



of two experiences which so fully show that investigation and education are indeed what we need, that variety, select or otherwise, will yield to the light which shows the way to the keeping of the dual relation intact, I will give them here because of the lessons they teach.

“INDEED I WOULD!”

A gentleman who was urging the benefits of variety, told me his experience as follows.

My wife's health failed, and I was without companionship, unless I went outside, and I could not mingle with public women. My health failed; my brain would not act; I took to drinking, used tobacco freely, and was fast becoming a complete wreck. I met an intelligent varietist, and what she taught me has been my salvation. Association with her so restored me that I stopped drinking, and from another of that class I gathered the element that cured me of wanting tobacco, and I am now well. My brain is clear and my business a success.

I did not hide this from my wife, and it hurt her badly at first, but she now acknowledges that I know better how to treat her than I did and we get along nicely.

I listened till he said what he wished, then asked: “If you had known at first what you do now, and had so treated your wife that she had not failed you, and the thought of another woman had never come between you, would you not be happier now?”

“Indeed I should,” was his quick response. There spoke the soul of the man; that reply scattered his argument for variety to the winds. I do not condemn him for remedying the results of his ignorance as best he could, but do urge open and full investigation, and such instruction for the young, that such mistakes

may not occur—that man may not destroy his life-blessing by haste and excess. Earnest warning will not deter the investigating mind from trying to look into that which is hidden.

One of the most eloquent appeals to the young to live pure lives that I ever read, was wholly lacking in instruction and was more likely to excite curiosity than to restrain those for whom it was intended.

The writer painted in vivid colors the terrible results flowing from the violation of "God's holy law of purity," and citing a case of a young man wasted away with disease, till his bones turned to rottenness because "once, only once" he had broken "God's holy law of purity," and that he mourned, because he had "hated instruction." The trouble, doubtless was, the poor fellow had not had *instruction*; he had only had warning, and when temptation came in the guise of a fascinating, but diseased woman, he readily fell into the snare. "Once, only once." A youth of ordinary intelligence would naturally ask why it was that Harry Hart did not suffer thus when he seduced, and forsook Maggie Jones, if one violation of the accepted standard produces such terrible results?

Children feel that the whole truth has not been told, that they are being deceived; they become not only curious but defiant. Such one sided statements tend to create distrust of what is told them on that subject; they investigate secretly, and under bad influences, and thus society is cursed.

No, no, this is something that cannot be buried from sight like a dead animal, no matter how repulsive the details of its perversions may be; it is a liv-

not live with her husband without children as well as with another man. There are two reasons why.

The first is, husbands as a rule, do not care what the results are so they are fully gratified. The other is, conception, the mere material phase which makes the child a child of lust, is more likely to take place when the woman does not respond than when she does. This, if nothing else should forever protect woman from an unwelcome embrace.

Further correspondence with Mrs. C. shows that she has profited by her experiences and is thinking deeply, and here I will make an extract from another letter in which she argues the question of conscience in connection with the violation of the legal sex code. She says:

It has been thought that a woman who deliberately violates the accepted standard of sex morality must be utterly destitute of conscience, or any sense of right. It was once so thought of those who dared to question the inspiration of the bible, the sanctity of the Sabbath, etc., but observation demonstrates that as a class those who thus question are as moral, often more so than are professed Christians, and to my mind the man or woman who does right for the sake of the right is far above those who obey standards without examination because believed to be right.

When the character of woman is considered by society it seems to me that all that is recognized as worth anything is her sex. If she follows the code in that she has a good character, is a virtuous woman, but if she fails here she is characterless—is entirely ruined. An unselfish nature, a kind heart, integrity, truthfulness—all these count for nothing if she holds not her sex as owned—as the property of the state till said owner, or she herself finds one who will promise to take care of her for its use.

Oh, the degradation!

On the other hand, a woman may be a perfect virago; a tattler, quarrelsome, untruthful, selfish, etc., but if she conforms to the sex code she is a virtuous woman. I do not wonder that men prefer the company of the former class who are not counted virtuous to that of the latter who are. Now the question that I want to see answered is: 'Can a woman use her sex contrary to law for a good purpose, can she be virtuous in so doing, really virtuous and not as the world counts virtuous?'

I am asking this question in reference to things as they now are, not in reference to that ideal state of society which actualized, there will be no need of asking such a question. You know you make Helen Harlow say in reply to her mother's statement that we must take things as they are: 'And make them what they should be, or at least try to do so, and that is what I want—to try to make things as they should be.'

In reply to the above question I unhesitatingly say: Yes, she can, if she is strong enough, virtuous enough to do so. In binding woman as he has, man has taken from her the very power that nature gave her for good. How many men would live low, degraded lives if they could know that by so doing they deprived themselves of all hope of woman's love?

The demand here made for woman's entire freedom will give her the power to always use her sex conscientiously and for the betterment of Humanity. Now the only conscience she can have in the matter is the educated one that she must submit to her husband—that she owes him wifely duty.

CHAPTER XIII.

ANOTHER HISTORY.

Several years since I met at one of the many campmeetings I have attended, a gentleman and lady whom I will call Mr. and Mrs. Caldern. The lady had a little girl about two years old, a bright, winsome little thing. They purchased copies of such of my books as I had with me, and soon after a younger, an unmarried man came up to whom I was introduced as Mr. Burns. He commenced looking over my books when Mrs. Caldern remarked:

"You don't need to buy those books, George, for we have just bought them."

The two gentlemen were very friendly. They were traveling and had taken in the camp on their route. Somehow, by one of those instincts or intuitions by which we know things without external evidence, I felt that the little girl belonged to the younger man. Still I refused to accept what I felt, and finding that Burns had been a member of the family for several years, I decided that the resemblance between the two was the result of a sort of psychic impression having been made upon the mother, she had transmitted the same to her child. I was the

more inclined to this view from what I had heard a gentleman say some years before, of the difference between his eldest daughter and the other children:

She is like the elder who was on our circuit the year she was born (they were Methodist and he himself was a minister at the time of his marriage) but I know she does not belong to him for wife was three months along the first time she saw him, but after that he was often at our house and Mary not only looks but acts like him. ;

It was thus I reasoned in connection with Mrs. Caldern and her child, still I could not wholly rid myself of the first impression. About a year afterward I learned through a friend that Caldern and his wife had separated, Caldern going away and Burns remaining with the family which consisted of an older daughter and a son. The only reason given for this was that they, a company of them, were going into a co-operative society in a distant state, that Caldern would not go, and, the property being his wife's he could not control it so he had left in disgust.

I felt that all was not told but I made no comments, asked no questions. The colony proved a failure. Finally Mrs. Caldern, her two girls and Burns came to the very town in which I was living and then she told me her story. She said:

"My parents came to this country from England, were poor and the whole struggle was to get a home. It was work, work, work, and no chance for school. George taught me about all I know since he came into the family—to spell, to write and many other things. My parents were Methodists, my father being as severe as an Englishman can be. Dancing was considered a deadly sin. One night when I was supposed to be in bed I slipped through a window and went to a dance near by; my father found it out,

attained. She does not seem to get even a glimpse of the possibility of there being a higher. Some woman will yet establish an Order of the Loyal Sisterhood—and with the determination of wrenching from man his usurped place of the highest—this by rising above him into her own true realm, that of Universal Motherhood. (Oh, how much this world needs a Mother.)

Such ascent will not demand the ashes of the heart but its divinest, pulsating life. Man seems to think that the path to purity lies through the crucifixion of sex and the tearing out from the heart of all human loves connected with and springing out of sex-relations. I mean such men as aspire to holiness, so-called, to such priestly place and power as allies them with the gods. But woman can see pure uses for sex and in the loyalty of her mother soul will yet make a path for herself that will not need sex crucifixion, but the exaltation of *all the human* till in perfect accord with the divine.

When this comes true such sad histories as that of my friend as related in the first part of this chapter, will be unknown. I am glad Fleta failed; am glad that she could not tear all human love from her heart and live. I thank the writer of "Blossoms and Fruit" for the suggestion here given, for in it there is hope for the hungry heart of the race. Yes, I am glad Fleta failed of reaching man's highest ideal, even as all women must fail who try to walk in man's paths instead of making one for themselves.

CHAPTER XIV.

THE CHILDREN OF LUST.

In the June Arena for —95 the editor, B. O. Flower, quotes from a lady physician who says that so many girls fall because being born of lust instead of love they inherit lustful desires, strong passionnal natures.

All are born of lust who were begotten by those who regard sex as simply of the flesh; that is, they are born with desire in the ascendancy, not subject to the control of the spiritual by a law of their nature, but must come into that condition through such suffering as brings growth.

Mankind do not love change. I mean such change as involves reconstruction. Were it not so pitiful it would be amusing to watch the efforts made to prevent the evils which are the natural, the inevitable result of the system under which we live. It cannot be done. If it could, if such evils could even be kept out of sight, there would never be reconstruction upon a higher basis.

Society to-day is a problem wrongly stated. The desired solution can never be reached till there is a re-statement, and our reformers are going through ex-

periences similar to one I had many years ago while teaching a district school. In a new edition of the arithmetic in use there had been added six pages of miscellaneous examples. I commenced solving them for I wanted to be certain that I could do so before the advanced class reached them. It would have been very humiliating to have to say to a pupil, I do not know, I cannot show you.

I found no difficulty with the exception of one problem. That I could not understand and I could find no one who did, for the superintendent of the county schools was as badly puzzled as myself. Having no idea of giving up beaten I stated, restated and kept at work, but all to no purpose. I could nearly get the solution but not quite; there was always a residue unaccounted for. Night after night I lay awake hour after hour, multiplying, dividing, subtracting, carrying each part in my head till, if all had been represented on my pillow, it would have been entirely covered in the morning.

One Sunday evening as I sat looking into the fire and thinking, not of the bible nor of a sermon but of that problem, all at once I saw the principle involved and then knew under what rule it came. I had no farther trouble. A correct statement and the solution was sure.

Is it not just possible that all the efforts of the past and present have hitherto failed to solve the social problem, to eliminate the social evil because the real nature and power of sex, never having been understood, we have all along been working upon a wrong statement of the principle involved; and is not

that principle found in the demand for the unqualified freedom of woman, and the adjustment of all departments of society to harmonize with such freedom?

Taking things as in nature, we find that the rivulet bordered with flowers and meandering through grassy meadows, does not require a channel like unto that of the mighty river upon whose bosom ships may glide. There is as much difference between the volume and strength of people's sex natures as there is between the rivulet and the river. Both rivulet and river are of use, but neither would be if made to occupy the channel of the other, or perhaps an arbitrary, law prescribed channel suited to neither. Any one suggesting such a thing would be counted insane, but when it comes to the streams of sex life there is but one channel provided—legal marriage.

Both church and state say: "Flow through that channel or not at all," and even till now, the effort is made to abate the social evil by trying to hold everybody to the one measure. (The social evil is but an overflow of unbalanced conditions.) Give to woman the freedom here demanded for her and she will find the balance. The woman who has not grown large enough to feel her chains cannot do this work, that of so balancing the life-forces as to heal the existing diseased condition, because not thinking "to the bottom of things; but woman is thinking the thoughts that bring growth, and when she has burst every bond we shall have no more "children of lust."

Perhaps no woman has hurled heavier missiles against the evils which prevail under the present system, has shown them up in more terrible colors than

has Helen Gardener, but as far as I know, she has not said a word against the cast-iron standard. (She does not seem to realize that "a society founded on the basis of property, and not on the basis of life, can never be other than the very thing she denounces.")

These quoted words from a criticism by one of her friends is true of more than Helen Gardener.

But very few of those who cry out against the terrible evils which make one almost despair for the race, seem to realize that society with its present basis, "can never be other than the very thing it is." "The children of lust" are a part of the fruit of the tree under the shadow of which they sit, and on the roots of which they shrink from using the axe.

And yet it must be done; for until it is, until the basis of society rests upon life, upon its requirements, instead of as now upon property, we shall continue to have, not only children of lust, but of every tendency which in culmination, places men and women in prison, in some asylum, or finally to have their bodies carted to the potter's field, filled with rottenness that pollutes both soil and air; for, as the same writer says: "There is no medication which will do good when administered to mere results."

"Upon the basis of life." Is our standard of morality thus founded? Are the needs of life considered in its cast-iron code? The words of the ancient writer: "For the bed is shorter than that a man can stretch himself on it, and the covering is narrower than that a man can wrap himself in it," are emphatically true of our moral requirements which, as they have been formulated with the idea of obedience to an

impossible personality named God, have so hedged us round that the God-power within us finds small room for expansion if true to said requirements.

But Helen Gardener's admiring critic declares so much truth I must quote further. After expressing his appreciation of her fearless denunciation of wrong he tells her she has not "thought to the bottom of things," and then adds in reference to what he says must be done to reach existing evils:

Of course these truths are bitter and burning. We know well that they lead logically to revolution and to the total reconstruction of modern society. And it will come to that. Soon or later society must be reconstructed on the basis of life. We must begin with what the man is, with what the woman is, what the child is, and not with what the man has, what the woman possesses and what the child can get.

Go on, ye reformers! But soon or later you will find it necessary to cut down to the disease, and to rebuild to the bottom the whole social structure on the ultimate principle that life is the first thing and possession only an accident.

Yes, upon the basis of life—of its needs; but the present structure is not based altogether upon property. There is the idea of what God wants—what God commands. Humanity has been laid at the feet of a supposed personality, and has hitherto been a perpetual sacrifice. If society is to be reconstructed upon the basis of life, creative life as existing in ourselves, must be recognized as of paramount importance, and if life is first, it follows as a logical sequence that all else must yield to life's needs. But to properly meet those needs we must understand them, must study life in its basic department, not from a pre-established standard which has hitherto failed, but we must find the prin-

guage which says to the ears of those whose understanding is open?"—

I am starving—starving for that which will help me to grow toward life. I felt that I should find what I need in this woman. The attraction said "Yes," the facts said "No." She has deceived me and I hate her.

"More likely the attraction told the truth, and that the facts are of your own making. In your rude eagerness, you, no doubt, shut the door against yourself—crushed the germ which would have ripened into the bread of life for you."

Yes, I am fully satisfied that the true reason is here given as to why man seeks woman so persistently. He does feel—sense, what he must receive from woman, but has not learned to know what the feeling means; so he destroys woman because of his ignorance, and still seeks—unsatisfied, though scores go down to minister to his hunger.

Poor, starved ignorance! and yet such men sit in judgment upon women and imprison men who dare to speak the truth about the sex question. Oh, the pitiful degradation! With their impure ideas of sex they make all things impure!

A leading New York physician, in a lecture before the Anthropological Society in Feb. last, [93] after showing that sex exists in everything, says:

All is the same creative sex force, the omnipotent, omnipresent power, filling all space, permeating all substance, producing:

... its highest manifestation is in the human creature and the highest through the human lies in that blend of sex, soul, and intellect which tends to refine, elevate, spiritualize the parties to the union. But how can such results be expected where only the physical in sex is recognized, where creative desire is counted merely lust?

So I repeat: The key note to the social can be found in man's imperative need of that fine, spiritual sex element which only woman can give. But she must give freely; man cannot force it from her; it must go to him on the lines of love and intelligence.

This being true, the key note to that which will do away

with the social evil lies in the direction of freedom and knowledge. Woman must be made so free that she need nevermore yield herself except from responsive love and desire, and man must become intelligent enough to know that only in willing, glad response, can he receive any real benefit.

We have somewhere about one hundred thousand so-called ministers of God in this country who are supposed to tell us of God and his law, but when we try to teach bottom truths, try to find and obey the inexorable laws through which this "omnipotent, omnipresent God-power" acts, we are "obscene" and must shut up, or be shut up.

A score of years of persistent effort, such as honest, earnest ministers put forth in their attempts to make people fear and obey God, and with only a tenth of the number employed in that line—a score of years devoted to studying and teaching the laws that govern this creative "God-power," sex, and equal efforts to secure conditions for its highest action, would do more for the race than has all the theological teachings the world has ever known.

"Imperative need." How many of our moralists recognize such a need as an existing fact! True, they talk of love as the true sanction for sex association, but how few perceive this great spiritual law of growth. Mr. Flower, and he is but one of many, who do this, seems afraid that he will not be considered sound on the marriage question while denouncing prostitution within the marriage bond, for he says:

I yield to no man in my regard for the sacred relations of married life: the sanctity and purity of the home I believe to be essential to enduring civilization.

This because in daring to say that the woman who bears children to a man she loathes, because he happens to be her husband and she can do so and be