

Womans Rights

SOCIALISM AND CHRISTIANITY

WITH REFERENCE TO

THE WOMAN QUESTION

BY MRS. CAROLINE FAIRFIELD CORBIN

PRESIDENT OF THE ILLINOIS ASSOCIATION OPPOSED TO THE  
EXTENSION OF SUFFRAGE TO WOMEN.

AUTHOR OF LETTERS FROM A CHIMNEY CORNER, A WOMAN'S  
PHILOSOPHY OF LOVE, ETC.

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WOMAN SUFFRAGE THE CORNER STONE OF SOCIALISM.

### TO THE READER

The subject of this pamphlet is treated under four heads: Woman Suffrage, the corner stone of Socialism. The "Accident" of Sex. Christian Ideals of Womanhood, and the Sacredness of Parenthood. It is the product of more than thirty years of study on the part of its author. In presenting it to the public, THE ILLINOIS ASSOCIATION OPPOSED TO THE EXTENSION OF SUFFRAGE TO WOMEN, respectfully requests for it a careful and attentive reading, and from Editors such notice as it shall seem to them to deserve.

At the head of every platform issued by the Social Democratic party, during the last thirty years, stands the demand for universal suffrage, *without distinction of sex*. That is, in the Social Democratic State women are to be admitted to all political functions, voting, office holding, the exercise of legislative, judicial and administrative powers. William Liebknecht, who was one of those most active and influential in the building of the Gotha platform of 1875 and the Erfurter platform of 1891, the two most important and distinctive declarations of the party, speaking of the work at Erfurt, says in his book entitled (English translation) "*Socialism, what it is, and what it seeks to accomplish*."

"At the head we have placed, as in all early platforms, the fundamental demand for equal suffrage, \* \* \* In the demand for suffrage we have said directly that we recognize no difference on account of sex. In the former (Gotha) platform we advocated the equal rights of women, yet in a somewhat modest form, only indirectly. As we, on the whole, insist upon the absolute equal rights of both sexes, so now (Erfurter platform) we clearly demand suffrage for women. \* \* \* The emancipation of women in general must come with the emancipation of the working people. Fifteen years ago the question was an apple of discord; now there exists in relation to it, not the slightest difference of opinion."

Since then the presidential campaign platform of 1900 in America and the platform of the Socialistic party in the German Imperial election of 1903, have reiterated this claim. While many other principles



have changed, this has remained from the beginning, permanent. A proposition so radical, so utterly subversive of the ordinary conditions of human society, may well challenge inquiry. A brief examination of the political theory known as Social Democracy, is therefore in order.

As Archimedes of old declared that he could move the earth if he could but find a spot on which to rest the fulcrum of his lever, so the modern German philosopher, has felt himself capable of solving all the problems of Social Ethics if he could but hit upon the required formula. For the solution of the Sociological problem of the unequal distribution of wealth and opportunity, the Social Democratic party offers the theoretic system elaborated by Ferdinand Lassalle, Karl Marx and Friedrich Engels. Without denying either the existence or the urgency of this problem, let us inquire if so far, at least, as the woman question is concerned, and women it must be remembered form one-half of the human race, Socialism offers the correct and adequate solution of it.

At the outset, let it be said that the word will not be used in this paper, as implying merely a vague but enthusiastic and wholly laudable philanthropy, which seeks the amelioration of the working classes, whether by individual effort or by some modification of our present political institutions. The old form of Socialism also, which flourished under the name of Communism previous to the attempted Revolution of 1848, that form of it which may be called Romantic Socialism, which formed phalansteries and sent out colonies, of which about one hundred had their location in the United States, the Socialism of which Owen, St. Simon, Fourier, Louis Blanc and many more were the leaders or mouthpieces, perished in the Revolution of 1848; and although most of its ideas were inherited by the new Revolutionary Socialism, the forms in which they were cast were of a wholly different pattern.

The new system proposed by the German Socialists, those of France and other European countries concurring, has a very definite outline. I quote Dr. John Rae's definition of it, in the introduction of his recent volume entitled "*Contemporary Socialism*," because it is briefer, more lucid, more concise and therefore more quotable than any which I have been able to find in the writings of Socialists themselves; while it seems absolutely true to their more scattered and vaguely expressed pronouncements.

"A State in which power and property shall be based on labor; where citizenship shall depend upon a labor qualification, instead of

a qualification of birth or of property; where there shall be no citizen who enjoys without laboring, and no citizen who labors without enjoying; where every one who is able to work has employment, and every one who has wrought shall retain the whole produce of his labor; and where, accordingly, as the indispensable prerequisite of the whole scheme, the land of the country and all other instruments of production, shall be made the joint property of the community, and the conduct of all industrial operations be placed under the direct administration of the State. Furthermore, all this is contended for, as a simple matter of right and justice to the laboring classes, on the ground that the wealth of the nation belongs to the hands that made it; it is contended for as an obligation of the State, because the State is held to be merely the organized will of the people, and the people is the laboring class; and it is contended for as an object of immediate accomplishment—if possible, by ordinary constitutional means; but if not, by revolution. This is the form in which Socialism has reappeared, and it may be described in three words as Revolutionary Socialist Democracy."

It is in such a State as this that women are to be equal citizens with men. Such a citizenship, of course, implies the industrial and political independence of women; that is, equal work, equal pay and the equal right to vote and hold office, and in short an entire independence of man in all domestic and social relations. To illustrate these minor points, I quote from the new programme of the German Social Democrats, drafted by Friederich Engels, and adopted by the Erfurt Congress of 1891, such sentences as bear directly upon the condition of women in the new State.

"The struggle of the proletariat against the Capitalistic exploitation is necessarily a political struggle. The laboring class cannot carry on its economic battles or develop its economic organizations without political rights. It cannot effect the transference of the means of production into the possession of the community without coming into possession of the political power. \* \* \*

"The Social Democratic party of Germany, therefore, contends not for new class privileges and prerogatives, but for the obliteration of the supremacy of classes, and of classes themselves, and the equal rights and equal obligations of all without distinction of birth or sex. It opposes in existing society, not only the exploitation and oppression of the wage laborers, but exploitation and oppression of every kind, whether directed against a class, a party, a sex or a race.



"It demands in the first place:

1. Universal suffrage for all citizens of the Empire, over twenty years of age, without distinction of sex. \* \* \* \* \*
5. Abolition of all laws which prejudice women as compared with men, whether in matters of public or private life.
6. Religion to be declared a private affair. Abolition of all expenditures of public money for ecclesiastical or religious purposes.
7. Secular education; compulsory attendance at public schools, free education, free school books and instruments of learning, free maintenance for all in the public primary schools, and in the higher schools for all, male and female, who are fitted by their capacities for higher education. \* \* \* \* \*
9. Free medical assistance, including midwifery work, free medicine, free burial."

Commenting upon this platform which he was actively concerned in drafting, William Liebknecht says in regard to secular education:

"We cannot offer to the church any handle by means of which it can come into the schools, therefore we say 'Compulsory attendance at public national schools. Every child must be sent by its parents or relatives to these secular schools, in which no religion is taught,' but in which it is quite evident the principles of the Socialist propaganda would be thoroughly inculcated.

Summing up then, the relations between men and women in the new State are those of complete liberty, equality and fraternity. Citizen and Citizeness, share and share alike in the blessings of complete emancipation. The physical incapacities of woman for labor and statecraft are no longer recognized by law, and her personal relations with man, become like religion, an utterly negligible quantity, so far as the State is concerned. If she bears children the State stands ready to assist her at the crisis of her maternity, because even the new State cannot exist without citizens. It undertakes, therefore, to receive them at birth, to feed, clothe, educate them, and to make sure that they are properly trained in its own principles of Sociology. Marriage is no more recognized by law than any other religious or ecclesiastical ceremony. Parental care and responsibility are wholly abrogated, if the individual so elects, because the State in abolishing private property, in ordaining as Herr Bebel expresses it "that *meum* and *tuum* shall no longer exist," assumes all those responsibilities. The relations of men and women, therefore, are even more free than those of wild animals roaming the forests and deserts, for these do, in most

cases, feel the obligation of caring for their own young, not having yet evolved the ingenuity necessary to construct a state which shall relieve them of these functions. It is this "naturalism" which Bebel extols in almost every chapter in his "*Frau*" (English translation "*Woman, Past, Present and Future*"). He says in his introduction that his views are not shared by all Socialists, but he fails to state that the logical foundation of them is laid in every platform put forth by the Social Democratic Party, from its inception, to that issued by the party of which he is the acknowledged leader, in the Imperial German election campaign of 1903.

That this is the true Socialistic view of the emancipation of woman, is abundantly proved also, by the written statements or practical example of many of the leaders of the movement, including the two Owens, Hyndman and many others. I have treated this subject so thoroughly in a previous paper\* that I shall not occupy space by reiteration, further than to quote the words of Eleanor, daughter of Karl Marx, the tragedy of whose life is told in a leaflet entitled "*One Woman's Experience of Emancipation*," printed and extensively circulated by the ILLINOIS ASSOCIATION OPPOSED TO THE EXTENSION OF SUFFRAGE TO WOMEN. She was then traveling through this country as the companion of Dr. Aveling, the intimate personal friend of her father and the translator of his chief work, *Das Kapital*, into English. When asked the teachings of Socialism in regard to marriage and divorce she replied that "Love is the only marriage recognized in Socialism, consequently no bonds of any kind would be required; that divorces would be impossible, as there would be nothing to divorce, for when love ceased separation would naturally ensue."

The influence of such teachings as these carried on for seventy-five years, upon the public sentiment in this country is a subject of too much importance to be passed hastily by.

As I have already said, during the period of what I have called Romantic Socialism, about one hundred colonies or societies were established experimentally in this country. One of the earliest and most important of these was the settlement at New Harmony, Indiana, founded and conducted by the two Owens, father and son, well-known Socialist leaders in England. They came over in 1825, when Indiana was very sparsely settled, and bought an extensive tract of land for

\* The Position of Women in the Socialistic Utopia, published by the Illinois Association Opposed to the Extension of Suffrage to Women, 597 Dearborn Ave.



their experiment. Being large property owners, besides being men of culture and strong character, their influence over the straggling and struggling community around them was very considerable, although from the first there was much opposition to their peculiar views. Robert Owen returned to his home in England, but his son, Robert Dale Owen, remained in this country until his death, and from first to last was a radical advocate of the emancipation of woman, and communistic theories in general. He was co-editor with Frances D. Wright of the *Inquirer*, published at New York, which openly advocated the abolition of private property, of marriage and all religious institutions.

Indiana was the first state in the Union to set the example of easy divorce laws, and to show how thoroughly sympathetic the leaders of the Woman Suffrage party were with that movement, and how frankly they accredited it to Socialism, I quote from Mrs. Stanton's and Miss Anthony's "*History of Woman Suffrage*" (p. 292) as follows:

"Indiana, though one of the younger states, by her liberal and rational legislation on the question of marriage and divorce, has always been the land of freedom for fugitives from the bondage and suffering of ill-assorted unions. \* \* \* Her liberality in this question was no doubt partly due to the influence of Robert Owen, who early settled at New Harmony and made the experiment of Communal life, and later to his son, the Hon. Robert Dale Owen, who was in the Legislature several years, and the Constitutional Convention of 1880."

From the opening address of Mrs. Elizabeth Cady Stanton before the first annual convention of the Woman's State Temperance Society of New York assembled at Rochester June 1, 1853, and recorded in Mrs. Stanton's and Miss Anthony's *History of Woman Suffrage* (p. 490), I quote also:

"A union of souls alone constitutes and sanctifies true marriage, and any law or public sentiment that forces two immortal, high-born souls to live together as husband and wife, unless held there by love, is false to God and humanity." During one of the later sessions of the same convention (ibid p. 498), Mrs. Stanton and Lucy Stone took the ground that it was "not only woman's right, it was her duty to withdraw from all such unholy relations."

The Oneida Community in New York was another institution where the connection between the abolition of property and marriage was well understood and openly promulgated. Its founder, John Humphrey Noyes, in his book entitled "*History of American*

*Socialism*," states the theory more clearly and concisely than any other writer with whom I am acquainted when he says, "We affirm that there is no intrinsic difference between property in persons and property in things; and that the same spirit which abolishes exclusiveness in regard to money, would abolish, if circumstance allowed full scope to it, exclusiveness in women and children."

Hasenclever, however (a Socialist leader of the same period, president of the German Working Men's Union, and one of the first Socialist members of the German Reichstag), crosses the chasm between theory and practice, and says in a speech quoted by Theodore D. Woolsey in his "*Communism and Socialism*":

"In the (Socialist) State, where the community bears the obligation of maintaining the children and no private capital exists, \* \* \* the woman need no longer out of regard to the children be chained to one man. The bond between the sexes will be simply a moral one, and if the characters did not harmonize would be dissolved."

Such was the teaching of those centers of Communistic and Socialistic thought, and their fiery addresses, pamphlets and periodicals were scattered all over the country. It is not too much to say that the loose sentiment and legislation in regard to marriage and divorce which prevail in America, to the sorrow and shame of Church and State alike, are to be attributed almost entirely to the prevalence of Socialistic teachings during the last century. Nor does the evil stop here. From the Socialist campaign book of 1900 (p. 148) I quote: "An organization of college Socialists has branches in almost every institution of advanced learning in this country, and counts its total adherents by hundreds. The day is now almost at hand when the American universities, like those of Europe, will be centers of Socialist propaganda." The incident of Prof. George D. Herron's resignation from the chair of Sociology in Iowa College, because he claimed the right on Socialistic principles to leave, and did leave his wife and several minor children to join himself unlawfully to another "affinity," and the teachings of other well known professors in some of our largest universities give a strong presumption of truth to this statement.

It is not the purpose of this paper to discuss any of the economic doctrines of Socialism except as they affect the position of woman in the commonwealth, but it is quite time that it should be plainly understood by the people at large, as Socialists have understood it for a hundred years, that the abolition of private property, the absorption



of all capital into the State, implies beyond a doubt the loosening of marriage bonds, and the destruction of the home.

In this fact lies the foundation of the "moral rights" of property which as distinguished from merely "legal rights" some leading Socialists are quoted as denying.

August Bebel, who is the most conspicuous and astute politician among the Socialists of today, says of his party in the course of a spirited debate in the German Imperial diet, that though a revolutionary party it was still progressive; that it was continually undergoing intellectual moultings, and adduced many changes of principle which had taken place in twenty years. This is very true. Lassalle outlived his project of State help for Socialistic associations, and Marx's "iron and cruel law of wages," the blood-curdling bogie of Socialism for a decade or two, became an outworn myth before its author had retired from the field; and so of many other phases of the Socialistic propaganda. But two principles they have never "moulted." The first is universal suffrage without distinction of sex, and the other, the peculiar definition of "equality" which dates from the later years of the eighteenth century. Social Democracy is founded upon a theory of universal equality. American Democracy and Christian Democracy have also their own definition of equality, not infallibly conceived perhaps, but at least founded upon natural laws and conditions. It consists of the equal right of every man to use his own powers for his own advancement, and to rise as far above the conditions of his birth as these powers will justly and honorably carry him. This is the foundation of American Democracy, of Christian Democracy. The citizen of humblest birth may become President of the Republic; the son of a working man sits today in the chair of St. Peter. But Social Democracy fetters all aspiration; it reduces all society to the dead level of an average. To this Procrustean level all the poor and weak must be dragged up, by arbitrary processes, all the rich and strong must be brought down by equally forceful measures. Thus women are to be lifted up to a physical equality with man by placing upon their shoulders equal burdens of labor, equal responsibilities of state-craft; they are to be brought down from their altruistic heights, by being released from all obligations of purity, loyalty, self-sacrifice, and made free of the world of passion and self-indulgence, after the model set them by men of low and materialistic ideals. This is precisely what the emancipation of woman means in the Socialistic State, no more, no less. Let us inquire why this emancipation is so persistently insisted

upon. What would be the result of "moulting" this particular feather?

Social Democracy, as I have said, rests fundamentally upon the principle of social equality. But if women who constitute one-half the race cannot line up shoulder to shoulder with men, on the average level decreed by the Socialistic State, then at one blow the doctrine of universal equality explodes with a force that wrecks the entire system. If they are not the equals of men in the fields of labor, state-craft, morals, what are they? No half-way equality will satisfy the requirements. Either they are full-fledged citizens of the new State, or they must be remanded to their world-old status; family life, with its division of labor must be restored; property must be recognized, and "equal rights without distinction of sex" becomes a dream.

If the doctrine of universal equality is for men only, and cannot be made to fit the case of women as well, then the whole structure falls to the ground like a house of cards. Woman suffrage may thus truly be said to be the corner-stone of Socialism.

#### THE ACCIDENT OF SEX.

Woman Suffrage has always been so unpopular that Socialists have been more ready to push their economic theories than to face the odium which awaited any thorough exposition of their doctrines concerning the condition of women in the new State; but Anti-Suffrage workers have long been aware that the Woman Suffrage propaganda is in form and in spirit thoroughly sympathetic with the theories of Socialism in regard to women. They have also been more than suspicious that the insidious and powerful influence of Socialism, as it is working to-day through our political parties, our educational institutions, and in the ranks of organized labor, have lent much vitality to the Suffrage cause. The voice is the voice of Jacob, but the hand is the hand of Esau. No other theory than this will account for the energy displayed by a cause which after fifty years of active and persistent agitation, has been able to muster to its following less than two per cent of the women of the country of voting age.

A stock phrase, however, with both Socialists and Suffragists is, "Citizenship must not depend upon the accident of sex." For answer to this assertion—it is not an argument—let us turn to Science. Fifty years ago when the principles of Revolutionary Socialism were being formulated, and Woman Suffrage was taking



the field as a separate propaganda, modern biological science was in a nascent state, and for another generation its discoveries were little known to the people at large; but today the conclusions of scores of busy students who are giving their lives to research concerning the origin and evolution of life are widely published and accessible to all reading people, and upon the matters of Sex, its origin, designs and evolution, they are singularly agreed. Upon whatever minor points they may hold differing opinions, upon these there is scarcely a dissenting voice. One thing at least has been universally admitted, and that is, that from the relation which exists between the sexes, with its natural sequence of parentage, wholly instinctive and without moral qualities as it is in the lowest forms of life, the principle of altruism which is destined from the first to develop into that great harmonic of the universe which we call love, originally springs. It becomes therefore a matter of the deepest interest to trace the first known phenomena and the subsequent development of this principle.

In the very lowest forms of life conjugal and parental love seem to be wholly absent. Altruism has not yet dawned. The stage is being set for the great drama of love, but scarcely the first note of its prelude has been sounded. Offspring are indeed numerous, but their needs are so few, so primitive, as to call for little attention from the parent source. But generation succeeds generation, forms multiply and diversify, and presently infantile helplessness begins to make demands upon the maternal nature, a protective instinct develops in the female, and almost before the spectator is aware mother love has arrived. The eternal feminine has entered upon its finite mission.

The male, meantime, has little altruistic thought or care for his female partner and her offspring. His activities proceed along another line. He explores his natural surroundings, he struggles with his foes for food and a resting place; he may even indulge in some tentative form of recreation. He is a citizen of the world—in embryo. As an individual the mother still shares the progress of her species, the companionship of her partner, but with this difference: Through the care and protection of her offspring she has become altruistic. She has laid the foundation of a moral quality and thus has taken a great step in advance of her male contemporary. Her hope for help in her labors, which are already growing arduous, must come from two sources. By transmission

she will endow her male offspring with some capacity for altruistic or moral feeling, and by her increasing love capacity, transmitted steadily from mother to daughter, she will attract the future male by a higher than a merely sensual sympathy.

For just here comes in a very curious law. "When a peculiarity appears in either parent," we are told by the greatest authority on all points of physiology, "it is often transmitted exclusively to the offspring of the same sex. \* \* \* Every peculiarity, according to the sex in which it first appears, tends to be transmitted in a greater or less degree to that sex." Hence peculiarities originally individual become the characteristics of sex and a dividing line, tending to deepen with the progress of the ages, marks the evolution on either side of it, of the male and the female."

My attention was first called to this law by an article in the Contemporary Review of July, 1889, entitled, "*Male and Female Created He Them*," by Miss Julia Wedgewood, the cousin and personal friend of Charles Darwin. The passage quoted above is from Darwin's "*Variations of Plants and Animals Under Domestication*." The same subject is treated at greater length in the chapter on "*Sexual Selection*" in "*The Descent of Man*." Darwin admits that inheritance is sometimes from the father to the daughter, and from the mother to the son, but quotes authorities to confirm his own view that, in the great majority of instances, qualities are transmitted to the sex in which they originate.

Thus altruism originating with the mother is transmitted casually indeed to her son, but steadfastly to her daughter, and the female sex becomes, through long evolutionary periods, increasingly the more emotional, altruistic, moral sex. There are, of course, exceptions to this law; it deals with nature in the large; there are generous males and selfish females, but in the long run the female is the more tender, the more keenly perceptive of moral obligations in love, of an intelligence higher and deeper, if less broad and comprehensive, than that of her male companion, who ranges the material world and finds in it his paramount destiny.

In Geddes' and Thompson's "*Evolution of Sex*," under the head of "*Intellectual and Emotional Differences Between the Sexes*," I find this paragraph:

"We have seen that a deep difference in constitution expresses itself in the distinctions between male and female, whether these be



mental or physical. The differences may be exaggerated or lessened, but to obliterate them it would be necessary to have all the evolution over again upon a new basis. What was decided among the prehistoric protozoa cannot be annulled by act of Parliament. \* \* \* We must insist upon the biological considerations underlying the relation of the sexes, which have been too much discussed by writers of all schools, as if the known facts of sex did not exist at all, or were a mere matter of muscular strength or weight of brain."

Thus science verifies the correctness of the popular instinct which, almost without knowing how or why, quite generally asserts, that woman is better than man; the large meaning of which is, that taken at her best, she is more altruistic, more self-sacrificing, more generally disengaged from selfish and material aims.

Seeing that nature has so carefully and painstakingly endowed feminine creatures with certain altruistic qualities in excess of those bestowed upon males, let us see if we can discover what her ultimate aim has been in so doing.

We cannot have proceeded even thus far along the course of biological progress without discovering what is, indeed, after a little reflection, self-evident, that creation will fall short of its final purpose if it have not in itself the gift of continuance. Nature is evidently bent with all her powers upon keeping up the succession of generation after generation. In the plant world the biologist is amazed at the loving care which she manifests for seeds, the many curious devices she invents to ensure their safety and future development. In animal life she brings a still higher intelligence to bear upon the problems of reproduction, and aims, everywhere, to secure that each generation shall be, by means of some variation upon the parent stock, in a greater or less degree an improvement upon its predecessor. It is in this that evolution consists. It is this fact that has given name to the slow, but never ceasing, progress of nature toward higher standards of life. From the amoeba to the mammal, the progress has been continuous, uplifting, and to the eyes that even with the imperfection of human intelligence have followed the stately march of being ever steadily onward and upward, it is inconceivable that it should be arrested or stayed in this or any future generation. What life has been in the past it must be in the future, a majestic onward progress toward some unknown and incomprehensible, but not the less certain goal.

Now let us turn to science, which sees with microscopic eyes, which hears with phonographic ears, whose touch is the touch of the lodestone, sifting, weighing, collating facts and laws and bringing us ever nearer to that vital truth, which is the soul of all things, namely, the intent and purpose of being. These variations upon the parent stock, through which all diversity, all progress is achieved, how do they come about? Weissmann, in his "*Essays on Heredity*" (Oxford University, 1899, page 281) says:

"I do not know what meaning can be attached to sexual reproduction other than to form the material upon which natural selection may work. \* \* \* If it be true" (as the author has previously maintained) "that new species are produced by processes of selection, it follows that the development of the whole organic world depends upon these processes, and the part that amphigony (parentage) has to play in nature \* \* \* is not only important, but of the highest imaginable importance."

Weissmann also quotes (p. 326) W. K. Brooks (see "*Law of Heredity*," Baltimore, 1883) as regarding parentage as the means employed by nature to produce variation. Geddes and Thompson, also in the "*Evolution of Sex*," give emphatic confirmation of this theory and quote many authors in support of it.

The question then arises, In the union of the male and female elements "for the creation of hereditary individual characters to form the material upon which natural selection may work" (Weissmann) what part is assigned to the female? A brief and direct answer to this question may be found on pp. 270-271 of the "*Evolution of Sex*":

"The more active males, with a consequently wider range of experience, may have bigger brains and more intelligence, but the females, especially as mothers, have indubitably a larger and more habitual share of the altruistic emotions. The males, being usually stronger, have greater independence and courage, the females excel in constancy of affection and sympathy. The spasmodic bursts of activity characteristic of males contrast with the continuous patience of the females, which we take to be an expression of constitutional contrast, and by no means, as some would have us believe, a mere product of masculine bullying."

Unselfishness, sympathy, patience, in a word, love, is then the distinguishing element of the contribution which the female, even of the more developed species of the under-world of life which precedes man,



makes to the developing sum of being. Nor are we unwarranted in using the word love in this connection. The instinct, which, as we have seen, even among the earlier forms of life, led the mother to exercise a protecting care over her young before the male parent manifested any interest in, or scarcely knowledge of his offspring, has grown generation after generation, and even transmitted itself by slow, casual methods of the male, until in birds and mammals it has become distinctly endowed with nearly all the characteristics of human love. "Not only is there often partnership, co-operation and evident affection beyond the limits of the breeding periods, but there are abundant illustrations of a high standard of morality. \* \* \* and of every shade of flirtation, courtship, jealousy and the like. There is no doubt in the two highest classes of animals at least, the physical sympathies \* \* \* have been enhanced by the emotional, if not also the intellectual sympathies of love."\*

Now let us ask how this amazing expansion of altruism, this most significant development of simple mother love into the incipient family instinct and social feeling—for even among fishes and insects, as well as birds and mammals, there are distinct manifestations of social sympathy—has come about.

We must go back at once to that method of reproduction which requires that the potential essence of two beings shall be united to form a third. Hundreds of microscopes, hundreds of eagerly inquiring eyes and brains, have witnessed the drama of evolving life. They have traced it through insects and fishes, birds and beasts, till one of these investigators, Buchner, "*Liebe und Liebesleben in der Thierwelt*" (*Love and Lovelife in the Animal World*) cries out, "All nature is one hymn of love."\* It is a hymn with variations, but always the burden of it is the same; the father, the mother, the child; the father, the mother, the child; a trinity of being, three in one and one in three, which casts a curiously suggestive light upon the theological dogma. It repeats itself over and over again, through order after order of evolving life, like the thread of simple melody on which all the changes of some majestic symphony are strung. And always the deeper the distinction between the male and female, the

\* *Evolution of Sex*, p. 266.

\* It is perhaps worth while to note that Buchner quotes this enthusiastic exclamation from the "*Physiology of Love*," by Paola Mantegazza, president of the Italian Anthropological Society, and that it is transferred from Buchner's pages to Geddes' and Thompson's *Evolution of Sex*.

more of strength, courage, hardihood in the male, and of tenderness, care and sympathy in the female, the more of constancy between the two, the higher the order in the scale of being.

In this necessarily swift review of the progress of animal life through parentage, many authorities have been left unmentioned for want of space, and from those cited only the briefest quotations have been made. Whoever desires to consult the original texts will find ample confirmation extended through pages and chapters, of the proposition that altruism originates from the maternal functions, that it is the mainspring of upward progress and that it operates upon the species at large, extending the field of its action from generation to generation, through the attraction of the sexes and resultant parentage. Miss Wedgewood, commenting upon these facts, says:

"Woman inherits a larger tradition of moral relation than man does; she, in the very dawn of her existence finds herself dowered with a heritage of instincts unknown to him. \* \* \* He is not more surely stronger in the realm of physical might than she is the elder in that of moral law."

From amoeba to mammal these conclusions are firmly based upon scientific observations. But there comes now a hiatus. The arrival of man upon the stage of being, a creature of moral accountability, possessed of a soul, a spiritual part, which his instincts, vague and imperfect at the beginning, with increasing iteration warn him is immortal, is a mystery which the most exhaustive scientific observations have not yet solved. But it is not a mystery wholly without a parallel. Between the crystal which at least to ordinary observation is dead matter, and the living protoplasmic cell which possesses wonderful powers of nutrition, growth, adaptation and reproduction, such as matter has never manifested before, there is a chasm equally impassible by scientific research.

Very beautiful expansion and corollaries of these ideas occur in "*Through Science to Faith*," by Newman Smyth, from which I quote (p. 168):

"The *protococcus* and the *protamoeba* are small and despised, lowest of vegetable beginnings and humblest of animal forms; a drop of water is sphere enough for their existence; but when these lowest of the children of life first appeared, they were of greater value than the whole world which sheltered them, and of higher significance than the suns whose rays may have called them forth; for they were



heralds of the world to come, and they prophesied a kingdom of life and individuality to which all the kingdoms of the earth shall be made subject."

It is neither absurd nor unwarrantable to say that the most rational explanation of this great step forward in this steady march of progress may be, that it is owing to a fresh impulse from that great unseen source of spiritual and creative power which later scientists are beginning clearly to recognize as a fact without which scientific phenomena, and especially the human soul, are wholly incomprehensible. It is true that the early biologists, Darwin, Huxley, Tyndal and others inclined to the belief—though by taking the name of agnostics they frankly confessed their want of knowledge on the subject—that the soul of man was a product of material evolution. Later investigators, like Lord Kelvin, who is at present the leading scientific authority in England, have taken positive ground concerning the testimony which science offers of a spiritual creative power. In a recent public address Lord Kelvin said, as reported by the *London Times*: "It is not in dead matter that we live and move and have our being, but in the creative and directing power which science compels us to accept as an article of faith." And his remarks are reported as being received with applause by the audience of scientific men to whom they were addressed.\*

Nor is the uniformity of the operation of natural law to be cited here with too much emphasis. In this brief article I can do no more than allude to Professor Huxley's well known argument concerning "uniformitarianism" and "catastrophism" in geologic science, an argument which, however little he intended it, is one of the strongest ever made in defense of Christian miracles against the attack of scientific unbelievers. The argument is in short that as the striking of a clock is an instance of "catastrophism" as a part of "uniformitarianism," so catastrophies in nature must be accepted as possibly foreordained occurrences which have their legitimate place in the original scheme of things. "The working of a clock," he says, "is a model of uniform action, good time keeping means uniformity of action. But the striking of a clock is essentially a catastrophe. The hammer might be made to blow up a barrel of gunpowder. The clock, instead of striking at

\* This brief quotation does not do justice to Lord Kelvin's position. His address was criticised by the newspapers, and his reply made very clear his conviction, based upon scientific ground, that the soul of man is an incomprehensible phenomenon, except by the admission of an unseen, spiritual creator.

regular intervals, might strike at all sorts of periods, never twice alike in the interval, force, or number of its blows. Nevertheless, all these irregular and apparently lawless catastrophies would be the result of an absolutely uniformitarian action, and we might have two schools of theorists, one studying the hammer and the other the pendulum."

There is, therefore, nothing the least unscientific in supposing that the soul of man, the condition of moral accountability, the function which predicts immortality, is the result of a special creative impulse on the part of the Almighty. Who shall say that it was not thus that the Lord God, through long ages, fashioned from the dust of the earth, the physical man into whom at last He breathed a living soul? Certainly Science has left itself in no position to deny the statement. But even so this living soul would be part and parcel of the original creative work, and may reasonably be supposed to be governed by those biological laws already established.

Let us then confidently inquire what would be the result of such a development from the mortal mammal to the immortal man; what would be some of the characteristic changes which would accompany the upright position and the possession of the germ of immortality.

Science and theology may be said to be curiously at one concerning the cause of this change. We have seen that the female was in advance of the male from an altruistic or moral point of view. The Bible story tells us that it was the woman who first coveted the fruit of the tree of knowledge of good and evil; that she ate of it and gave it to her companion.

Scientifically considered, it must have been the development of the frontal brain and a growing comprehensiveness of vision which led the human pair to lift their eyes to the heavens and stand erect. Advancing knowledge and sense of spiritual things, a looking upward toward the light and not always downward to the earth, must have been their growing mental attitude. In the words of Lowell:

"Perhaps the longing to be so,  
Helped make the soul immortal"

It was thus that nature, through immeasurable ages, had been fitting them for the bestowal of that immortal part, which it had been from the first her intention to make their destiny.

But the new position had its drawbacks. Medical authorities tell us today, that the weak back, the easily disturbed circulation, and the



frequent hernia of the race may be traced to the change in the bearing of gravitation upon the spinal column, the valveless blood vessels and the abdominal walls, which the erect position necessitated. The man was no longer the peer in strength of the four-footed animals who were formerly his companions, and one of the first uses to which he was obliged to put his new intelligence was the invention of tools and weapons to defend himself against them. His house or cave was indeed his castle, and his less robust arm was fain to supplement itself with a club.

But if the upright position had its embarrassing results to the man, what shall we say of his child-bearing companion? She, too, must hereafter bear her burden under circumstances which, by making new and painful demands upon her strength, incapacitated her for labor, and even for pleasure, and reduced her in the eyes of primitive man to a condition of inferiority which made strong demands upon his patience, his temper and his love. She was indeed necessary to him; he could by no means divorce himself from her, but what a drag upon his pursuits and pleasures had she not become?

"I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children and thy desire shall be to thy husband and he shall rule over thee." So read the words of the "primal curse." How truly they have been verified, during the long ages since they were spoken, only women know. But as the Bible redeems the lot of woman with a promise given to her alone that "her seed should bruise the serpent's head," so science offers its own mitigation of her hapless destiny. Its teachings make clear to us the great principle of nature, that every maternal sacrifice is an offering laid upon the altar of progress. It was for this that woman was chosen from the earliest dawn of being as the altruistic vessel of honor. To give herself freely for the cause of humanity is the destiny foreordained for woman by God and nature. So doing her "curse" resolves itself into a supreme blessing for herself and the race to which she so becomes, humanly speaking, both mother and savior.

Out of her physical weakness and her dependence upon the father of her children grew the home. Miss Buckley (Mrs. Fisher) in her admirable books of scientific teaching for the young, "was the first perhaps to point out how the increase of parental care among birds and mammals and the noteworthy strengthening of the ties between mother and offspring were a factor in, as well as the result of, the general

ascent." Later John Fiske has demonstrated that the prolonged helplessness of the human infant, arising perhaps from the physical weakness of the mother, and the consequent blending of mother love and father care in behalf of it, was a most important agency in developing the higher qualities of human character and laying the foundation of general civilization.

Nature's constant aim from the beginning has thus been, first to build up by transmission, the sex elements into well defined male and female types, because, as Margaret Fuller has said, "there must be units before there can be union," and to fuse them into one for the purposes of that reproduction which is the breath of her life and the only means by which her great purposes for the future can possibly be attained, and to render permanent the union between the two. "They twain shall be one flesh" is the dictum of science as well as of revelation.

In view, therefore, of these unassailable facts of science, to speak of the "accident of sex" is very nearly as absurd as it would be to refer to the "accident" of gravitation. Indeed, gravitation has no such hold upon the moral nature and the immortal life, as has the principle of sex.

#### THE CHRISTIAN IDEAL OF WOMANHOOD

The study of science teaches us many lessons concerning the ways of Nature, and one of the most impressive of these is that she never works by hard and fast rules; she does not achieve her aims by cut and dried methods; the exact unbending formula she will have none of. Among many testimonies to this truth from the pages of scientific men, I quote only the following from Dr. S. Weir Mitchell.\* He says, that "while man is endlessly engaged in efforts to produce complete identity of product, to make needles and pins alike, to make watches and engines so as to deprive the thing made of all individuality, Nature, on the other hand, makes no two leaves exactly alike, no two cells the same in structure; so that we need feel no surprise that in the whole range of existence, the individuality of the creature is ever more securely preserved than the continuity of specific forms. As the differentiation is marked in man, so it is in fact in every sun and star; each is distinct and no two created things from nomad to planet are identically the same."

It is by these variations from any received standard and the constant development of the unexpected, that as Science distinctly affirms

\*Dr. North and his Friends.



Nature achieves progress; that she fares onward toward "that far off divine event toward which the whole creation moves."

Nothing can be more opposed to this sweet freedom and variety than such man-made schemes as the Socialistic economy presents, wherein every individual destiny, every event, every classification is made by fixed and arbitrary rules, the whole system of natural development is travestied and turned backward; where the liberty of the individual is utterly lost in the tyranny of the Social whole; a tyranny more absolute and far reaching than the world has ever seen before; which takes the babe from its mother's breast, a man's own children from his care and keeping, which assumes possession of his physical labor, of his intellectual development, which in the supposed interest of his material welfare, dwarfs his soul, destroys his spiritual aspirations, and sets the leaden weight of its authority upon every ambition which would lift him beyond the level prescribed by the State, and throw its pall of unbelief over every springing ambition towards heaven and immortality. Nothing could be more unscientific, more utterly opposed to the methods of Nature than this wholesale obliteration of the individual type.

But if Nature has her vagaries she is also very far-seeing. The warp of her great loom stretches back to the beginning of time, one and the same in all ages, however she may please her fancy by varying the design in the woof. Thus as we have seen in the microscopic stage, by the differentiation of sex with its undying characteristics, she was laying the foundation of the human family, and preparing to develop and discipline through it, her great, immortalizing principle of love. Patiently, persistently, through unnumbered aeons, amid ever varying lights and shadows, with constantly shifting detail and circumstance, often made lurid by the awful scenes of the great struggle for existence, she was developing and building up those traits of character which should give it solidity and permanence, and weaving them in and out, and through and through her ever brightening fabric, till at last the moment arrived when love had so far done its work upon the soul of man that a new stage setting was required. The world was ready for the grand climacteric. In that auspicious moment, foretold from the beginning, the Christ was born.

Not as a rosy emanation of the dawn he came, not descending spirit-like from a summer cloud, neither clothed with all the panoply of Jove, with lightnings about his head and thunderbolts grasped in his

strong right hand, but as a little child, set like some rare jewel in the bosom of a human family. Type and fulfillment of Eternal Love, He came to His own in the earthly shrine which Nature has been so patiently through all the ages developing from that great principle.

Viewed from a purely scientific and historical standpoint, the advent of Christianity marked an era in the life of the human race which is like no other. It does not come within the purpose of this paper to discuss the incarnation of Christ from a scientific point of view, if, indeed, science in its present very incomplete stage affords the necessary data for doing so. But it may perhaps be suggested that a thorough study of the facts already established concerning virginal reproduction in some of the lower forms of life, and the tenacity with which nature keeps her hold upon, and perpetuates in some occult way, every departure which she has once achieved, might lead to some interesting inferences. Certainly the "unseen, spiritual, creative force" must be regarded as highly intelligent, not to say omniscient, and might have designed from the beginning, by the use of some such latent power hidden in the human female to bridge over another of those undeniable breaks in evolution, which science has never been able to explain upon any materialistic basis. Nor would the power thus manifested be one whit less miraculous, transcending as it would every possible human thought or agency. It would seem as though the Great Creator might have left these breaks precisely to prove that he was not so fatuous as to build a cage and shut himself up in it; to forge a chain and bind it around his own person.

Both the antecedents and the consequences of the Christian Advent are unique. The difference was not greater between the inert crystal and the living cell, between the soulless mammal and the morally accountable man, than between the moving force of the old Pagan world and that divine life which Christianity infused into the human race.

So absolutely do the facts of science and history blend in this event, so perfectly do they answer one to another, that studying in detail the marvellous correspondence, one is fain to exclaim like the great astronomer Kepler, "I think thy thoughts after Thee, O God." "All nature is one hymn of love," exclaims an enthusiastic scientist, and another and another of his compeers take up and re-echo the reply. "God so loved the world," exclaims Christianity, and science and revelation clasp hands in a profound and wonderful accord.



Christianity is not a philosophy, it is not a system of opinions or laws; it is not even a code of religion or morals, it is a divine message contained in a new life; a life of self-denial and sacrifice, of supreme and supernatural love, poured into this world through the instrumentality of a woman. It was Mary of Nazareth who received the divinely appointed Saviour of mankind from the bosom of the Eternal Father, and gave Him to the world. It was she who, in heart and soul was made worthy to be the fulfillment of the primal promise. It was in preparation for this greatest of merely human events that woman had been made from the beginning the purer, more altruistic component of the human race. It was therefore, humanly speaking, in the person of Mary of Nazareth that Christianity began. It was when she uttered those immortal words, the most momentous ever spoken by woman before or since, "Behold the handmaid of the Lord, be it unto me according to thy word" that the Christian revelation became possible, and from her willing heart, second only to the Divine purpose, flowed all the benefits which Christianity has bestowed upon the world.

That the early Christian church recognized in Mary the Mother of Jesus, the woman prophesied of old, whose "seed should bruise the serpent's head," giving thus a literal and individual interpretation to that promise, which may well be claimed to apply to womanhood at large, and that homage paid to the Virgin Mother was one of its earliest institutions, is abundantly proved by the writings of the early fathers, by the testimony of the catacombs, where the crude drawings of the humble and illiterate Christians of the early centuries, sealed for a thousand years from the knowledge of the world, and revealed some of them, only in our own times, attest equally with the finer and more artistic productions of later centuries their love and devotion. Places of worship were named in her honor, even before the Church had emerged from the catacombs, and the first Christian Emperor placed his new capital, Constantinople, under her patronage.\*

It was not to the Spouse of the Carpenter of Nazareth that these honors were paid, but to the great Mother of Christ and Christianity; nay more, to that Christian motherhood which was thereafter to be recognized as one of the prime factors in the world's regeneration.

There was scarcely another point in which the Christian dispensation differed more widely from all that had gone before it, than in its conception and treatment of womanhood. But the Church was numer-

\* A. D. 330. See *British Encyclopedia*, Article *Constantine*.

ically and socially small and weak for centuries. Its doctrines, although definitely asserted and courageously defended, could not have made headway at all, amid the utter demoralization of the pagan world, if they had not been upheld by lives devoted and loyal even unto death, and by martyrdoms whose heroism has been the wonder of the ages; and it is a most significant fact that from the first the Church bestowed upon her holy virgins, her woman martyrs and confessors, spiritual honors fully equal to those conferred upon men.

It was, however, by no means the work of a day or of a century to convert its widely scattered membership to a thorough understanding and appreciation of these new truths. But the leaven of Christianity was, to use the figure of its great Founder, securely hidden in the meal, and the leavening process went steadily forward in spite of old laws to be abrogated, old prejudices to be uprooted, old traditions to be outlived, some of which are hardly yet eradicated.

The Church proclaimed in solemn council the equality of the woman soul with the soul of man, a proposition much disputed before that time. Recognizing love as the regenerating and saving force of the world, it established in marriage a school of love which should take the wild vine of human passion, and by persistent discipline and culture evolve from it the true vine of a faithful, self-sacrificing love, rooted in the mutual dependence of husband and wife, nurtured upon ideas of responsibility and duty, flowering into parental affection and fraternal love that begins with babes in the cradle, and in the faithfully tended garden of the home branches and burgeons, as the years go by, into a love that takes in the whole earth, and lifts eyes of prophetic longing to the heavens above. It is a relapse of the present age into pagan ideas of love as a function merely of self indulgence, which animates Socialism and makes divorce the scandal of our time.

Moreover, with impartial consistency, the Church disciplined man to be worthy of his mate. The natural offices of motherhood chasten the soul of woman and weaken her passions, but to man chastity was a virtue but little known until Christianity proclaimed and enforced it. To understand what a stupendous work was thus taken in hand, one must know something of the unbridled immorality of that pagan world which Christianity had undertaken to convert. Classic pages reek with it. The histories of those times are such reading as can hardly be tolerated in our homes to-day, because of the awful pictures which they draw of the vice and sensuality which prevailed. The most solemn



religious rites ended in indescribable bacchanalian orgies. Things inconceivable to the modern mind and unspeakable to the modern ear were part of the religious cult of the time. What is called the asceticism of the early Church was no more nor less than a superhuman effort to free society from this leprosy of sensuality, to introduce a spiritual element into life which should be its antidote, and should prepare the way for a spiritual conception of love such as the world had never known before. In later times one need only read the history of the Renaissance in Italy, the revival of classic learning, to see how corruption poured in like a flood, when the enthusiasm for pagan literature and philosophy restored for a time the license of pagan morals, and vice became the fashion of the day; how it engulfed the world, and even threatened the Church itself, with its tides of slimy pollution.

In the beginning of Christian rule, if ever chastity were to become a trait of the Christian convert, if ever the Church were to be able to command conformity to her sacrament of holy marriage, it must be through the sternest discipline. Celibacy was therefore preached. Men fled by thousands to the desert, there in solitude to battle with the flesh, and to seek that intercourse with heaven which alone could subdue its appetites. They fasted, they wrestled in prayer, they mortified and chastened the mortal part that the immortal might prevail. The outward persecutions of pagan emperors were scarcely more severe than the inward terrors by which men lashed their unholy desires. Through age-long penance and chastisement, holy chastity escaped from her swaddling bands and stood out before the world a new birth, the child of Christian love.

Christianity has never declared woman the physical equal of man, nor that she possesses those peculiarities of intellect which characterize the masculine sex. Her position has been rather that endorsed by modern science, as though in fact, she had known all those hidden things from the beginning. By declaring her equality in the region of the soul, and establishing a secure position for her as the mother of the race, it laid the foundation in those early centuries, for her future development and glory.

In the Church she was given full liberty to minister and to prophesy, and even subject to some limitations of the time, to preach. But the world was still a world of fighting and force, even in a spiritual sense, and from the heroic labors of the apostles she was shut out by her physical weakness. Who can read St. Paul's pathetic recounting

of his stripes and imprisonments, of his perils by land and by sea, of his haling before courts and his suffering under their wanton and cruel sentences, all these repeated over and over again from early manhood down to an infirm old age, yet singing through it all the divinest song of love ever written by human pen\*, and not feel that it was a man's body and a man's soul that were thus laid upon the altar of the New Faith. The sufferings of women were just as severe, their martyrdoms just as glorious, but they were different, as their position in the Church and in the world was different.

I cannot leave this phase of my subject without bearing my testimony concerning the value to the cause of woman, and equally to the spiritual progress of mankind, of that most pure, most noble, most spiritual ideal of womanhood which Christianity held up before the world from its beginning, and the trail of whose glory has come down through the ages, oftentimes the one pure, unsullied ray of light penetrating the gloom of cruel wars, selfish strivings and corrupt imaginings which dimmed the glory of the ancient Church and put to shame the divinity of the Crucified One; and I can do this in no better way than by quoting the words of a woman whose profound and lifelong study of the character of the Madonna and its influence upon Christian Art would seem to have given her almost a prophetic insight into the divine intent and purpose, in holding up this model of Christian womanhood, "chaste, beautiful, benign" for the homage and veneration of the Church and of the world.

"As in the oldest Hebrew rites and Pagan superstitions men traced the promise of a coming Messiah—as the deliverers and kings of the Old Testament and even the demi-gods of heathendom became accepted types of the person of Christ—so the Eve of the Mosaic history, the Astarte of the Assyrian, the 'mooned Ashtorath, queen and mother both,' the Isis nursing Horus of the Egyptians, the Demeter and Aphrodite of the Greeks, the Scythian Freya have been considered by some writers as types of a divine maternity, foreshadowing the Virgin Mother of Christ. Others will have it, that these scattered, dim, mistaken—often gross and perverted—ideas which were afterward gathered into the pure, dignified, tender image of the Madonna, were but as the voice of a mighty prophecy sounded through all the generations of men, even from the beginning of time, of the coming moral regeneration and complete and harmonious development of the whole human race, by the establishment upon a higher basis, of what has been called the feminine

\* I Cor. XIII.



element of Society. And let me, at least, speak for myself. In the perpetual iteration of that beautiful image of THE WOMAN, highly blessed, there, where others saw only pictures and statues, I have seen this great hope standing beside the visible form; in the fervent worship once universally given to that gracious presence, I have beheld an acknowledgment of a higher as well as a greater power than that of the strong hand and the might that makes right—and in every earnest votary, one who as he knelt, was in this sense 'pious beyond the reach of his own thought, devout beyond the meaning of his will.' "

## THE SACREDNESS OF PARENTAGE

Plato and Aristotle, wisest of ancient philosophers, founded their ideal commonwealths upon slavery, not yet being able to recognize it as an evil; and the ideal of womanly purity and the exaltation of motherhood which Christianity holds up before the world to-day, has been

attained only through long ages of struggle with lower and baser forms of early thought, in which the victorious soul-forces have not come off wholly scathless.

Therefore, although the theories of Socialism are altogether disjointed and awry, although its moving spirit is, as some one has said, not a religious faith, but "a deadly animosity, and its natural weapons are denunciation and dynamite," the movement itself is stirring up a needed agitation. It is the sharp goad with which civilization is urging both State and Church to renewed activity, a deeper solicitude for those great ends for which both exist, the betterment of the world, the salvation of the human soul from the scourge of sin and sinful conditions.



long run give way before the rising tide of the sense of right and wrong in the people. A higher office, then, than the making of laws, it is to indicate how laws shall be made, and for this office, woman is equally equipped by nature with man, and has, if she will but avail herself of them, more than equal opportunities, in that very field of labor which Nature makes especially and indefeasibly her own.

The science of biology has opened up a new gospel to women, proving as it does conclusively that parentage and heredity are not only among the very important agencies of progress, but as Weissman has said, "of the highest imaginable importance." Heretofore the world has concerned itself with the outer and temporary conditions which go to the making up of character, but, in the light of modern science, all these fade into insignificance beside the inner and eternal laws of the ascent of man. In the culture of plants and soulless animals, men are already making experiments with these laws and studying the questions which they suggest, but, with their application to the soul of man, problems more subtle and occult arise, upon which only the intelligence of refined and cultivated women, who have studied the conditions of parentage at first hand, can throw the light necessary for their solution.

How to work thoroughly into and through the coming generation, the great principles of love and faith for which the home stands, of which it has made from the beginning the sacred shrine, how to bear and rear men and women who shall exemplify them, not only in their own domestic relations, but in their walk and conversation with the whole world, is the highest problem known to mankind and the one upon which all other sociological problems must depend for their solution. To rear men who in business, in politics, in government, in the world and the Church, shall carry out the great principles of Christianity as made known in the teaching of its Divine Founder, who shall be just and generous in business transactions, who shall see in the poor and weak the infants of God's great household to be wisely and tenderly cared for, who shall hold power and authority as commissions from high Heaven, for the good of those governed, this is the problem which Science as well as Christianity sets before the educated Christian woman.

In the nursery, at the fireside, in those social relations which are dependent primarily upon the home, lies the birthplace and the training school of the moral faculties. It is a field which lies back of both the school and the church, and in which the teacher and preacher may assist, but the mother holds, nevertheless, the supreme place. It is as woman becomes seriously imbued with a sense of her high responsi-

bilities in these directions, that she will take hold of the work with new zeal, and make her influence felt as it never yet has been, not only in the home and social circle, but through them, in Church and State, in schools and universities, in commercial marts; in short, wherever man strives with man for supremacy in the material and intellectual world.

Such an extension of woman's sphere as this, such an enlargement of her influence upon public affairs, is one of the world's most urgent and pressing needs. If commercialism is rampant, and luxury and dissipation are eating away the very foundation of civil power and prestige, is it not largely because women have lost their spirituality, have lowered the ideals of womanhood by giving way to intellectual rivalry and strife, to selfish ambition, to idleness and frivolity, and that love for the sordid display of wealth which is so unspeakably vulgar and debasing?

If, instead of commercial honesty and uprightness such as in some earlier generations our country boasted, we find unscrupulous avarice and greed in high places, is it not an indication that women have been and greed in high places, is it not an indication that women have been and worshiping false gods and have failed to hold up the standard of righteousness, truth and unselfishness in the home. If the Church languishes and grows cold and materialistic, if she places more trust in the weapons of riches and social prestige and diplomatic management, than in faith and prayer and a mighty love for all, even the humblest of mankind, is not the true remedy, or at least one necessary element of it, to be found in simplicity of living, in self-sacrifice and spiritual aspirations, in the recognition of high moral ends and attainments in the home, that blessed home which all history attests is the nursing place of all that is good and true and heavenly in human life? The homes of any nation are the sources of its power, and woe betide the State which fails to make sure that over every one of them shall wave the banner of righteousness, of justice and of love.

Socialism, with its plan of turning women loose in the world, to share the burdens which Nature places upon the shoulders of men, to the neglect of their own inherent and inalienable rights and duties, and the destruction of the home, in the hope of banishing poverty from the world, is pulling down the roof-tree to boil the kitchen pot. It may work much evil for a generation or two and ruin many lives, but in the end will be seen the vindication of "those sublime laws which have the heavens for their birth-place and God for their Author: which the dissolutions of mortal nature cannot destroy, nor time bury in oblivion, for the divinity is mighty within them and waxeth not old."