Care and Home Treatments.—The suggestions contained in the following pages are not intended to be a substitute for the care and advice of a physician. But since many mothers are so situated as to be unable to command the services of a physician at once and since in any case there may be a delay in his arrival it is well for the mother to understand something of the symptoms of illness and be prepared to deal intelligently with the emergencies that may arise in connection with the care of her children. In all cases of illness the discretion and self-control of the mother are of infinite assistance to the doctor and when the physician's services are not immediately available the life of the child may depend on the coolness and wisdom of the mother.

The old and most pernicious idea that a certain amount of illness is the necessary accompaniment of infant life is happily fast dying. With the constant increase in the knowledge of the conditions that lead to sickness among children, it is seen that a very large proportion of such illnesses and deaths are

preventable by the application of the well-established rules for the proper care of babies. *It should therefore be the aim of all intelligent mothers to learn how to save her children from needless illness.*

It is said that nine-tenths of all infant illness is due to improper feeding. Whether this is the exact proportion or not, it is quite certain that many babies suffer unnecessarily from mistakes in diet, and it is in this field that the intelligence of the mother is of the greatest value. Babies are usually born healthy, and if they are fed at the breast, or, when this is not possible, with strict regard to the rules for proper artificial feeding, and if they are given hygienic care in other respects and allowed to develop in a natural, normal way, there is little reason why they should be sick, and the responsibility for this rests finally upon the parents. In the following paragraphs is given some account of the minor ailments that may attack babies, together with a brief description of the symptoms of more serious illness at the appearance of which medical advice should be sought whenever possible.

Most of these suggestions apply as well to older children, as there is no hard and fast boundary line to separate the ailments of infancy from those of childhood.

COMMON AILMENTS

Diarrhea.—The normal, healthy baby usually has one or two stools a day. If the number increases to four or more the mother should be on her guard against diarrhea. Diarrhea is a symptom of nearly all the disturbances of digestion in infancy, both of the mild and of the severe types. The doctor should be consulted at once if possible, for even a slight attack of diarrhea, unless correctly treated, may lead to a severe disturbance such as cholera infantum. Diarrhea is far more frequent in summer than in winter. This is chiefly because the baby is directly affected by the hot weather so that he is more easily upset by his food. Therefore in hot summer weather all babies, and especially bottle-fed babies, should receive especial care. They should be kept as cool as possible. They should be outdoors except when it is cooler indoors; all unnecessary clothes should be removed, a band and diaper being sufficient clothing; frequent cool sponge baths should be given, and the amount of food on especially hot days should be reduced to two-thirds of the ordinary amount, large quantities of water being given in addition.

The disease is more frequent in bottle-fed babies. If it occurs in a nursing baby it is usually because the baby has been nursed too often or at irregular

intervals, or has been given food other than milk. Extend the nursing interval and allow the baby to nurse only five or ten minutes. If the trouble continues withhold the breast altogether for some hours until there is an improvement. Give a little water to drink now and then.

For bottle-fed babies, if the disturbance is slight, the amount of milk used in the feedings should be reduced by half, skimmed and all sugar omitted. If the trouble is more severe, all food should be stopped, only plain boiled water should be given, and a physician should be consulted at once.

A baby takes some time to get back to full vigor after even a slight digestive disturbance, and the return to food must be gradual. It will take from ten days to two weeks to restore the normal condition of the digestive tract. A second attack of illness occurs much more readily than the original one.

Constipation.—A nursing baby often responds to this condition in the mother. The mother should have a free evacuation of the bowels each day. If she is regular and the baby is still constipated, he must be held over the chamber at exactly the same hour every day in the effort to induce regular movements. Persistent in the establishment of a regular bowel habit in the baby prevents much of this trouble. Orange juice may be given once a day an hour before

his midmorning feeding after the baby is six months old. Other remedies are suggested in connection with the treatment of the bottle-fed baby.

Constipation in a bottle-fed baby is more difficult to relieve. After the baby is five or six months old, oatmeal gruel may be found useful in this condition, and fruit juices as well. Orange juice may be given at five or six months and the strained pulp of prunes or baked apple in the second year. Massage of the abdomen may be tried. Just before holding the baby over the chamber, undress him as much as necessary and let him lie on his back. Moisten the hand in warm olive oil, albolene or vaseline, and gently massage the abdomen, using a light circular movement and very little pressure. Begin just above the right groin, carry the hand to the ribs, then across the body and down on the left side. Keep this up for five or ten minutes, but do not let the baby become chilled.

Enemas are not to be commonly employed. If resorted to frequently they cause the bowel muscle to lose its tone and soften and dilate the bowel wall. The ideal treatment consists in the education of the intestine in the regular, unaided performance of its natural function, which is best achieved by persistence in a suitable diet. Do not give drugs for the

relief of this condition, save under the doctor's direction.

If the baby is constipated, a soap stick or a gluten suppository may be tried. Take a piece of firm white soap half an inch thick and about two inches long and shave it down toward one end until the point is about one-quarter of an inch thick and perfectly smooth. Wet the soap stick or dip it in vaseline before using it. Hold the stick by the thick end, insert the other end in the anus, and allow it to remain in one or two minutes. Gluten suppositories may be purchased at a drug store and are accompanied by directions for their use.

If the baby is badly constipated and needs relief at once, an enema may have to be used. For a baby six months old or over use a pint of warm water (ninety-five degrees) in which a teaspoonful of common salt has been dissolved, and half as much or less for young babies. Or if the constipation is specially severe, one to two tablespoonfuls of warm olive oil may be used instead of the salt solution.

To give an enema, use an infant syringe, which is merely a rubber bulb with a nozzle on one end. To fill it, squeeze the bulb while holding the nozzle under water; when the bulb is released it will fill with water by suction. Let the baby lie on his back across the mother's lap, having the buttocks somewhat

elevated by means of a folded towel placed under the hips. This position will cause the water to run up into the bowel more readily and serve to catch any drip. Lift the baby's feet with the left hand and with the right introduce the nozzle, which has been greased with vaseline, inside the anus (the opening to the bowel), directing it toward the back. The operation will cause the baby little or no suffering if gently and slowly performed, although if he is badly constipated the starting of the movement may be somewhat painful. When the liquid has been injected, remove the nozzle and press the towel against the opening to the bowel to retain the water until the baby can be placed over the chamber. As the enema sometimes comes away as the nozzle is withdrawn, the mother's clothing should be well protected. If a fountain syringe must be used, the bag should be held hardly higher than the baby, or the water will have too great force.

Hiccough.—This is a spasm of the diaphragm. In infants it is usually due to an irritation of the stomach caused by overfilling the stomach or by swallowing air with the food. In some cases it may be brought on as the result of a sudden exposure to cold. Care should be taken to avoid these causes. When the trouble is in progress, gentle massage of the abdomen or placing the baby face downward across the moth-

er's lap will sometimes afford relief. A few drops of water to drink may help.

Colic.—This is caused by indigestion due to over-feeding, improper feeding, or too frequent feeding. The bowel is distended by gas, giving rise to severe pain. The baby cries sharply, alternately drawing its legs up to the body, then kicking them away. One of the best means of relief is a small enema of warm water, which will serve to relieve the pain by driving out the gas from the intestine. The feet and legs should be kept very warm, and the abdomen may be massaged with warm oil. Do not feed the baby while the attack lasts. Though the introduction of warm milk into the stomach may quiet the baby temporarily, the pain will return with greater intensity. Warm water may be given if the baby will swallow it. Colic is peculiarly an ailment of young babies and usually disappears by the third or fourth month. It is also very common in breast-fed babies. Constipated babies are more liable to it than others, and attention should be given to remedying this condition as a method of preventing colic. Colic is also caused by cold, and if the baby has been chilled in any way it is well to place him in a warm bath for five or ten minutes, wrapping him warmly after taking him out of the water. The temperature of the bath should be about one hundred degrees.

Convulsions.—This is, to the mother, one of the most alarming illnesses of infancy. It is always a symptom of some disturbance and the cause may be slight or very serious. Accordingly, in case any sort of twitching or convulsive motions are noticed, it is wise to send at once for a doctor. If a convulsion occurs before the doctor comes, keep the baby as quiet as possible, with cold cloths to the head. An enema of warm soapy water may be given. Have plenty of hot water ready so that the doctor may give a hot bath if he desires. Constipation is one of the causes of convulsions, and it is most important to keep the bowels freely open if a child shows a tendency to this trouble. Do not feel alarm if the physician administers chloroform, but never attempt its use yourself, as the slightest error in its administration may prove fatal.

Croup.—Catarrhal croup is one of the most alarming diseases of childhood, but it is practically never fatal. It is believed that children with enlarged tonsils and adenoids are more subject to it than others. The onset is very sudden. The child goes to bed apparently in good health and awakens a few hours later with a hoarse metallic cough most alarming to mothers, and loud, difficult breathing.

The baby should be taken up and warmly wrapped. The room should be made very warm and a kettle of

water set to boil. If the house is piped with water, the hot water may be turned on in the bathroom or kitchen, all the doors and windows closed, and the hot moist atmosphere will soon cause the paroxysm to relax. If kettles of water must be used, the steam will be more effective if confined under a tent made from a large umbrella or a sheet thrown over the crib. A gas or alcohol stove may be used to keep the kettle boiling. There is a "croup kettle" on the market which is very convenient. It has a long spout which carries the steam where it is needed. Mild attacks of croup will often yield to the application of warm, moist cloths about the throat, using great care not to burn the baby's flesh. When possible, the doctor should be summoned in order to make sure that the baby is not suffering from laryngeal diphtheria.

When the attack is over, all damp clothing should be removed and the room very gradually cooled, the child being kept warmly covered. Children who show a croupy tendency should be invigorated by much out-of-door life, nutritious food, daily cold sponging over the neck and throat, and should be examined for adenoids.

Cold in the Head.—This ailment is particularly annoying to babies, because the obstruction of the nasal passages, making breathing difficult, greatly

interferes with the ease of nursing. Serious complications may also follow a bad cold. These include bronchitis, pneumonia, tonsilitis and abscess of the middle ear. A cold is a germ disease and very contagious. As far as possible, babies should be kept away from those suffering with this trouble, as it may be conveyed by a cough or a sneeze from the person affected. When a mother has a "cold," she should avoid kissing the baby or breathing directly in his face or using her handkerchief in his care. A nursing mother who has a cold should cover her nose and mouth with a thin gauze or veil while the baby is at her breast. Paper napkins, which may be purchased for a few cents a hundred, are a great resource at such a time, as they may be freely used and then burned. If the baby becomes infected, a few drops of albolene placed in each nostril by means of a medicine dropper will relieve the baby very much. The bowels should be kept open, and if there is fever the food should be reduced. Keep the baby in a room the temperature of which does not vary greatly during the twenty-four hours, but provide plenty of fresh air. Babies who live out of doors, who are fed properly and not too heavily dressed, are much less liable to colds than others. It is wise to keep careful watch over a baby thus affected, as

certain contagious diseases appear first as a cold in the head.

Prickly Heat.—This disease is due to the heat of summer, or to unduly heavy underclothing. It manifests itself in a fine red rash which comes when the baby is overheated and fades away under cooler conditions. The rash often shows itself first on the back of the neck and spreads over the head and shoulders. It is a very annoying trouble and makes the baby fretful and restless.

If the rash appears in cold weather, the baby is too warmly dressed. Heavy flannels are to be avoided, and a thin cotton or silk garment should be worn next to the skin. When it is caused by summer heat, the baby should be made as cool as possible, dressed in the thinnest clothing, and frequently bathed in cool water. Soap should never be used on an inflamed skin, but a starch, bran or soda bath will help to relieve the intense itching. Ointments are not so soothing in this condition as powders. A satisfactory powder is made by mixing one ounce each of powdered starch and powdered oxide of zinc with sixty grains of boric acid. Any druggist will make this up, and it should be used freely over the inflamed spots.

Chafing.—A fat baby is very apt to become chafed in the folds and creases of the skin, especially about

the buttocks, where it is due to wet diapers or to those which have been washed with some irritating soap powder or not thoroughly rinsed. Chafed flesh should not have soap used upon it. Starch or bran water may be tried. Keep the skin clean and use the powder above recommended. In obstinate cases, clean with fresh olive oil only, using no water.

Eczema.—This is one of the most persistent and annoying afflictions of babyhood. It is characterized by a swollen, reddened skin, often covered with tiny pimples or crusts, sometimes having a watery discharge; at other times dry and scaly. Some babies have a predisposition to the disease, and in them a slight cause is sufficient to produce it. A baby's skin is very delicate, and any irritation, such as chapping from exposure to cold wind or the use of hard water or strong soap, may lead to eczema, or it may be caused by woolen underclothing, starched bonnets and strings, or unclean diapers. The disease is also caused by digestive troubles due to overfeeding, and often appears in constipated babies. These causes suggest the measures needed for its prevention.

The disease should be treated by a physician, as it is very persistent and must have careful and constant attention. Neither soap nor plain water should be used on the affected parts, which are usually the

head and face. Bran or starch water may be used if necessary.

All liquors should be excluded from the diet of a nursing mother, the amount of meat reduced, and her out-of-door exercise increased. For babies fed on cows' milk the diet should be much reduced, both in quantity and strength, and in older children the starchy foods restricted, potatoes and oatmeal being forbidden. It is of the greatest importance that the child have a free bowel movement every day.

To allay the itching, smear the surfaces with an application made of equal parts of limewater and sweet almond oil, or cover them with a starch and boric-acid powder. It is most important that the baby shall not scratch the inflamed skin, and to prevent it pasteboard splints may be bound lightly about the baby's elbows with strips of cotton. It will thus be impossible for him to get his hands to his face, while having their free use for other purposes. A doctor's help and advice are greatly needed in this disease.

Milk Crust.—Yellowish, scaly patches sometimes form on a baby's scalp. To remove, anoint with oil or vaseline at night and wash with warm water and pure soap in the morning, but do not attempt to force the crust away. If it does not all come off, repeat the operation as many times as needed, but on

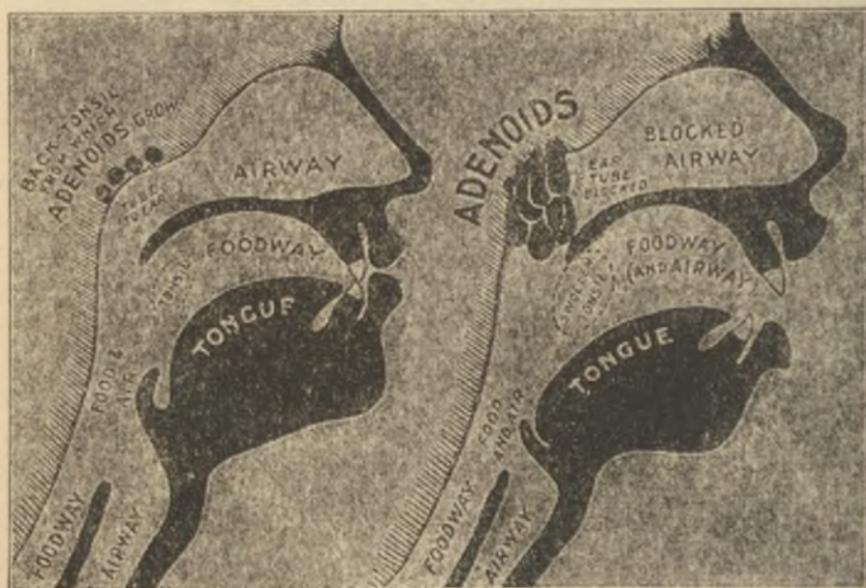
no account use a comb or any hard instrument to remove it, as it is very easy to start eczema in such a way if the skin is broken.

Rickets.—This disease, characterized by imperfect development of the bones, is probably due to faulty food and improper living conditions. Breast-fed babies are rarely affected, although the baby of a nursing mother whose diet is poor, insufficient or improper may have the disease. Feeding on condensed milk and proprietary foods is thought to be one of its causes. Prevention consists in giving the baby suitable food, fresh air and plenty of sunshine, and the same measures will bring about the cure. The symptoms of this disease are bowlegs, prominent abdomen, restless sleep, a perspiring head, weakness and tenderness of the flesh. The disease may usually be arrested by prompt treatment at the start. Medical advice should be sought.

Scurvy.—This disease is characterized by bleeding gums, great tenderness of the extremities, pallor and fretfulness, and is probably due to improper diet. Suitable food and good care usually bring about immediate improvement. Fruit juices are needed, but they must be of an amount and kind suited to the child's age, and the case should be brought to the attention of a doctor, who will direct the treatment.

Adenoids and Enlarged Tonsils.—The symptoms

which indicate that a baby is suffering from adenoids are restless sleep, snoring, snuffling, sleeping with the mouth open and inability to nurse properly. All these conditions are due to the fact that these enlarged tissues partially close the nasal and throat air passages so that the baby can not breathe freely. Later



the same causes may lead to deafness and other defects, which very seriously hinder the child's growth, both of body and mind. All babies who show any signs of trouble of this kind should be examined by a competent physician, who will decide how early the operation for the removal of these growths may be performed. Children suffer so seriously from this disease that no parent should be willing to have a

child start out under such a handicap. In the hands of a careful surgeon the operation is a slight one, and in many cases the relief is immediate. The illustration on page 448, taken from the New Zealand pamphlet on the Feeding and Care of the Baby, shows how the air passages are blocked by adenoid growths and how the hearing may be affected by the partial closing of the tube leading to the ear.

CONTAGIOUS DISEASES

Happily, nursing infants are less liable to these diseases than older children; still babies have them to a considerable extent. The general symptoms of this class of diseases are fever, vomiting, persistent discharges from the nose, reddened eyes, sore throat and skin rashes. If such symptoms appear, the child should be kept away from other children and the doctor summoned at once.

Measles.—This disease is never to be regarded as of small consequence, and it is particularly fatal in the first year of life. It is especially to be avoided on account of the complications which may accompany or follow it. Some of these possible complications are bronchitis, pneumonia, tuberculosis or troubles with the kidneys, eyes or ears. The disease first appears as a cold in the head. The eyes are red, swollen and watery; there is running at the

nose, and the throat is dry. This stage is followed by a cough and at last, usually after three or four days, the skin breaks out in a profuse rash, which, if it is a mild case, fades away in a few days. The child will be drowsy and fretful and should be kept in bed until the eruption is over.

The eyes are apt to be sensitive in this disease and the crib should be turned so that the baby will not face the windows. It is so essential to have a constant and generous supply of fresh air for the little patient that the windows should not be darkened, as by doing this the ventilation will be cut off to a large extent. Additional protection for the eyes may be secured by placing a dark screen about the crib.

The baby should be covered warmly in cold weather. A liquid diet will be the rule. This, however, and all the medical treatment should be under the direction of a physician, whose care is especially needed to save the child from the complications of the disease.

Whooping Cough.—Few illnesses to which infants and young children are liable are more dangerous than this, and the greatest pains should be taken to protect them from this infection. It is frequently fatal, and at best it is an exhausting disease, often very obstinate, and it may be followed by other distressing sicknesses, such as bronchitis, pneumonia and

tuberculosis. The disease shows the symptoms of a cold in the head, accompanied by a cough, which gradually grows worse, until the characteristic whooping sound appears. The attack lasts from three to eight weeks but often leaves behind it a bronchitis which may persist all winter, if the attack has occurred in the fall. The child should be kept out of doors as much as possible, being protected against cold and exposure by suitable clothing and shelter. Indoors the windows should be open day and night. The bowels should move every day, and the diet should be light but nutritious. Medical advice should always be secured, as under the best treatment the course of the disease may be shortened and the danger of complications greatly lessened. Parents of children suffering from this and other contagious diseases are usually legally and always morally bound to recognize the menace which their sick child is to the well children about, and to respect all necessary precautions and to maintain such quarantine measures as will protect others from exposure. It is believed that this disease, as well as many other contagious diseases, is chiefly communicated by the discharges of the mouth, nose and throat. Therefore, children suffering from it should, when old enough, use paper napkins for handkerchiefs, and should be urged to use them freely and taught to burn them or put them

where they may be burned at once. The mother should use them in the care of the baby. It would undoubtedly save much of the spread of contagious disease if the use of single-service paper handkerchiefs were obligatory in schools.

Pillow cases, towels and napkins used about the patient may carry the germs from his nose and throat, and should never be used for anyone else until they have been thoroughly disinfected by boiling.

Syphilis.—This disease is one of the most serious with which children can be affected, and, if it is to be cured, involves long and persistent treatment. The prevention of this disease is of first importance. In the vast majority of cases babies are infected from their own parents, and any control of this scourge can be brought about only through the education of parents in their responsibility in this matter. If syphilis makes its appearance in one baby, thoughtful parents will undergo the necessary treatment and see to it that they are both entirely free from the disease, as indicated by the most delicate tests, before permitting themselves to produce another child. The baby should also undergo treatment for his own sake and to prevent infection of others.

Tuberculosis.—This is one of the common and fatal diseases of childhood. Prevention is of the greatest importance. Babies and children should be protected

from infection by every possible means. The germs are distributed from the sputum of those suffering from the disease, and infants usually contract it from an infected parent or caretaker. The germ may be directly conveyed by kissing or by coughing or sneezing in the baby's face, by using an infected handkerchief for the child, and in other ways. These and other similar ways of infecting the baby suggest the care that is necessary to prevent it. Fresh air, sunshine and good food are indispensable, both in the prevention of the disease and in its treatment. A tuberculous mother should never attempt to nurse her baby. In case the mother has the disease, both mother and child should live constantly out of doors, and whenever possible city families among whom the disease exists should remove to the country, where the conditions are most favorable to out-of-door life. Public agencies for the relief and prevention of the disease exist in nearly all states, and should be appealed to for instruction and advice.

Hookworm Disease.—This disease belongs especially to the southern part of the United States, but travel and the movement of population are distributing it more or less widely. It prevails particularly in sandy soils and in country districts and is caused by a tiny worm which grows in polluted soil and is taken into the body through the skin. Among children the

worm finds its way into the body usually through the soles of bare feet. Possibly, also, it is taken into the body in drinking water or on uncooked vegetables, such as salads. The worm is particularly active just after a rain or a heavy dew and in warm moist places. This disease is manifested by dry hair, tallow-like skin, paleness, headache, swollen abdomen, sores on the legs and the like. There will be little red swollen places where the worm enters the flesh. The disease usually responds promptly to medical treatment, and if a child is discovered scratching his toes or feet he should be taken at once to a physician.

The spread of the hookworm is due to the pollution of the soil by the use of open privies or by the scattering of the bowel movements of persons infected with the worm. The use of sanitary closets is absolutely necessary if the disease is to be controlled.

Vulvovaginitis.—The principal signs of the disease are a yellowish white vaginal discharge. There is apt to be some redness of the parts, and if the discharge is profuse, the adjacent skin of the thighs may be reddened by irritation. The baby should be taken to the doctor at the first appearance of the symptoms.

It is a very contagious disease which is spreading with alarming rapidity throughout the country. When one little girl contracts it there is grave danger of its

being transmitted to every other little girl in the house. Only absolute separation, not only of the infected child but of all of her clothing, her towels, wash cloths, soap, etc., can prevent its spread. The hands of the mother should have a thorough scrubbing with soap and brush and should then be washed in a disinfecting solution.

Under no circumstances should the infected child sleep with any member of the household. Great care must be taken not to carry the disease to the eyes, either of mother or baby, by the fingers. The mother must not touch her own or the baby's face until her hands have been cleansed as above, and she must continually guard the baby against doing so. The baby should wear a vulval pad as long as the discharge lasts.

All the infected child's clothing should be placed in a disinfecting solution and then boiled.

Trachoma.—This is a dangerous infectious disease of the eyes which is spreading alarmingly in certain parts of the country and which is responsible for much blindness. It is first shown by swollen, reddened lids with a discharge of pus from the eyes, which are highly sensitive to the light.

The disease spreads from one person to another by the use of a common washbasin, towels, handkerchiefs and the like, so that children and even infants are as

likely to be infected as grown persons. There can never be any effective control over this and many other diseases until parents generally learn what is required, not only for their cure, but, most of all, for their prevention.

When trachoma appears or is suspected in a community, parents should appeal to the local health authorities and other physicians to see that the proper measures are undertaken for the treatment of these and the prevention of other cases, and state authorities may be called upon as well.

GENERAL HEALTH CONDITIONS

Germ.—Infectious diseases are due to harmful germs or microscopic plants of very simple structure, which are present in the excretions of persons suffering with such diseases, and may be transferred by flies or other means to milk, water and other foods. Disease germs are removed by disinfection, which means simply cleanliness. Sunshine, fresh air, hot water and soap are the best ordinary disinfectants. If there is contagious illness in the house, or if some member of the family has inflamed eyes, or a sore or wound of any sort to be dressed, the mother should scrub her hands thoroughly in hot water, using plenty of soap and a stiff brush. In addition she should dip them in alcohol or some other disinfecting solution.

She should thus cleanse her hands both before and after attending to the sore part, to prevent carrying any harmful germ to the wound or to her own or another's eyes or body.

Flies.—Some forms of infantile diarrhea and other diseases are caused by germs which may be carried about by flies. It is therefore of great importance to the health and the life of every baby not only to protect him from flies but to keep them away from his food, dishes and utensils. To accomplish this all the doors and windows should be screened, and when the baby is taken out of doors he should be protected, especially while asleep. For this purpose a screened bed of some sort is necessary.

The conditions which favor the growth of flies should be done away with to the greatest possible extent. The favorite breeding ground of the common housefly is in horse manure, and with the partial elimination of the horse by the extensive use of automobiles and the consequent decrease of stables the number of flies has noticeably diminished. One stable, however, will furnish flies enough to infest a considerable district, and in most of our cities at the present time there are stringent regulations regarding the care and disposal of manure which it is to the interest of every health-loving citizen to assist the authorities in enforcing. Since the period required

to produce a full-grown fly from the egg is about eight days, the manure should be disposed of at least as often as once a week. When this can not be done, it should be disinfected with Paris green, borax, copperas, or cresol solutions to kill the maggots. Recent experiments indicate that borax is the best and cheapest disinfectant for this purpose.

After the flies have hatched they seek feeding places, which they find in uncovered garbage pails, foul drains, privies and in decaying matter of every sort, as well as in the household food which may have been left exposed. Walking over the food, they leave a trail of dirt, including often the germs of disease, such as typhoid fever or dysentery, which may thus be conveyed into the human system. Garbage and refuse of all sorts, rubbish heaps, decaying matter and anything which gives rise to foul odors should be covered, disinfected or removed. Most important of all, however, is the substitution of sanitary privies for the kind in ordinary use in the country. If the flies can be kept away from human excretions they lose much of their power to harm, as they will not then be brought into contact with germs of typhoid fever and other diseases so communicated. Privies should be screened, with closed closets, the contents of which must be completely buried when removed.

Patent Medicines.—Attention has already been called to the danger of giving medicines to babies and children save under competent medical advice, but it is well to emphasize this prohibition particularly in regard to proprietary preparations. Numerous widely advertised nostrums, frequently sold as “soothing” sirups and preparations claiming to cure the ills of teething, diarrhea, coughs, colds and the like, often contain dangerous drugs, and many children have lost their lives by being given such medicines. There is evidence to show that children who are repeatedly dosed, but who survive the dosing, sometimes learn to crave these quieting drugs. They are restless and irritable after the effect of the drug wears off and remain so until it is repeated, the drug habit being thus formed in the same way as with grown people. If urged to use a patent medicine, the mother should always examine the label very carefully, for the Federal food and drugs act requires the manufacturers of patent medicines to print on the label of the bottle the amount or proportion of certain dangerous drugs that may be present in the so-called “remedy.” Drugs enumerated in the law are: Alcohol, morphine, opium, cocaine, heroin, alpha or beta eucaine, chloroform, cannabis indica, chloral hydrate or acetanilide, or any derivative or preparation of any such substance contained therein.

If the names of any of these drugs or derivatives of them, some of which are laudanum, paregoric, Dover's powder, codein, diomin, chlorodyne, hypnal, acetphenetidid, lactophenin, phenacetin, antipyrin, analgesin, antikamnia, orangeine and phenalgin appear on the label, or if extravagant claims are made in the advertisements as to the power of the medicine to cure a large number of diseases, the mother should be on her guard against the "remedy."

In addition to these medicines, a great many proprietary articles are on the market, which, although not falling within the provisions of this act, since they do not contain the specified drugs, nevertheless may do much harm, as they contain sugars, sirups, flavoring materials and other substances which are very likely to upset the digestion of the baby.

Vaccination.—Babies should be vaccinated before teething begins. There is less disturbance from it earlier than later, provided the baby is healthy. A suitable time is at from three to six months of age. The sore made by vaccination should not be covered by any shield which is impervious to air, but must be lightly protected. Various methods are used by physicians, but one of the simplest is to cover it with a loose, wide bandage of sterile gauze, or old linen (recently boiled, to make it perfectly clean). An old handkerchief makes a good bandage, and any of

these may be sewed or pinned inside the sleeve. If the bandage becomes wet with the discharge from the sore and sticks to the scab, it should not be pulled off, but the cloth may be cut away around it and a small piece left adhering. The bandage should be changed once or twice a day, or as often as necessary to keep the wound perfectly clean.

To Take the Temperature.—Place the baby face downward on the mother's lap with his head to her left. With the right hand slowly insert the bulb end of a clinical thermometer, which has been first dipped in vaseline, in the anus (the opening of the bowel). Direct it toward the back and hold it in four minutes. At least two-thirds of the length of an ordinary clinical thermometer should be visible. Great care must be taken to hold the baby's legs so firmly that the thermometer is not broken.

Cleanly Habits.—Children should be taught very early that it is not safe to use a handkerchief that has been used by someone else, and for similar reasons the use of individual towels and wash cloths should be insisted upon.

A baby should be taught to blow its nose, to submit the tongue and throat to inspection, to gargle and to regard the doctor as a friend whose visits are to be looked forward to with pleasure. Attention to these suggestions will make the task of the physician

at some critical time far less difficult than it otherwise might be. If a baby has sometimes been threatened with a visit from the doctor as a means of securing obedience, his fear may be a serious drawback to successful treatment.

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