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"'Social Impurity' is an excellent work which ought to have a wide circulation. This theme is rarely treated in the Church papers of our land; the pulpit in most cases is mute upon this subject. The author of this little volume has done a work which most public men are afraid to do. To counteract the influence of the social evil in its subtle as well as worse forms, some self-denying, constant, hard work is needed. Rev. Flehearty is doing some of it, for which he deserves the thanks of Christian people.

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SOCIAL IMPURITY

THE

SIN OF THE WORLD IN ALL AGES.

THE

CAUSES AND THE REMEDY.

BY

REV. J. J. FLEHARTY, A. M.,

OF THE CENTRAL ILLINOIS CONFERENCE, AND AUTHOR OF GLIMPSES OF
THE LIFE OF A. E. PHELPS AND HIS CO-LABORERS.

With an Introduction by Rev. Geo. W. Colman,

OF THE BUREAU ASSOCIATION.

Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς
ἀπὸ τῆς πορνείας — 1 THESS IV, 3.

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To the Members
OF THE
CENTRAL ILLINOIS CONFERENCE:

THE BODY OF DEVOTED CHRISTIAN MEN

WITH WHOM THE AUTHOR HAS BEEN ASSOCIATED FOR
SEVENTEEN YEARS,

This Volume

IS RESPECTFULLY INSCRIBED.

TO THE READER.

AT the risk of repetition the author has added two new chapters without materially modifying the stereotype of the old edition. Notwithstanding the very great delicacy of the subject of this book, the Christian press and ministry have generally earnestly indorsed it and warmly commended it. Critics are requested to carefully and candidly read before they denounce or condemn it.

J. J. FLEHARTY.

CESCEOLA, NEB., August, 1879.

PREFACE.

RECKLESSNESS in the treatment of the "social question," by either pulpit or Christian press, would be a calamity. To write in an indefinite way on a subject so delicate is folly. The issue is upon us. The horizon is darkening with the storm which now threatens our social institutions. The crisis is at hand, and to be silent is treason "against God and virtue."

For several years my mind has been gradually waking up to the magnitude of the evils discussed in these pages. A few years ago Rev. Arthur Edwards published an article in the *Northwestern Christian Advocate* on FÆTICIDE, which attracted much attention and quickened my interest in the subject of social purity. This book has grown out of special sermons to my own congregations. The author has been stimulated to the work by kind words from

Professor Dalton, late of Philadelphia, Mrs. Jennie F. Willing, Dr. J. Townley Crane, and by the burning words of Drs. Fowler, Hatfield, F. H. Newhall, and the late T. M. Eddy, from pulpit and press. Many quotations have been made from distinguished authors, and upon the most delicate portions of the subject citations are given from eminent men in whom the Church has all confidence. Some one has said virtue itself may offend when coupled with forbidding manners. Seneca justly says; "Wisdom and virtue require a tutor, though we can easily learn to be vicious without a master." This book is not exhaustive; it is simply suggestive. I have written facts in undress. The remedy is sovereign. The blood of Christ cleanseth from all impurity.

J. J. F.

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INTRODUCTION.

It is the complaint of many in our own age, as in all that have preceded it, that the world is growing worse, despite all efforts for its reform. No doubt this really seems to be the case to many an advocate of good who is only too deeply sensitive to the evil he combats, and which he hates with all his heart, but who fails to perceive the extent and prevailing power of good which works very much unseen, and whose leading characteristic is that it is not loud and stubborn.

Nevertheless, the world *does* move, and in the direction of right. We may see its progress in the courage with which the evils of society are now attacked, their tendencies noted, their allurements exposed, and all reference to them in a free or jocund way, as a matter of pleasantry, seriously re-proved, as partaking in some degree of vice itself. We see its progress in the demand of the young for intelligence and light, that they may judge and decide social questions for themselves, not resting on the authority of what was "said by them of old time." And we see it in a more widespread acceptance of the fact of individual responsibility.

To contend successfully with the evil that is in

the world we must know to some degree its extent and the power of its temptations. There is nothing which concerns the welfare of society or of humanity, which the Christian philanthropist may refuse to look at because it is distasteful, or difficult, or saddening. Ignorance of the wants, the temptations, or the sins and woes of men, will never be accepted as an excuse for inaction, for the Church is to *seek* the lost as well as to save them—to prevent as well as to cure.

There is a widespread moral pestilence which creeps into the domestic circle and yearly drags its myriad victims down to worse than death. Who does not know this? And yet there is a common public sentiment which would affix the stigma of scorn and ridicule upon those who manifest any competent knowledge of the extent of this evil, or who would propose plans for its removal, and who have hopes for their success. In the language of one of the most gifted of her sex, “The general opinion, even among good men, seems to be that this great evil is a very sad thing, but a sort of *unconquerable necessity*; there is no use in talking about it; and, indeed, that the less it is talked of the better. Good women are much of the same mind. The laxer-principled of both sexes treat the matter with philosophical indifference, or with the kind of laugh which makes the blood boil in any truly virtuous heart.” The reason of this is not merely that the evil is dark, deadly, and debasing, but that the whole subject, in any of its forms, is a

test of those who are readily tempted by the sin. And it is therefore true, as the same author remarks, "It may often be noticed that the less virtuous people are, the more they shrink away from the slightest whiff of the odor of unsanctity. The good are ever the most charitable—the pure the most brave."*

But wickedness can not be suffered thus to run unchecked. The time has come when it must boldly be rebuked, not only by a few noted reformers, but by every advocate of justice, mercy, and faith, those weightier matters of the law. Let them rise up boldly in every community, and say as did FENELON to LOUIS XIV: "The truth must be spoken. Woe to those who know, yet speak it not! And woe to you also, if you are not worthy to hear it!"

The present volume is the earnest plea of a Christian minister in the cause of truth and purity. He has treated the subjects before him with much delicacy, albeit using at times (as was his privilege) "great plainness of speech." A perusal of the the volume can not fail to convince every one that there is much *to be done* to stem the tides of social evil, and that while we are unconcerned, or doing nothing, the evil mounts higher, the dangers become more threatening every day.

Of remedies there is no lack. They are briefly specified in this work: Light, Knowledge, Law, Warnings, Occupation, but above all the power of Jesus as a present Savior.

* A Woman's Thoughts about Women. Pp. 266, 272.

Higher than all motives, however great, drawn only from *the good of society*, stands the command of God: "Thou shalt not commit adultery!" a commandment needed by man to-day just as truly as when at first proclaimed. Men are not wiser than God when they seek to break it down, or ignore even the smallest of its particulars. The commandment is exceeding broad. It looks to the redemption of our whole nature. St. Paul, in the closing verses of 1 Cor. vi, has urged the grace of Christian purity with unsurpassed power: "What! know ye not that your body is the temple of the Holy Ghost?" "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid!" (vi. 15, 19.) Body and Spirit are both to be redeemed—the one made fair and spotless from all stain of sin; the other, like unto Christ's glorious body, in the resurrection. Then shall the **WHOLE MAN** glorify God and enjoy him forever.

May this volume, which calls renewed attention to these truths, have a wide circulation, and do much good.

G. W. C.

NEPONSET, ILL., *September, 1875.*

SOCIAL IMPURITY.

Chapter First.

THE ORIGIN OF MARRIAGE.

THE origin of marriage is Divine. It bears the stamp of Divinity. True marriage is founded in love; the love of two hearts for each other. Conjugal love inheres in human nature. Marriage is the gift of the God of nature, the Author of all life and harmony.

The very existence of human life is dependent upon the gratification of sexual desire; but unrestrained indulgence would prove disastrous to health, and eventually to life. Sexual love can not be adjusted for the general good of society except upon the Divine plan of dual marriage. There is an intimate connection between physical and moral law in all cases, but whoever disregards God's plan of dual marriage tramples under foot physical as well as moral law, and will in the end reap a fearful harvest of physical suffering. The violation of the Seventh

Commandment, by the masses of the French, Portuguese, and Italians, originated a fearful venereal disease that swept throughout Europe in the fifteenth century. Even hospitals for the reception of the diseased were crowded beyond their capacity, until, reeking with the deadly virus, they were closed by civil authority.

Some writers on the social question call marriage a compact, as if a number of far-seeing statesmen had held a grand council and settled it for an indefinite period of time that men and women may be permitted to unite in matrimonial covenant. This class of writers regard marriage as an outgrowth of sexual love. Sir J. Lubbock,* in his elaborate treatise on the origin of Civilization, declares that marriage and the relationship of a child to its father and mother seem to us so natural and obvious, that we are apt to look on them as aboriginal, and general to the human race. This, however, is far from being the case. The lowest races have no institution of marriage. True love is almost unknown among them, and marriage, in its lowest phase, is by no means a matter of affection and companionship. The Hottentots, says Kolben, "are so cold and indifferent to one another that you would think there was no such thing as love between them." . . . In North America the Tinné Indians had no word for "dear" or "beloved," and the Algonquin language is stated to have contained no verb meaning "to

* Origin of Civilization. Pages 50, 51.

love," so that when the Bible was translated by the missionaries into that language it was necessary to invent a word for that purpose. He says, "In Central Africa marriage is celebrated as unconcernedly as possible." "In India the wild tribes of Chittagong regard marriage as a mere animal and convenient connection; as a means of getting their dinner cooked. They have no idea of tenderness or chivalrous devotion." This distinguished writer seems to imbibe the Darwinian idea of civilization that man was once in a savage state, but under congenial circumstances arose to a state of civilization. He quotes Bachofen and M'Lennan in proof that the "primitive condition of man socially was one of pure hetairism where marriage did not exist, or, as we may perhaps call it, communal marriage, where every man and woman in a small community were regarded as equally married to one another."* He then quotes Bachofen in support of the opinion that "the women, becoming shocked and scandalized by such a state of things, revolted," and established a different state of things. He says plainly, after combatting some of M'Lennan's ideas: "Like M'Lennan and Bachofen, I believe that our present social relations have arisen from an initial stage of hetairism or communal marriage."†

Darwin considers marriage a modern invention. He says, "The hatred of indecency which appears

* Origin of Civilization. By Sir J. Lubbock. Page 67.

† Origin of Civilization. Page 70.

to us so natural as to be thought innate, and which is so valuable an aid to chastity, is a modern virtue, appertaining exclusively, as Sir G. Staunton remarks, to civilized life.* This is shown by the ancient religious rites of various nations; by the drawings on the walls of Pompeii and by the practices of many savages." Many other able writers favor the idea that marriage is an outgrowth of civilization; that Humanity, "sickened of indecency," arose to the high condition of monogamic life.

1st. Of course, this class of writers ignore all Biblical history on this subject. The Biblical solution of the marriage question "is a myth," "not to be relied upon."

2d. They assume that marriage is the result of civilization. This theory they claim to establish by the citation of historical facts in number sufficient to establish an inductive argument. So the Bible idea must be given up for a *vague theory*, and then historical facts, which none will deny, must be perverted to shed light upon a subject of such mysterious origin, according to such writers as Sir J. Lubbock and Darwin. What sheer folly to attempt the solution of the question, how marriage originally came to be practiced, by reference to modern barbarians! Can these acute thinkers cite any case where barbarians have arisen from a state of communism to a state of social purity and marriage without the aid of Christianity? Without marriage there can be no civiliza-

* Descent of Man. Vol. I. Page 92.

tion. Marriage begets civilization, while communism degenerates into barbarism. It degenerates even the animals, and is utterly at war with an existence on Darwin's theory of "selection."

The Chinese have often been cited as proof that heathens may raise themselves up to a state of civilization; but it must not be overlooked that they have always had a knowledge of what they call the "higher law." Who can prove that they were ever in a state of absolute barbarism? The Chinese probably never wholly lost the original idea of marriage. Dr. R. S. Maclay declares: "His marriage is the most important event in the life of a Chinese. Its preliminaries are arranged with anxious solicitude and with profound deference to all the influences, terrestrial and celestial, which are supposed to affect so important an enterprise. The nuptials are celebrated with all the display which the resources of the party can command, and the ceremony is invested with judicial sanction, social festivities, and ancestral honors. It is certainly as remarkable as it is singular to find such sentiments on this subject prevailing among heathens."*

Why is it remarkable that the Chinese should have such high notions on the marriage question? Simply because it stands without a parallel in all heathendom. *Their sentiments on marriage were inherited, not developed.*

Max Müller found the title "father" in ninety-

* Life Among the Chinese. Page 45.

seven African languages; thirty-nine Aryan, European and Asiatic, languages—making in all one hundred and thirty-six. Prof. W. C. Fowler cites a large number from ancient languages. He finds “pitre” in the Sanscrit for “father,” “πατήρ” in Greek, “pater” in Latin, “bot” in Slavonic, “votar” in Gothic, “athoir” in Celtic.*

The Sanscrit is the mother of languages in India.† Can Sir J. Lubbock deny the ancient character of the language in which the Sacred Vedas of India are written? Whence have they derived the word “father?” How did they lose their civilization? Evidently by losing their God-given principles of dual marriage. Social communism blunts all the moral faculties of the soul, and blots out sentiments of respect; all traces of real love and relationship. Dr. Wm. Butler attributes the fall of the Delhi empire to “the most glaring violations of the Divine law of dual marriage.”‡ He states with emphasis that Men in high or low station can not violate the laws of God, even when their creed sanctions that violation, without incurring the penalty which is sure to come sooner or later. Of this truth there never was a more marked example than in these high and bastioned walls. But fifty years of idleness, and the license of a sensual creed which permitted unlimited

* The English Language in its Elements and Forms. By W. C. Fowler. Page 32.

† The Land of the Veda. By Dr. Wm. Butler. Chapter ii.

‡ Land of the Veda. Pages 172, 173.

polygamy, made that which would have been easy to virtue impossible to vice.

Marriage has been regarded as necessary to the safety of the State by wise legislators in all ages. The laws of Lycurgus allowed of criminal proceedings against those who delayed marriage too long. In Rome there was no real marriage, *connubium*, unless both parties were Romans. Whence this widespread custom of marriage? Whence the universal rejoicing of civilized people on account of marriage? The Jew puts a gold ring without stone upon the finger of his bride and says, "I take thee to be my wedded wife, *according to the custom of Moses and the Israelites.*" The Rabbi says, "Praised be thou, O God, that thou hast created man and woman, and hast ordained matrimony." There is such a principle as love back of all sensuality. It looks to marriage, as a matter of course, and creates true sexual love. There is a pure love which springs up in the soul which selects *one* on whom it may lavish its affections. It may be unreasonable in its acts of devotion, but it is sincere. Such a love establishes its own standard of beauty and grace, and adheres to its object with a devotion that knows no limit.

This "true love" has been the theme of poet, novelist, and historian in all ages. Washington Irving bestowed his affections upon a beautiful lady, but, ere the joyous wedding-day was reached, she was a corpse. Perhaps it was this that made him write so plaintively, "The love that survives the tomb is the

noblest attribute of the soul." Such a love is not mere sensual passion; it is immortal, and may survive the object of its devotion. The story of Genevra, so well known to all American readers, is a fine illustration of this inherent principle of monogamic love. The poor, dejected Francesco "flung his life away in a battle with the Turks." This love is not the result of civilization. It inheres in man's very being, but needs the influence of civilization to defend, protect, and stimulate its exercise. The absence of all love, in the cases referred to by Sir John Lubbock, must be looked for where all the finer feelings are crushed out by the power of savage sensuality. Sensual love is strong, binding humanity with a power not easily controlled. Where reason and law do not check this powerful, instinctive love of indulgence, it overleaps all bounds and benumbs all the moral faculties of our nature. But in every age of the world's history the novelist has found ample material for creations more wonderful than fairy tales, because every age has had its Jacob and Rachel.

Solomon enunciated the language of true love when he said: "My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her. . . . Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death: jealousy is cruel as the grave:

the coals thereof are coals of fire, which hath a most vehement flame. Many waters can not quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."

Shakespeare, in his "Lover's Complaint," describes this love thus:

"O most potential love, vow, bond, nor space,
In thee hath neither sting, knot, nor confine.
For thou art all and all things else are thine;
When thou impresses, what are precepts worth
Of stale example? When thou wilt inflame,
How coldly these impediments stand forth,
Of wealth, of filial fear, low kindred, fame!
Love's arms are peace 'gainst rules, 'gainst sense, 'gainst
shame."

Robert Burns, notwithstanding his vicious life, wrote:

"Wit and grace and love and beauty
In a constellation shine.
To adore thee is my duty,
Goddess o' this soul of mine."

Elizabeth Barrett Browning wrote:

' "Guess, now, who holds thee?"

The answer being given—"death." Answer—"not death, but love."

Bayard Taylor wrote, in his "Bedouin Song," of a

"Love that shall not die
Till the sun grows cold and the stars are old
And the leaves of the judgment-book unfold."

True love never perishes. Amelia Welby wrote of the tress of hair:

“ ’Tis all that’s left of loveliness
That once was thought so fair.
And yet, though time hath dimmed its sheen,
And all besides hath fled,
I hold it here, a link between
My spirit and the dead.
Since then I’ve heard a thousand strains
From lips as sweet as hers;
But when I strove to give them praise
I only gave them tears;
I could not bear, amid the throng,
Where jest and laughter rung,
To hear another sing the song
That trembled on her tongue.”

A lady whose husband and children were drowned in crossing the Atlantic Ocean wrote in the album of a friend:

“What is life? ’Tis a beautiful shell
Flung up with eternity’s flow,
Awhile on the quicksands of time to dwell,
And there its loveliness show.
Gone back to its element grand,
Is the wave that brought it ashore.
See, another is washing the strand,
And the beautiful shell is no more.”

Who can fail to see the gem of immortal love blending in sweet expression with every word in these lines? The divine arrangement is: “For this cause shall a man leave his father and mother and cleave unto his wife, and they twain shall be one flesh.” This tie is stronger than parental affection

or "natural affinity." Pure love, when mutual, lays the foundation for sexual pleasure free from sensuality. Flirtation is not the privilege of either party. They are not tempted, like ancient Israel, to seek after "strange flesh." Love needs no mere animal stimulus. It brings soul to soul, and strengthens the bond of union by the generation of magic life, "to both akin," and wonderful in weakness and dependency. With those who are thus joined for "love's own sake" the sacrifice is cheerfully made, and the blushing bride becomes the gentle, patient mother.

Genuine love is the best guarantee of social purity. Accompanying love is a jealousy for the welfare, the moral safety, of its object. Eternal vigilance is said to be the price of liberty. Eternal watchfulness and caution are the price of love. Real jealousy, without proper cause, is an abuse of an innate principle of humanity. This principle, of caution and care for the purity of the object beloved, is not a result of civilization, as Sir John Lubbock, Darwin, and others claim, but belongs to the affections of the heart as a necessary counterpart of love. There may be tens of thousands of cases among the heathen where no jealousy exists, simply because no pure love exists or can exist in communism. The existence of love as an innate principle, and also a jealous care for the purity of the object of affection, indicates duality in marriage and social purity, as God's plan of social life. And men may as reasonably hope to improve upon the solar system and increase the harmony of all

systems of inanimated life as to supplement the Divine arrangement for social happiness. Obedience to the Divine law brings joy pure and lasting.

“I bore her home,
Through shocks of maize revealing half their gold,
Past gazing harvesters with crushing wains,
That brimmed with fruitage, my adored, my wife,
Fruition of my hope, the proudest freight
That ever passed that way.”*

God is the author of marriage; human life, in its best conditions, required it. Human love regards its laws *most sacred*, and the Christian religion alone can perpetuate it in its purity.

* Kathrina. By J. G. Holland. Page 150.

Chapter Second.

A D U L T E R Y.

Thou shalt not commit adultery.—EXODUS xx, 14.

THIS law covers the entire ground relating to social impurity. Dr. Adam Clarke, in his comment on this commandment, says: “Adultery, as defined by our law, is of two kinds; double when between two married persons; single when one of the parties is married, the other single. One principal part of the criminality of adultery consists in its injustice.

“1st. It robs a man of his right by taking from him the affections of his wife.

“2d. It does him a wrong by fathering on him and obliging him to maintain as his own a spurious offspring—a child which is not his. The act itself, and every thing leading to the act, is prohibited by this commandment, for our Lord says, even ‘he who looks upon a woman to lust after her hath committed adultery with her already in his heart.’ And not only adultery (the unlawful commerce between two married persons) is forbidden here, but also fornication and all kinds of mental and sensual uncleanness.

All impure songs, books, paintings, etc., which tend to inflame and debauch the mind. . . . That fornication was included under this command we may gather from St. Matthew xv, 19, when our Savior expressed the sense of the different commands by a word for each, and mentions them in the order in which they stand, but when he comes to the seventh he uses two words—*adulteries* and *fornications*—to express its meaning.”

Purity is essential to complete harmony in social life. Without it universal distrust and jealousy would ensue. God has created man with an instinctive social love that is essential to the perpetuation of human life. Such are the sorrows of conception, that had not God made the woman “subject to the man,” so that her desire shall be unto her husband, human life would become extinct. The cares of a family would deter many parties from marriage. But this passion triumphs over all objections, and leads to the formation of marriage contracts, into which the parties deliberately enter for life. Reason regulates passion in the selection. God, in his wisdom, has thrown around conjugal life allurements that are too powerful for the mightiest attractions of celibacy.

Temptations to violate the law of God are powerful, and stir into life a train of emotions which, unless speedily dismissed, ruin the unhappy victim. Such a temptation beset the pure and beautiful Joseph in the absence of his master. His mistress drew the veil of her winning grace about him until

her heart was completely at his disposal, and his only safety lay in flight. The heroine of this Bible narrative only acted her part of a drama that finds actors by tens of thousands in every age of the world.

This tendency to social impurity is no new phase of human depravity. At times it seems to be alarmingly on the increase, threatening to sweep into utter ruin our Christian civilization. But this sensuality has prevailed in every age. The Divine Ruler imposed the loathsome law of circumcision as a barrier between Jewish purity and Gentile sodomy; but the Jews became rampant after "strange flesh," and filled the land with adultery. In the Wilderness many committed fornication and perished. Jeremiah says: "When I had fed them to the full, they committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" * Again, he says: "For the land is full of adulterers." †

Ezekiel bears testimony to the same lecherous spirit of the Jews: "Ye stand upon your swords; ye work abomination, and ye defile every one his neighbor's wife." ‡ The prevalence of the crime in Job's time is plainly shown in his description of the

* Jer. v. 7-9.

† Jer. xxiii, 10.

‡ Ezek. xxxiii, 26.

adulterer as one that "waiteth for the twilight, saying: No eye shall see me, and disguiseth his face. In the dark they dig through houses which they had marked for themselves in the day-time; they know not the light." *

The penalty for uncleanness by the daughters of the priests was, burning in the fire. So corrupt were the Jews that it became necessary for God to say: "*Thou shalt not lie with mankind as with womankind. It is abomination.*" †

The penalty of adultery, fornication, bestiality, was death, and yet so common was this sin that the prophets generally used it to indicate spiritual uncleanness. Jeremiah says: "I have seen thine adulteries, and thy neighings; . . . and thine abominations on the hills and in the fields. Woe unto thee! When wilt thou be clean? When shall it once be?" This is only one out of hundreds of instances where spiritual uncleanness is represented by the social impurity of the Jews. The Antediluvian world was swallowed up in ruin largely because of this sin. Men became beastly, after the flood, and attempted to violate the persons of the angels who visited Lot, and Sodom was consumed by fire from heaven; and then Lot's own children, under a laudable pretense, became victims to the sin of incest, and brought their own father into disgrace.

The "woman question" has been an important question in every age. It is a question that "will

* Job xxiv, 15-16.

† Levit. xviii, 22-23.

not down," and one that lies near the seat of life in every nation. The heathen have been brutalized most of all by sexual passion. Their gods became the very embodiment of sensuality. Their religion always culminated in sexual gratification. This sin was the last to be condemned. All their reformers took special care to provide some pretense for sexual gratification. The very plan of reform became the fountain of all corruption. Monasticism among the heathens was the outcropping of the social difficulty. Madmen attempted to repress the flame that was consuming the soul of humanity by total abstinence. But the remedy filled all lands with immorality. Nominal Christianity, in the form of Romanism, wrought into its elaborate Church machinery the idea of celibacy, which has fearfully reacted in secret devotion to this "sin of the world."

All the new forms of religion, unless purely Divine, retained social impurity in some of its forms. The religion of Mahomet struck fearlessly at the sin of idolatry, but threw its mantle quietly over the sin of adultery, and its founder became an example of social corruption. Mormonism is a stronghold of uncleanness, the sloughing off from our American asceticism that had its origin in puritanic chastity. The repression of faculties that are constitutional and natural can not be accomplished by force, but by education and purification. The reaction from this social asceticism, without female education and elevation, was natural, and Mormonism is the result. The reflex

wave must always be expected when the flow is powerful in one direction.

Duality in marriage has been the law in all civilized nations, and adultery has been regarded as a crime. Some rulers, though adulterers themselves, punished adultery with relentless fury. There have not been wanting noble examples of social purity in the ages gone by. Tarquin, who rode from the army to the city of Rome at night to see the beautiful Lucretia, was compelled to resort to the fearful threat of placing her dead body in the arms of her dead slave as an evidence of adultery before he could induce her to submit to his vile purpose. Decius Mundus found it equally difficult to overcome the beautiful Pauline of Rome.* His love bewildered and confused her, but she resisted all of his advances until one of her sex, Ide, became his adviser, and Pauline was made to believe that, in her holy hours of devotion at the temple of Iris, she had received a revelation from heaven that she should be the recipient of Divine manifestation and become the mother of a god, and thus he prevailed. The wicked attempt of Jewish elders, given in the book of Susannah, also may serve as a striking example of purity and lust. There are thousands not guilty of this sin who are ever on the alert for an opportunity involving some very beautiful and noble persons in acts

* Mundus offered two hundred thousand drachms as an inducement to her, but she rejected all of his offers and presents.

that could but culminate in adultery. There is heroism in such virtue as this, at the shrine of which men and women may well do honor.

History abounds in shameful acts of impurity and indecency. The history of royalty, as displayed in all the capitals of the nations, teems with adultery and lust. Kings gave loose rein to passion in systems of concubinage, and queens took revenge by acts of freedom toward their pages and eunuchs that resulted in practical adultery. The pages of Roman history disgust the pure-minded reader with the sickening detail. Cæsar, Antony, and Cleopatra, in high life, may indicate the state of society in the most advanced age of heathen civilization. King David's acts of murder and disgrace indicate a state of things but little better among the Jews in the "golden era" of Judaism.

Such corruption has constantly manifested itself in places of royalty, and in the midst of a high state of civilization. Alas! what must be the back-ground of a picture whose front is marred by indecency and crime! "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who

is blessed forever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lusts one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet."*

How could Paul have drawn such a dark picture without having seen it in all its sad reality? Modern society presents the same picture of lust, shame, and crime. One of the worst features of slavery in the United States was its constant tendency to adultery. Thousands in the South were better than the system they supported, but the marks of social impurity may be traced in the mixed population of the South. When Mrs. Stowe brought out the real character of her "Legree," she painted, in life-size, the legitimate development of continued slavery. The world saw the truth of her "creation," and thenceforward viewed slavery in its real light, as the "sum of all villainies."

In the midst of our high civilization, under the shadow of church-spires and within the reach of sacred songs, the public was recently aroused by a "tragedy" and the celebration of nuptials over a dying man by a divine of all others most feted and idolized. All over the land public opinion was shocked, and the recoil of that shock exploded the

* Rom. i, 22-27.

fame of one who espoused the championship of fallen greatness, and swept into oblivion his rising star. Thank God there is hope, dark as the picture is, while the American heart throbs with the love of purity so strongly as to rebuke sin in the "golden circle" of popular life! There is hope while crime is the exception and virtue the rule.

The American press seems to take especial pride in heralding over the land every departure from the rules of civilized life. The divorces and the new developments of social impurity are all eagerly chronicled, as if best adapted to the public palate. This indicates the direction in which we would surely drift if not awakened to the danger that threatens us. This crime has not been confined to any class of society. It invades the holy state of matrimony, and severs its bond of union. It destroys youthful purity, and drags down the good and beautiful into its vortex of ruin. It transforms the timid girl into a gaping sensualist. Even boys and girls are corrupted by the tide of obscenity that sweeps through city, village, and country.

Recently a husband was murdered by a young man of twenty-two that he might claim the wife of forty as his own, with whom he had lived on terms of intimacy since he was twelve years old. Again and again has this corruption among boys and girls cropped out in the most shameful acts of immorality. Boys of twelve and fourteen, and girls of a similar age, come between husband and wife. How can it

be otherwise so long as the press has unbridled liberty to spread before the public the sad details of social lust? This evil threatens to sweep into oblivion the Christian Church itself. Lust, adultery, foeticide, and solitary vice greatly retard the growth of American Protestantism. Roman Catholics have told us these things, and yet their severe thrusts at Protestant uncleanness is only a thrust at legal marriage. Their severity in public against "adulterous marriages" is only a plea for celibatic indulgence, in which a man in orders may come between husband and wife. This is a fearful fact. It really saddens the earnest Christian to find in "Romanism Unmasked" this fearful sin of adultery fostered by the confessional. See extracts from Peter Dens and Bishop Hendricks, by J. G. White, in which the quotations are given from the Latin, verbatim, and translated into English and German on the same pages. The authors quoted are standard authorities. Mr. White cautions all that this work "is intended for men, and should not be placed within reach of youth or children," and yet this book is simply a compilation of quotations from standard Roman Catholic authors.

With all these forces at work, is it a matter of wonder that the papers are filled with remedies warranted to "produce foeticide," and to be used with "great care," lest such "sad result should ensue?" Is it any wonder that the land is filled with this fearful crime, when the sacred precincts of the church are invaded? Yet, dark as the picture is, there are

hundreds of thousands who are untainted by the simoom that rages around them. The pure religion of Jesus has kept them from ruin. "This is the will of God, even your sanctification, that ye should abstain from fornication."

Chapter Third.

POLYGAMY.

ONE fruitful source of adultery is polygamy. The history of this many-wife system would embody much of the history of all nations. Early after the fall of man this sin sprang into existence and swept like an avalanche over the earth. God made one man and one woman, and these two were designed to be one flesh. The Divine plan can be plainly seen in the creation of one pair. Why did not the Divine hand create one man and many women, and thereby indicate his purpose of establishing polygamy? The first wedding was a duality in unity, and God Almighty celebrated the nuptials. But the "foolish heart of man was darkened," and he sought out "many inventions." Polygamy is first mentioned in the Bible in connection with Lamech. Dr. Adam Clarke calls this an inscrutable passage. Lamech was of the fifth generation from Cain, who slew his brother. Polygamy probably began with his act, which was the "slaying of a man to his wounding and a young man to his hurt." The address to his wives indicates their interest in the

matter. The founder of this system was compelled to defend his wives against the assaults of bad men. Possibly the young man slain had been the affianced either of Adah or Zillah, and had boldly assaulted and wounded Lamech, who slew his antagonist; and then, having acted in self-defense, thus construed Cain's protection as a defense in his own case. His song to his wives was that of lust, of triumph over a rival, and was done as an act of "chivalry" and show, to increase their respect and to counteract the reflex influence that would follow such an act, even in self-defense.

There is no doubt but this sin of polygamy became general before the flood. After the deluge the patriarchs fell into this practice, and Abraham is cited as the founder of this system. After our lamented Bishop Kingsley had preached in the temple at Salt Lake, he was told that "all who are in Abraham's bosom are in the bosom of a polygamist." Abraham *was guilty of polygamy*, but there were many extenuating circumstances. 1st. His wife, his beloved Sarah, was a barren woman. She loved her husband, and felt that he had a right to have offspring. Polygamy was common all around her, and her own conscience was not educated up to a high standard on this subject. She wished to retain his love, and resolved that she would give her maid into his embrace. This was Sarah's choice, not Abraham's; for in this way she hoped to make a noble display of her disinterested love. Abraham submitted to it as a peace measure,

as he also submitted to the separation after Isaac's birth. Abraham willingly released Hagar from all obligation to him, and from that time he remained free from the sin of polygamy. When his own son, Isaac, was marriageable, he selected one wife of his own kindred (for moral and religious reasons), and Rebecca became the wife of that beloved son. Why did not Isaac become a polygamist? The answer is too evident to need stating at length. His father had taught him otherwise. His own life had been rendered unhappy by his wife's jealousy when he was compelled to turn away his son, Ishmael, with his mother, in order to have peace at home. His experience was emphatically against polygamy. His own connection with this affair was a standing disgrace, although he had become the father of only one child, and forever after separated himself from his wife's hand-maid; yet doubtless it embittered his whole life. This was the experience of Abraham, as was plainly indicated in the pure life of Isaac. If the father favored polygamy, would he not have taught it to his son?

But we are told that Jacob was a stanch polygamist. He was the husband of two wives, it is true; but how did he become so? Plainly, not of choice. He had worked seven years to obtain the right to call his beloved Rachel his wife; and then he was shamefully imposed upon by his father-in-law, who gave to him the "tender-eyed" Leah, instead of the one whom he had chosen. The deed "was done

beyond recall," and out of pity for Leah the contract was not annulled. Jacob's blame was light, compared to the guilt of his father-in-law and his wife Leah. Jacob was wretchedly disappointed, and Rachel painfully shocked and heart-broken, and a new engagement was a natural result. The barrenness of Rachel led her to give her maid to her husband, and this was the natural outgrowth of the abominable system. The jealousy of Leah led her to give her maid to her husband, and thus Jacob became a polygamist.

The law of Moses was unmistakably aimed at polygamy: "Thou shalt not commit adultery." In the last commandment the law says: "Thou shalt not covet thy neighbor's wife,"—showing plainly the tendency of that age to polygamy.

The example of David is poor material from which to form an argument for that system. His own wife had been taken from him by force, and he became the husband of others through their ardent espousal of the cause of which he was the champion. Samuel called David a man after God's own heart long before the period of his marriages; and his assumption of polygamy, in imitation of neighboring kings, was in direct violation of the law of Moses. The fact that a few good men practiced polygamy does not justify modern polygamists. Bad as was slavery, good men fostered the system, and construed God's Word to favor it. Bad as was polygamy, as it is now, it is better than the "free-love" system, and it were better

that "Moses, because of the hardness of the hearts" of the Jews, should "suffer them to give their wives a writing of divorcement," than to allow of either free-love or polygamy.

Christ reasserted the original decree: "They twain shall be one flesh." Paul declared that a bishop must be the husband of one wife, ruling his own house well.* Nevertheless let every one of you in particular so love his wife, even as himself, and the wife (not wives) see that she reverence *her* husband. "For the husband is the head of the wife, even as Christ is the head of the Church; † and he is the Savior of the body." Christ has the exclusive right to the Church, and the Church has the same right to him. The husband has the exclusive right to the wife, and the wife to the husband. Nothing is clearer than that this is the plain teaching of God's holy word. What God hath joined together let not man put asunder by this system. God has never sanctioned polygamy since the world began. Let defenders of this adulterous system mark well and "inwardly digest" this declaration. Nor patriarch nor lawgiver nor king nor priest ever practiced polygamy with Divine approval.

* 1 Timothy iii, 2, 4.

† Ephesians v, 23.

Chapter Fourth.

POLYGAMY.

WE have seen in the preceding chapter that good men suffered, not sanctioned, polygamy, because better than universal liberty, uncleanness, and communism. The system was bad, indeed, not even suited to an age of ignorance and unbridled lust.

1st. It creates dissension in the family circle. Abraham was compelled to turn away his own first-born because of the jealousy of Sarah, who declared, in tones of decision: "The son of the bond-woman shall not be heir with my son." Jacob's life was full of trouble. His wives knew no respite from jealousy, and the children born of different mothers became equally jealous of each other; and thus four families of children continually harassed each other and their father, and this state of dissension finally resulted in the selling away of his idolized son Joseph. Jacob really had but one wife, and her children he loved better than the rest of his offspring. This result was natural. This same was true of Elkanah, the Levite, who had two wives. The same dissensions

existed. Peninnah, who had children, vexed Hannah, who had none, and provoked her until she refused to eat. Her life was one of sadness. Her husband shared in this sorrow, and labored to soothe Hannah by assuring her that he was better to her than ten sons. Peninnah could not be happy with all her children while Hannah retained the love of her husband, and thus the whole family was constantly in trouble.

David's sad history is a standing argument against polygamy. His own son Amnon was guilty of disgracing his daughter Tamar. Next, Absalom killed Amnon to revenge his sister's insult. Later, Absalom attempts to dethrone his father and become king in his stead. And when David was almost in the agony of death, Adonijah was making preparations for a grand "inaugural" feast. Thus, all through the life-time of David, his social happiness was destroyed by dissension, and at times even his throne was endangered.

2d. Polygamy divides the affection of the husband. He can not love all alike. This would be impossible. His favorite will be the real recipient of his *affection*, and all the others must be content with such attentions as he chooses to give them. Such a life stimulates his own bad passions, and his wives become the slaves of his caprices. Their lives are spent in bitterness and jealousy. His love degenerates into low sensuality. To divide conjugal love is to destroy it.

3d. It is a system of injustice to women. Woman

is thus degraded as the slave of passion. It may be said that this system elevates and ennobles woman, by releasing her from the severe physical labor necessary to meet the demands of the stronger sex. God made woman to be man's equal; but this system makes her his inferior and slave. She is so delicate as to require assistance in meeting the demands of her lord! O, for shame! American women are delicate; but we have yet to learn that the Salt Lake system of abominations has improved the health of the deluded women who have adopted it. Every woman has a right to the entire affection of her husband,—a life-long "*habeas corpus*" solely in her power. With this right no human being may interfere. With this "oneness" let no polluted heart meddle; for "they twain shall be one flesh." Just as she would control her own body, so she has an undisputed right to the control of her husband, in harmony with his consent. They belong to each other.

4th. This system is in direct violation of the teaching of Christ and the apostles.

5th. The results of polygamy afford an unanswerable argument against the system. Bishop Thomson says: "In Turkey polygamy is declining without improving the morals of the people. As each wife may claim a separate household and approach the hymeneal altar with stipulations for privileges which, if denied, may lead to a divorce, it does not often happen that even a Pasha has more than one wife,

though every Moslem is entitled to four. But what the Turk lacks in wives he makes up in odalisques, the demand for whom led to the Circassian slave-trade, which, though nominally abolished, is practically continued. The girls imported are seldom over twelve years of age, and it is computed that less than one-eighth of them come voluntarily. They are frequently resold, unless married to their purchasers. . . . The Turkish Emperor never contracts a legal marriage, though he has many odalisques, on one of whom he confers the title of Kadun, whose children alone are successors to the throne. *The male children of the other occupants of the Harem are disposed of, God only knows how, to prevent conflicts in regard to royalty.”*

Surely if polygamy is a remedy for social uncleanness, it has proved an utter failure in Turkey, and is now being displaced by other forms of social corruption and concubinage by capture or purchase. In India, where polygamy has had every possible opportunity to reform the people, it has sunk them to a level with the brute creation. Their most sacred idols are the embodiment of sensuality. Bishop Thomson says: “They are so filthy, so vile, Christian pen dare not describe what the eye may see in that classic seat of heathenism. You must read the first chapter of the Epistle to the Romans to understand it. . . . So shameful is the appearance of one of the common objects of worship, that even Indian women, though

* Oriental Missions. Vol. II. Pages 71, 72, 75.

veiled, are too modest to present themselves before it by day-light, and therefore pay their devotions at night. The curses and conversation of even the children in the street would not be repeated in the vilest purlieus of New York. If you ask why the women are not educated, you are told that there is no literature in Hindoo fit for a decent woman to read."* Women for shame cannot worship their God in daytime! Alas! what becomes of their virtue as they pay nocturnal visits to this corrupt god, presided over by a more corrupt priesthood? "At Budaon," Bishop Thomson was told that "five out of every woman in twenty are 'strange' in the sense of Solomon, and hundreds commit the sin of Sodom; the magistrate said half the men of the city . . . At Seetapore we saw a mosque built by a courtesan with her vicious earnings, and near it an expensive tomb in which her honored remains lie."† Has polygamy reformed corrupt India?

But we are told that this corruption is the result of heathenism. Rather say it heathenizes and degrades those who were once civilized. Polygamy and polyandry are mainly found in the worst form among heathens, and this is an argument against the crime. Those who favor polyandry, or the right of one wife to have several husbands, find excuses for the practice quite as weighty as the arguments of polygamists.

* Oriental Missions. Vol. I. Pages 35, 36.

† Oriental Missions. Vol. I. Page 198.

But does American polygamy arrest the tendency to a worse type of social impurity? Richardson says: "Not more than one in four or five at Salt Lake is a polygamist. . . . Often two or three sisters have the same husband. Some men are married to a mother and her daughters. Others to their own half-sisters."* Here is heathenism *condemned* by heathens. In Australia no man can marry a woman of the same name of his own. In western equatorial Africa it is considered an abomination to marry into the clan to which either party belongs. The same is true of the Circassians, and Ostiacks regard it a crime to marry a woman of the same family, or even of the same name. Among the Tinné Indians of North America, when any one marries one of his own immediate tribe, he is laughed at; † but at Salt Lake some marry their own relatives. Richardson conversed with Mormon ladies on the subject of plural marriage. The first said: "Well, I don't like that, and I don't know anybody who does." ‡ The second, though she had been brought up a Mormon, had steadfastly refused all offers of marriage. "She regarded the leaders as charlatans," and declared she would rather die than wed in a community where plurality of wives was tolerated. . . . A few months later she became the wife of a Gentile. The

* Beyond the Mississippi. Pages 360, 361.

† Origin of Civilization. By Sir John Lubbock. Pages 95, 96, 97.

‡ Beyond the Mississippi. Pages 361, 362.

third woman with whom he conversed said: "Nobody knows the severity of the trials they [Mormon women] have to endure. I would rather see my daughter in her shroud than married to a pluralist."

Many cold-blooded murders have been committed by Mormon polygamists in order to secure some new prize for their harem. Brassfield was shot down by a concealed assassin, while in the hands of an officer, for having married the second wife of a "saint." Many such murders have been committed solely on account of polygamy. The system is a curse to a civilized nation. It has added fuel to the flame of lust that has been burning in the heart of our Republic. It has fed the brothels in our great cities. It gave shape to Oneida communism, and has fed spiritualism on the milk of adultery. It is a cancer upon the body of our nation, the virus of which is eating fearfully at the seat of moral life. Let this virus be cut out at the point of the bayonet if need be. Already the good work is begun, and may God speed the right until the burlesque on civilization and Christianity developing at Salt Lake is utterly overthrown! "O Lord, how long?"

Chapter Fifth.

COMMUNISM.

ANOTHER cause of social impurity is the prevalence of the doctrine of communism. This doctrine is not new. It was anciently taught in Buddhist monasteries.* In order to reach a high state of sanctity, Buddhist monks renounced marriage and property. Plato wrote a work on an ideal state of communism, perhaps the best ever written in defense of such principles. In the eleventh century Wong-gon-che established the doctrine of socialism in the Chinese Empire, and during the reign of the Emperor Chen-tsoung had things his own way; but this social revolution was unsuccessful, and only plunged the nation more deeply into ruin than ever, and the country returned to its former condition. Essenes and Therapeutæ, among the Jews, held similar doctrines.

The early Christian Church was frequently agitated by theoretical and practical advocates of a community of goods and of women.

* See M'Clintock and Strong's Cyclopædia. Art. *Communism*.

The Gnostics* boasted of love potions and tutelary and dream-exciting dæmons, and other similar magic arts. Some of their followers prepared nuptial beds on which the mysteries of spiritual marriage were celebrated. Marcus claimed to be "master of magic art," and the Gnostics recommended the most daring deeds as a means of reaching perfection in magic. The Eucratites† required abstinence from marriage. Even Tatian, who had been a follower of Justin before his martyrdom, taught that marriage was only corruption and fornication. Montanus,‡ of Mysia, was a noted advocate of socialism. He was a noisy talker, and professed to be completely carried away of the spirit at times, during which he uttered strange things. He excited two females and filled them with the spirit of his delusion so that they were frequently wrought up to a state of complete frenzy. These women pretended to prophesy, and by this means turned many Phrygians away from the true faith. Montanus collected colonies at Pepuza and Tymium of Phrygia. He established collectors of money, provided salaries for those who preached his doctrines.§ Appolonius affirmed that, as soon as these prophetesses were filled with the spirit, they abandoned their husbands. Maximilla spent much time in a state of trance, while Prisca enjoyed the luxuries of wealth, and frequently feasted with one Alexander,

* Eusebius, Ecclesiastical History. Page 133.

† Eusebius, Ecclesiastical History. Page 138.

‡ Eusebius. Page 196. § Eusebius. Page 200.

accused of robbery, on terms of indecent familiarity.* Paul of Samosata, Bishop of Antioch, was deposed from his high position on account of heresy and socialism. Finally, in the fourth century, this social doctrine culminated in the establishment of communities of monks.

In the eleventh and twelfth centuries new orders were established for both sexes. In the thirteenth century the "Brethren of the Free Spirit" advocated Adamic nakedness in Eden as the true pattern for all Christians; and men and women harangued the people in favor of this idea, *themselves in a nude state*. These Adamites advocated the community of women in France, Italy, and Germany, but were crushed out by the Hussite war. In 1521, A. D., the Heavenly Prophets advocated the community of goods and the substitution of polygamy for monogamy. Many Anabaptists indorsed and spread the doctrines of the prophets extensively. Lord Bacon and other writers of his time advocated similar doctrines. In the eighteenth century the Buchanites formed a communistic society, which lasted about fifty years. Robert Owen published a work entitled, "A New View of Society," which rendered him so unpopular that he left England and came to the United States, where he founded the colony of New Harmony, Indiana, which was abandoned in 1826. He was a distinguished writer, and gave a new impulse to socialism.

* Eusebius. Page 200.

A complete history of socialism in France would constitute a library of itself. Since 1789 France has been the hot-bed for communism. Some writers were in favor of a community of goods without a community of women. St. Simon and Fourier were strong advocates of socialism. Their plan, when developed by the latter, proposed to unite the people in "groups," "industrial series," and "phalanges," according to their capacity for labor. A multitude of books were written on the subject by other writers. Voltaire and Rousseau spread Utopian ideas beyond French territory. In 1827 Lamennais, and in 1837 Lerouse, advocated socialism with much confidence, the latter especially, who urged the utter obliteration of all distinctions of country, family, and property. In 1843 Dezamy adopted the motto, "We must do as we can," and became an intense advocate of socialism. His doctrine sought to dethrone Jehovah, and in plain words allowed the motto to mean, "We can do as we please." The Revolution of 1848 spread these doctrines throughout the civilized world. In 1850 the whole South of France was leagued into secret societies in favor of these doctrines. Popular liberty in the Old World has ever been rendered unpopular by the fanaticism of its advocates.

Mesmerism and spiritualism have done much to spread the doctrines of socialism in this country. Spiritualism, from the days of Simon the Sorcerer down, has ever been promoted by a class of men who "creep into houses and lead captive silly women

laden with divers lusts." The doctrines of Emanuel Swedenborg, and also of Mr. Miller, of this country, have been construed to favor social freedom. The *bad* construed this "New Jerusalem," this "Millennial day," to be one of universal liberty. The one spiritualized every thing, but evidently aimed at social harmony; and the other materialized every thing, but by intense materialistic teachings unsettled the marriage relation to some extent, and of this unsettled state spiritualism has taken great advantage. It is to be regretted that the teachings of religionists have been made a pretext for the socialistic teachings of modern spiritualists, and with so much show of truthfulness and fairness.

The candid disavowal of socialistic sentiments can not fully vindicate materialistic teachers so long as their theory tends to socialism. Spiritualism has done more to loosen the marriage tie in this country than all other influences combined. They do not all openly avow the doctrines of "free love," but many of their ablest and most successful advocates have boldly declared in favor of what is called *free love*. The title itself is a thrust at legalized love. People can not be "made to love what they do not love." M'Donald* quotes the "*Banner of Light*," December 3, 1862, which "thanked God for all conditions" of society; for the "drunkard and the prostitute," for the "dissolute of every description." Another writer

* M'Donald on Spiritualism. Pages 166, 167.

said in the same number: "I can not think that libertinism injures the immortal soul of man."

Dr. T. L. Nichols* and Mary S. Gove may be regarded as champions of free-love doctrines in this country. Dr. Nichols is a man of considerable ability. He and Mrs. Gove each had once been married, and cast away the bonds that to them were so galling and found "an affinity" in each other more congenial. Dr. Nichols began his career by editing a journal on hydropathy, of which he became a very earnest advocate. In matters of religious faith he has made several somersaults, and finally landed to his liking among a people who boldly denounced marriage as a "relic of religious despotism." They say in their magazine: "In advocating 'free love' we only ask that every one may be left free to find the satisfaction of his truest and highest, and therefore the most satisfying attractions. If this is monogamy, the single and eternal union, very well for those who find it, or keep trying and experimenting until they do or do not. Of that system of superstitious bigotry, oppression, and plunder, which we call civilization, the monogamic (one-wife) indissoluble marriage is the center and soul. . . . It presents a stern barrier to any progress toward a happier future. The society we want is men and women living in freedom and governed by their attractions. Has any State any more right to decide for me how

* Scott on Spiritualism. Pages 82, 83.

many I may love than how much I may eat or what clothes I shall wear?

"The very mischievous error that 'free-love' will only do for the pure and the elevated, must be exploded. The low and the vile most need its elevating and purifying influence."

This quotation the reader may accept as from an exponent of this doctrine. Mrs. Woodhull can not go beyond this. The "low and vile" must be purified by unbridled indulgence! Job, pure as he was, "made a covenant with his eyes that he would not look upon a maid;" but these reformers would remove all restraints, especially from the most degraded, and thereby help them to purify themselves.

It is time for the American people to awake and confront the new dangers that threaten us. Red Republicanism has failed in France, only to rally for a new attempt at revolution. American socialists have prepared the way for an attempt in this country. "The International Society" has already obtained a foothold in this country. Tides of emigrants will flow to American shores. In cutting loose from their old ideas of government, these foreigners rush into lawlessness and seek to strike down our Sabbath, our Christianity. The Internationals thus find the material at hand most needed for the bloody work of revolution.

The late French Commune in Paris committed fearful crimes in the name of liberty. At first they floated the white flag with the motto inscribed: "Love

one another," "Vive la Republique," "Vive la Commune," but when the regular army succeeded in forcing their works, their "love" vanished into the hate of demons in human shape. Women fought like wild beasts, and assisted in burning many of the best buildings of Paris. The Hotel de Ville, which dated from 1628, perhaps the grandest building in Europe, was burned. It had acquired a world-wide reputation, but it went down before these vandals of the nineteenth century. Its cellars contained many brave soldiers who had returned from the German war only to be buried in a vast grave of fire and roasted alive. Palaces, churches, monuments, private houses, railroads, amounting in value to six hundred millions of francs, went down. They published their platform as the revolution progressed; namely:

"The abolition of all religions."

"The abolition of all property."

"The abolition of all family."

"The abolition of inheritance."

"The abolition of nationality." *

Besides the loss of property, they created a war debt of two hundred million francs, making a total of eight hundred and sixty-seven million francs in two months.† This was not all. Hundreds died, the All-seeing One only knows how. Many brave soldiers who had just escaped from German prisons were

* Paris Commune. By W. L. Fetridge. Page 478.

† Ibid. Page 479.

sacrificed. "Many who helped forward this terrible insurrection were foreigners." "Many of them belonged to the international society, fanatics, who had volunteered for the cause of socialism, numbering perhaps twenty thousand, and who obeyed implicitly every order of the society, received through the medium of the central committee." When Paris succumbed before the steady assaults of brave Frenchmen, all non-combatants held as hostages were in great peril, and many were murdered in cold blood. It began by assassination and ended in massacre. Archbishop Darboy fell a victim to their rage. Some of the bodies were so mangled as to be "utterly unrecognizable."* Russians, Italians, Wallachians, Belgians, Dutch, Irish, Spanish, Poles, and Americans. Yet, thank God! the Paris commune was a failure, notwithstanding the aid and comfort of the international society. But the international society celebrated the anniversary of the uprising in Paris in several national capitals in Europe, and in America insisted upon a Sunday procession in New York City. This show of bravado, in defiance of American laws and customs, disgusted all right-minded people who saw it, and stirred a counter current to this vandalism in many brave hearts outside of New York City. "These men call themselves Republicans, but their theory consists in claiming all the rights and repudiating all the burdens and duties; and their teachings and practice make the name of Republic odious, a horror and

* Paris Commune. Page 484.

detestation to all sensible people who can see in their movements nothing but the horrid specter of Red Republicanism, with petroleum as its agent."*

The international society, with spiritualism, Mormonism, and infidelity † in its favor, and thousands of foreigners to rally to its call beneath the "red flag," may yet give us trouble. All creeds outside of vital Christianity agree on the social question in one point, at least—the *destruction of the marriage relation*. Monogamy in every country and age they regard as the result of superstition. Christianity alone can perpetuate and defend the God-given institution of marriage. The woman's rights question has been used with signal success in the promotion of socialism, and may yet be made available for the furtherance of vile schemes. The Oneida community casts a "shadow" of "coming events," unless the people awake to the danger that threatens our institutions.

* *Northwestern Christian Advocate*, Chicago, Illinois, May, 1872.

† "No honest court ever did, or ever will, decide that our Constitution is Christian." (The Gods and other Lectures. Page 200.)

Chapter Sixth.

COMMUNISM.

THERE are always drawbacks to reformatations of every kind. In cutting loose from old, staid customs and theories, people frequently swing to the opposite extreme. Christianity has elevated and ennobled the marriage relation. It has taught men to believe that their wives are too good to plow by the side of beasts. It has taught women to think for themselves, and to make their own choice in the selection of a companion for life. People are taught to marry for love, and that without love there is no real marriage; and forthwith hundreds of libertines enunciate the doctrine, "No love, no marriage," and what God has not joined by love and adaptation is not married, and that it is a sin and a shame to continue in that condition. The doctrine is full of fallacies, all the more dangerous because adroitly concealed.

Who is responsible for a contract made most solemnly in the presence of God and before witnesses, if not the parties themselves? But perhaps they are disappointed, and find nothing in each other that

commands respect or love. Well, what next? Can every human being have his exact wish during every moment of existence in this world? Suppose these unfortunate ones who find nothing to love in each other, should attempt to find kindred spirits and should succeed, what then? One must be selected, the rest rejected. Can this class of changeable lovers really love any one strongly and for life? And if not, have they a right to trifle with human hearts that can? But is it true that human appetite must always be gratified? The doctrine is monstrous, and would fill the whole land with moral ruin.

Thousands mistake sexual desire for tender regard, lust for love, and lament that they can not sever the ties that bind them to companions less congenial. It is the old story of the Jews "going after strange flesh." Lust ever wants a new object to satiate its raging passion. What to it is most inaccessible is prized most. It dethrones reason and tramples under foot its deductions, and rushes madly on to its fancied goal of happiness. True love does not look at the glitter of surface-beauty, but at the soul within. It can not always love the soul for what it is, but for what it has been and may be.

Christ's law is exactly in harmony with the soul's endowments. Adultery is the wedge that puts the "one flesh" into two again. Every other sin we can overlook, every other crime forget; but the sin of adultery can not be forgotten, and is seldom forgiven. It is a sin that violates the most sacred vow

ever made by human beings to each other. And shall free-lovers be encouraged to strike down the system ordained by the Creator, who made the first pair "one flesh?"

Perhaps in some cases men and women could be better mated, but who is to be the judge? What shall be the law of union? What shall decide? Instinct? Laws of affinity? Mesmeric harmony, "rapport," or phrenology? Unite the whole and make your selection, with the aid of reason, and still there will be unhappy marriages and painful separations. Here let me enter my solemn protest against the doctrine of free love:

1st. It unsettles the foundation of all human affection. You may win your bride to-day, and in a few weeks some new suitor can woo and win her again. This principle violates real liberty by lawlessness. The dearest possession on earth is a true heart that can be called your own; but this free-love system puts the possession of such a prize below the possession of chattels, houses, and lands. If any one steals the latter he is called a thief, and is shunned by all good people; but if a husband or wife is abducted, the advocates of this "sum of all villanies" say he or she has found "an affinity."

2d. It destroys the foundation of human happiness, and puts all men and women on the matrimonial auction-block. Children are robbed of the love of fathers, if indeed so fortunate as to know the meaning of that endearing title. The love of our

own offspring is co-ordinate with our knowledge of the real relation we sustain to them. How shall the father know when to love the children called by his name? The children must also suffer worse horrors than this. Who is to be their owner, and who will protect and provide for them? Whom shall they call brother and sister? The very pillars of society would be plucked up by such a system of "harmonial affinities."

Who shall care for children deserted by both father and mother? What would become of poor woman when health and beauty are gone? Will this grand harmonial system mate them off with like debilitated companions? What will become of their "love of the beautiful," strengthened by such splendid "harmonial associations" as have adorned their past life? This system would absolutely annul the marriage tie, annihilate the principle of relationship, and blot out all such terms as father, brother, sister, husband, and wife, and turn the world into a grand pandemonium of vice and lust.

Such a state of society would annihilate all systems of education, moral instruction, and government on the face of the earth, and change the hand on the dial of virtue back to dates beyond the Noachian Deluge. •

3d. This system, like polygamy, is in direct antagonism to God's written law: "Thou shalt not commit adultery," "They twain shall be one flesh." This is God's arrangement, and, enstamped upon our

inmost being, we find a consciousness of its justice. True love knows no such changes as free-lovers claim. The Bible lays down the principle of marital love. The husband "shall love his wife as his own body, and no man ever yet hated his own flesh." The wife is to reverence her own husband. Children are to obey their parents in the Lord, for this is right. Here is a trinity in unity where three are one in purpose and agree in one.

Here is the foundation of human society, and here the fountain of civilization. The Bible lays down all rules and regulations necessary to a complete and harmonious adjustment of the great social question. Popular writers call it a "problem." It is no problem that needs *solution*. God tries no experiments. He is the author of all harmony. God laid down the law which is to run parallel with the race of Adam. The pure-minded, innocent twain became "one flesh" at the hymeneal altar, and only adultery or death can sever the bond of union. The present is an age of restlessness, and many would-be Samsons, blinded by lust, are feeling for the pillars of our Christian civilization that they may pull down the noble structure. French communism has many secret advocates who dare not openly avow their principles. They prate about ancient philosophy and the high social condition of the people in those golden eras.

Sir John Lubbock, of England, claims adherence to our ideas of civilization, yet he says, "Thus Cato,

who was proverbially austere in his morals, did not think it right permanently to retain his wife, Martia, when his friend, Hortensius, wished to *marry her*. This he accordingly permitted, which he could not have done if he had regarded it as wrong.”* “And Plutarch expressly states that the custom of lending wives existed among the Romans. We know that at Athens courtesans were highly respected. The daily conversations they listened to, says Lord Kames, on philosophy, politics, and poetry enlightened their understanding and improved their taste. Their houses became agreeable schools where every one might be instructed in his own art. Pericles and Socrates met frequently at the house of Aspasia, for from her they acquired delicacy of taste, and in return procured for her public respect and reputation.”

Greece at that time was governed by orators, over whom some celebrated courtesans had great influence, and by that means entered deep into the Government. So, also, it was an essential of the model Platonic Republic that among the guardians, at least, the sexual arrangements should be under public regulation; and the monopoly of one woman by one man forbidden.

“Until recently the courtesans were the only educated native women in India. Even now many of the great Hindoo temples have bands of this class of women, who follow their trade without public shame. . . . In ancient Egypt, again, it would appear

* Origin of Civilization. Page 90.

that illegitimate children were, under certain circumstances, preferred before those born in wedlock."* The idea of relationship, as existing among us, founded on marriage, and implying equal connection of a child to his father and mother, seems so natural and obvious, that there are, perhaps, many to whom the possibility of any other has never occurred. . . .

"We have also been told that under the custom of communal marriage, a child was regarded as related to the tribe, but not specially to any particular father or mother. It is evident that under communal marriage, and little less so where men have many wives, the tie between father and mother and son must have been slight."†

These quotations indicate two things: 1st. That this learned author delights to cite "noble" examples of communism. In his introduction he declines to take positions offensive to the general reader; but straws indicate windward no more plainly than these citations show a sympathy with communism. 2nd. These quotations prove the fearful results of the system. The same author says, "Among the Nairs [India] no one knows his father, and every man looks to his sister's children as his heirs."‡ He shows that the Sandwich Islanders use the word "kupuna" for great-grandfather, great-grand uncle, great-grandmother, grandfather, grand uncle, grandmother, and grand aunt; and "makua-kaua" for

* Origin of Civilization. Page 91. † Ibid. Page 104.

‡ Ibid. Page 60.

father, father's brother, father's brother-in-law, mother's brother, mother's brother-in-law, and grand father's brother. Here is a fine illustration of communism.

Rev. Fales H. Newhall, of Boston, says, "There is to-day a fierce assault upon the mystic band that holds the family together. . . . Divorce has become fearfully prevalent, as witness the legislative proceedings every-where and every season. The degrading and heathenish ideas that pervade Roman Catholic Europe are spreading here. Chastity there is almost a lost virtue; and when it has any meaning it signifies simply the faithfulness of a married woman to her husband. Prostitution is regularly licensed, and adultery a peccadillo." He refers to the "Oneida Community" as simply a herd of cattle, and asks: "Is it not full time for us to take the bearings of our civilization? There is a married woman of talent and position who publicly claims the right to love whom she pleases, be he another woman's husband or not; to break up her own family or that of any other man or woman whenever she pleases; to love any man when she pleases and as long as she pleases; to be married to-day and unmarried to-morrow; shamelessly defying what she pleases to call the despotism of the marriage vow; and impudently calls society to sustain her in defiance of the laws of human nature and of God.

"It is needless to say that, if there are no true husbands and wives, then there are no true fathers

and mothers. Break that mystic bond and the family falls into pieces. Society crumbles away and barbarism returns. The school, the State, all vanish with the family into chaos. Yet there are men and women among us who are strong, with both tongue and pen, whose sentiments it is wicked squeamishness not to fully understand, so lost to morality, to civilization, to decency, that they openly labor, and that, too, earnestly and persistently, to reduce society to this chaos. Is it Sodom or America of which we speak? Rally, fathers and mothers, if you love these hearths, sunny with childhood's smiles; sacredly sad with prints of little feet that tell you of angel visitants—homes that you have cemented with blood from your hearts. Rally, young men and maidens, if you would have these walls to shelter your weakness and screen you from the storms of barbarism. Rally round the foundation-stone on which rests Church and State."

May a hundred thousand pulpits re-echo this noble appeal!

Why should the pulpit be silent when bold lecturers, in the sacred garb of woman, have taken the platform against the restraints of the marriage vow? If our Christian civilization is to be perpetuated, the Christian pulpit and press must speak louder than a million-tongued tocsin in defense of our homes, our altars, our country. Free-love principles would extinguish the bright flame of love that kindles at Christian altars forever, and blot out the noblest instincts of

humanity. Rampant lust lives at the bottom of this "science, falsely so called."

Christianity must meet this uprising hydra-headed monster with its own keen blade of truth, and with the sword of the Spirit bruise the serpent's head in this last assault. Under the blood-besprinkled banner let Christians rally, and with the love of their precious dead warm in the heart, come to the rescue.

" One year ago—a ringing voice ;
A clear blue eye
And clustering curls of sunny hair ;
Too fair to die. . . .
The silent picture on the wall ;
The burial stone,
Of all that beauty, life and joy,
Remains alone."

Shall Mrs. H. B. Stowe blot out those beautiful lines forever as no longer expressive of parental affection? Shall we blot out the whole family arrangement and exterminate the heart's purest memories?

" I still view the chairs of my father and mother,
The seats of their offspring arranged on each hand,
And the richest of books, that excels every other,
The family Bible that lay on the stand.
The old-fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand."

May God defend the hymeneal altar from desecration and overthrow!

Chapter Seventh.

CELIBACY.

THE Christian religion imposes self-denial as essential to salvation; but its "yoke" is easy and its burden is light. Christianity is the embodiment of true philosophy and common sense. It imposes no physical suffering, no system of asceticism injurious to *health* as a means of *grace*. It considers self-government as essential to spiritual liberty. God has made this beautiful earth for man. He is the only being of all creation subject simply to the Creator. The first empire in which he is called upon to rule lies within the compass of himself. His appetites, his passions, his instinctive desires, may all be gratified under restrictions and limitations. There *must* be a separating wall between liberty and lawlessness. As the Chinese wall separates civilization and barbarity, so the great Gospel wall separates virtue and vice. Paul says: "All things are lawful for me;" that is, that are lawful for Christians in general; "but all things are not expedient for me." I will make some denials not strictly demanded for the good of others. "If eating meat make my

brother to offend, I will eat no more meat while the world stands." This is the Pauline construction of Christian liberty. We are allowed every natural right as citizens, fathers, husbands, wives, and children; but expediency may sometimes dictate the surrender of certain privileges *not absolutely necessary to our enjoyment*, for the general good. But celibacy* is not based on any law of expediency. Marriage is no stumbling-block in the way of timid Christians. Some who practice celibacy labor for self-purity. They adhere to the notion that such self-denial is essential to the highest spiritual attainments. They construe their act of self-denial into one of merit, and totally ignore the Scripture doctrine, that when we have done all that we can do we are unprofitable servants. Paul said "this salvation is not of works, lest any man should boast." The Savior taught that "whosoever looketh upon a woman to lust after her committeth adultery," and that sin lies in the intention of the act. Mere separation from the outside world does not cut off occasion of evil desire. Lust can paint its own object of adoration, and weave a drapery of adorning about it more beautiful than the gorgeous robes of Oriental royalty, and then solace itself with sensual delight. The fearful habit of secret vice, that has swept like an epidemic over American

* Many worthy people abide in this state to whom the strictures of this chapter have no application. *Celibacy, as a remedy for impure social tendencies, as a religious tenet, or for purposes of lust*, is undoubtedly very dangerous to purity.

youths of both sexes, until we are fast becoming a nation of pigmies, is proof sufficient to establish the truth of the above assertion. The law of nature is, that an unnatural curbing of any appetite produces a reaction. "Total abstinence" is the only plan by which drunkards are reformed. But the use of stimulus is unnatural, a violation of the laws of nature, and also a sin against God. "Marriage is *honorable in all*, and the bed undefiled." The marital relation is man's normal state. It is better for him, physically, mentally, and morally, to *abide* in this state. There may be exceptions to this rule in time of persecution on account of bodily afflictions, or a natural aversion to that condition, and even in such cases, if they "can not contain, it is better to marry." This is the Pauline doctrine. Total abstinence from marriage was not the remedy recommended as a cure to lust, but let them marry, bear children, guide their own house. Bishop Asbury lived in a state of celibacy, but his reasons were not without weight, and he "hoped if he had done any wrong that God and the sex would forgive him."

Romanists generally favor celibacy and discourage matrimony. Dr. Elliott says: "The Council of Trent maintains that chastity can be distinguished from matrimony,"* as though true chastity can not exist in a married state. The Council of Trent overlooked the Scriptural view of the subject, for, in the place of preferring virginity to marriage on Scriptural

* Elliott on Romanism. Pages 381, 382.

grounds, they anathematized those who place marriage before virginity or celibacy. Then they speak of the final cause of celibacy, that it is "meritorious in procuring eternal life." . . . Whoever would become eminently holy, whether man or woman, must first abjure marriage and take the vow of perpetual celibacy and chastity." . . . Canon x: "Whoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity than to be married, let him be accursed." The outside world must judge between the piety of Protestant bishops and deacons who are the "husband of one wife," and Roman Catholic popes, bishops, and priests who maintain celibacy. The Catholic laity who do marry are worthy of great honor for the steadiness with which they adhere to the marriage vow. Catholic ecclesiastics have generally been a unit against divorces. Some notable exceptions have gone into history and need not be here mentioned; but the lower clergy have been outspoken in their opposition to the divorce system. Catholic husbands and wives may not always see "eye to eye;" may quarrel, and even come to blows sometimes; but they can not be divorced in order to escape discord. Having said this, I must say also that, if we are to judge of the system of celibacy by the pale, uncouth, austere monks and nuns that represent it, our judgment must be against the whole system. Celibates are not more religious

than others. Their whole life is one of selfishness, and if we could only lift the curtain of past history and look into all the monasteries and nunneries, and witness the dark deeds done in them in the name of religion, we would need no other argument against the system. Rev. J. G. White quotes extensively from Peter Dens and Bishop Hendrick's theology, which is generally approved by Catholic bishops and councils. These quotations are undoubtedly faithfully made, but upon a close examination I find them too vile to appear in a book for general reading.* Dr. Edward Beecher quotes the *Eclectic Review* as follows: "The horrors resulting from the celibacy of the clergy have stirred like a tempest the whole ocean of Catholic life. Against this they have long petitioned the Pope in vain. The scandal to public morals and to private manners, every-where occasioned by the celibacy of the clergy, and the horrors resulting from that diabolical institution, have been of such a nature as completely to open the eyes of the most simple and stupid, and to occasion loud demands for its removal."† Mr. White also quotes: "Are the married to be at any time asked in confession about denying the marriage duty? *Answer.* Yes; particularly the women, who, through ignorance or modesty, are sometimes silent on that sin; but the question is not to be put abruptly, but to be

* *Secrets of Auricular Confession.* By Rev. J. G. White. Page 19. From P. Antoine. Tome 4. Page 420.

† *Papal Conspiracy.* Page 156.

formed prudently; for instance, whether they have quarreled with their husbands; what was the cause of these quarrels; whether they did upon these occasions deny their husbands the right of marriage duty? But if they acknowledge they have transgressed, they ought to be asked whether any thing followed contrary to conjugal continence?"* Here follows a footnote too obscene to quote. This is the result of celibacy. Dens' "Theology" asks: "A confessor has instigated his penitent to the commission of carnal sin, not in confession, but from some other extraordinary occasion: is he to be denounced? *Ans.* No. If he had tampered with her from his knowledge of confession, it would be a different thing; for instance, he knows that person to be given to such carnal pleasure." Here follows a foolish plea for carnal sin, suitable only to the brothel. Dr. C. Elliott quotes as follows from Blanco White, a Spanish priest, who wrote in 1835:

"A virtuous youth of one and twenty, who is made to believe Christian perfection inseparable from a life of celibacy, will easily overlook the dangers which beset that state of life. Those who made and those who still support the unnatural law which turns the mistaken piety of youth into a source of future vice, ought to have learned mercy from their own experience; but a priest who has waded (as most do) through the miry slough of a life of incessant temptation, falling and rising, struggling and falling again,

* See Dens' Theology. Vol. VII. Page 167.

without at once casting off Catholicism with Christianity, contracts generally habits of mind not unlike those of the guards of Oriental beauty. Their hearts have been seared with envy. I can not think of the wanderings of the friends of my youth without heart-rending pain. One, *now no more*, whose talents raised him to one of the highest dignities of the Church of Spain, was for many years a model of Christian purity. When by the powerful influence of his mind, and the warmth of his devotion, this man had drawn many into the clerical and the religious life (my youngest sister among the latter), he sunk at once into the grossest and most daring profligacy. I heard him boast that the night before the solemn procession of Corpus Christi, where he appeared nearly at the head of his chapter, one of two children had been born which his concubines brought to light within a few days of each other. The intrigues of ambition soon shared his mind with the pursuits of pleasure; and the fall of a potentate, whom he took the trouble to instruct in the policy of Machiavel, involved him in danger and distress for a time. He had risen again into court influence when death cut him off in the flower of life. I had loved him when both our minds were pure. I loved him when Catholicism had driven us both from the path of virtue. I still love and will love his memory, and hope that God's mercy has pardoned his life of sin without imputing it to the abettors of the barbarous laws which occasioned his spiritual ruin.

“Such, more or less, has been the fate of my early friends, whose minds and hearts were much above the common standard of the Spanish clergy. What, then, need I say of the vulgar crowd of priests who, coming, as the Spanish phrase has it, from coarse swaddling clothes, and raised by ordination to a rank of life for which they have not been prepared, mingle vice and superstition, grossness of feeling and pride of office in their character? I have known the best among them; I have heard their confessions; I have the confessions of young persons of both sexes, who fell under their influence and example; and I do declare that nothing can be more dangerous to youthful virtue than their company.”*

The same author quotes from a work entitled “Confessions of Catholic Priest:”

“‘O!’ said a young priest to me, with tears in his eyes, after having four or five years discharged the duties of his station, ‘God only knows what I have suffered during this time; and if I have fallen it was not without fighting. Had I been allowed to choose a wife, as it is the law of God, who destines man to marry, whatever our rulers teach to the contrary, I should have remained virtuous. I should have been the happiest man in the world. I should be a good, a holy priest, while now I am—O! I am ashamed of myself.’

“This is really the sad history of all their falls; for, let us be just, what can become of a young priest

* Elliott on Romanism. Page 412.

of twenty-five years of age, confined in the lonely wilderness of a country parish, in a village where he has only the society of his sacristan and of his servant, because all of his parishioners being but coarse peasants, especially in the South and in the West, where scarcely any know how to read, are unable to afford any comfort to his solitude? . . .

“Moreover his ministry puts him in so many circumstances with ignorant country women, in whose most sacred thoughts he is obliged to enter, that his virtue receives many shocks. And can it be otherwise when a man has those intimate, and continual relations required of the Catholic priests with women? No. It would be unreasonable to expect more from human nature than it is able to do, to put it on too difficult a trial. Such is, however, the situation of every Catholic priest. I do not say this to veil or excuse the crimes, the natural result of this institution; but I think I am bound to give the matter-of-fact as it is. Sometimes the resistance is firm, the struggle long; but at length this martyr of fanaticism, this victim of his system and of his superiors, abandons his vow through despair; shuts his eyes and throws himself into the slough of passion. This is the end of almost all priests. . . . A priest, in a parish not far from mine, laid his snares for a young married woman who had the reputation of piety, because she attended mass every morning. He, through his diabolical arguments, won her and triumphed over all her scruples. She went to him

almost every morning in the vestry, before the bell rung to call the people to mass. He then confessed and absolved her, and she received the Lord's-supper at his mass. The good people said, admiring her daily communion, 'How pious is this young wife! She partakes of the sacrament every day. She is doubtless a saint.'"*

Dr. Beecher says, "According to German policy, every means has been used to suppress the knowledge of the terrible revelations which, from time to time, were taking place. The press was securely prevented by the censor from ever alluding to them. The police hushed all possible discussion regarding them. Yet, in spite of all this, such bloody and tragic facts have oozed through the thick walls of nunneries, and cast a horrible shade on the still roof of village parsonages, as have thrilled, with indignant terror, the heart of every hearer. In many parsonages the people have preferred to see a family of children growing up, of whose parentage no question could be asked, to risking, even by a single remark, the increase of that feeling by which infanticide was made certain and fearfully frequent."†

Dr. Elliott says, "It is a fact that clerical celibacy had its first origin among heathens; was followed by licentiousness; among early Christian heretics it was licentious; among ancient orthodox Christians it became corrupt; during the Middle Ages it was polluted;

* Elliott on Romanism. Pages 414, 415.

† Beecher's Papal Conspiracy.. In loco.

at and before the Reformation it was the source of immorality.”* “In England King Henry VIII ordered the monasteries to be visited, the result of which proved that one hundred and forty-four houses were found to contain abominations equal to any in Sodom.”†

Shame will not allow of extended quotations from Catholic authorities, which are at hand in abundance. Seven nuns of Catherine of Pistora, in 1775, certified that “they [monks] teach us both by word and action all kinds of indecencies. They frequently come to the vestry, of which they^r have almost all the keys, and commit a thousand indecorous acts.”‡ The Prioress of this same convent mentions sixteen monks by name, as hopelessly licentious, taking all manner of liberties with the nuns. She says: “With the exception of two or three, all that I ever knew, alive or dead, were of the same character. They have all the same maxims, and the same conduct, and are on more intimate terms with the nuns than if they were married to them.”§

Rev. Antonio Arrighi confessed in Florence, at the Church of San Carlo, and once while confessing there heard a priest ask a woman questions which were wholly improper for a man to ask a woman. This occurred when he was a mere boy, but at that early age made so deep an impression on his mind

* Elliott on Romanism. In loco.

† Ibid. Vol I. Pages 443, 444. ‡ Ibid. Vol. I. Page 449.

§ Ibid. Page 451.

that it probably laid the foundation for his conversion to Protestantism, which has taken place since his residence in America. Such a system leads to abuses that the holiest and best ecclesiastics on earth can not control. This is the fault of the system, not of the regulations. There may be a few celibates in every age who live a pure life, but they would do the same anywhere; but the majority, whether nominally Christians or heathens, are the victims of disappointment and crime, and flee away into some secluded retreat to escape public censure. It is a *cowardly* retreat. Some even boldly assume this state for purposes of lewdness. The Hindoo and Mohammedan Fakirs, whom Dr. Wm. Butler calls the religious guides of the women of India, are mainly of this class. These religious "guides" are the real libertines of India; incomparably worse than the polygamists of Salt Lake. This class of men are held in religious reverence by the women of India, and while India has no literature suitable for pure women to read, these religious fanatics are allowed ingress to their most sacred retreats, and the married woman can unveil herself or not, as she pleases.* Dr. Butler says, "They are as absolutely in the power of the Brahmins and Fakirs as the female penitents of the Romish Church are in that of their priesthood, and even more so."† These celibates cost the Government about twelve million dollars a year,‡ and yet are

* Land of the Veda. Page 91. † Ibid. Page 192.

‡ Ibid. Page 204.

guilty of great crimes. They formerly wandered like gypsies, and often carried off women for purposes of lust. In Bengal they make up about one-eighth of the population. This class of Fakirs have existed for three thousand years, and were anciently called by the Greeks gymnosophists, or naked philosophers.* Dr. Butler declares: "Of all the curses under which India and her daughters groan, it may be safely said that this profession of the Fakirs is one of the heaviest and most debasing."

A resident officer described the system in Spain in 1835. He stated:

"There is no lack of monasteries in this most Catholic capital. They amount to the goodly number of forty, saving one, while that of similar establishments for the other sex is thirty-nine. It would be a curious subject of inquiry to ascertain the motives which have led so many human beings of both sexes as are congregated in these habitations. . . . In general, I think it would be found that those who adopted it from a sincerely religious impulse, or vocation, constitute by far the smallest portion, and that with most of them a feeling of disappointment or despair of success in other careers had been the main incentive to an abandonment of the world. With the male population of the cloisters, especially, I am sure this has been the case. . . . But the relaxation of morals and the general profligacy of this class of ecclesiastics are so notorious as to render the

*Land of the Veda. Page 192.

existence of their communities a social gangrene, and their extirpation a State necessity.”*

The results of this system are identical in all parts of the world. The Roman Catholic Church inherited celibatic ideas. Even the great Origen, so eminent in scholarship, made himself a eunuch at a very tender age. Demetrius, Bishop of the Church of Alexandria, condemned the act, but the Bishop of Palestine and Cesarea defended him, and he was ordained to the sacred office by the imposition of hands. The question of celibacy, for several hundred years, has been agitated in the Roman Church. The Greek Church has never absolutely adopted it.† In the Russian Church a parish priest must be married before ordination. The bishops are unmarried. In the Armenian Church marriage is imperative. It was a sad day for Christianity when the Church of Rome adopted this system of celibacy, and embodied it in its wonderful hierarchy. Notwithstanding it has produced some noble examples of genuine piety, this relic of heathenism has hung with crushing weight upon their Church. No amount of piety can effect a reformation in the Church of Rome until this system of celibacy is overthrown. Rome can not, with its most rigid enforcement of law against adultery, elevate the standard up to the Scriptural requirement until it puts away the licentiousness that naturally grows out of its celibatic system.

* Madrid in 1835. Pages 56, 57.

† M'Clintock & Strong, *Cyc.* Vol. II. Page 175.

Celibacy is contrary to the Word of God, and plainly against the fixed laws of social being. As a remedy for licentiousness, it is unspeakably worse than the disease sought to be cured. Christians must come to view this question in its true light. *Marriage is God's order.* If men abuse it, the dual system is not to blame, but the abuser. Christians are to be examples for the ungodly. They are to exhibit Christianity in the family circle. Bishops are to "rule their own house well;" train up their children as an example for the flock. The Apostle Peter was a married man. Paul condemned the class who went about "forbidding to marry," and advised the younger women to marry.

M. Bertillon, in an article read before the Academy of Medicine, proves by statistics that marriage is conducive to health. From twenty-five to thirty years of age, one thousand married men, in France, Holland, and Belgium, furnish six deaths. One thousand bachelors, ten deaths. One thousand widowers, twenty-two deaths. From thirty to thirty-five years of age, one thousand married men furnish seven deaths. One thousand bachelors, ten and a half deaths. One thousand widowers, twenty-two deaths. He proves that married men live longer than single men, if not married before twenty-five.

For a dozen centuries this system has produced the same result in every country, and yet the Romanizing element in the Church of England now seeks to revive it. Jeremy Taylor declared that the law of

celibacy is "not the law of God," is "against the rights and against the necessities of nature." He thought it of no advantage to spirituality or honesty; neither fitted to time nor place nor person. "Let it be cut down;" to which the Protestant world says Amen and Amen. This system corrupts beyond the secret apartment of nunneries and monasteries; beyond the limits of the Catholic Church. It is a standing menace to all in the married state, and secretly *undermines* virtue and leads to social impurity.

Chapter Eighth.

FŒTICIDE.*

THIS fearful crime seems alarmingly on the increase, especially in the United States. In India thousands of female infants are destroyed every year. Dr. Wm. Butler speaks of one case where a child had been hid away until in her teens, and had grown to be a beautiful girl. She was arrayed in tasteful garb and presented to her father, who instantly plunged his knife into her heart. Dr. R. S. Maclay testifies to the prevalence of infanticide in China, and during a trip on the Min River he saw an object floating on the water that proved to be an infant. It was lashed to a small bundle of straw. Its remains were badly mutilated; its face half eaten away by rapacious birds. Dr. Maclay kindly buried it on the shore, and breathed a short prayer for the besotted inhabitants who constantly commit such dark deeds.

* Another aspect of fashionable life, in every way conducive of domestic alienation, and finally infidelity, is the conceded unwillingness of "upper society" ladies to abide the laws of nature in maternity, whereas every child in a household is another golden chain binding both mother and father to chastity, sobriety, and industry. (Robert L. Collier, in 1871.)

Civilized man has ever looked with horror upon the crime of infanticide. It is justly regarded as the very worst type of murder. It is the duty of the strong to protect the weak, but here the helpless condition of the infant is ignored. Even mothers, whose heart-throbs should afford nourishment for the poor, helpless innocent, become the instigators of the dreadful deed. Roman Catholics have boldly denounced the crime of foeticide as well as infanticide. Their "auricular confession" penetrates to the bottom of the heart and reveals all manner of sins. The confessor plainly questions his penitent on this subject. Yet the confessional has not had a tendency to stay the dreadful sin. It is a historical fact that even the houses of these "good shepherds" have proved convenient places for lying in, until the fatal crime of infanticide or abortion has relieved the unfortunate victim and prepared her to take the veil and enter upon a life of seclusion and frequently shame.* According to a book called "Tax of the Sacred Roman Chancery,"† the crime of procuring abortion may be pardoned by a priest for \$1.50. Out of twenty sins mentioned, this crime is forgiven at the cheapest rate; while "eating meat in lent" is declared to incur such displeasure as to require the sum of \$2.75 in order to secure pardon.

Anthony Gavin, formerly a Roman Catholic priest of Saragossa, says: "There is another sort of

* See Master Key to Popery. Pages 26, 27, 32, 35.

†Ibid. Page 263.

nuns whom the people call *las forçadas*; that is, those who have made a false step in the world, and can not find husbands on account of their crime being public. Those are despised and ill-used by their parents and relations till they choose to go to the nunnery. So by this it is easily known what sort of nuns they will make. . . . So every one is waiting for her *devoto*, a gallant or spiritual husband, as they call him. . . . And though they see each other almost every day, for all that they must write to one another every morning. And these letters of love they call '*recreations of the spirit*,' for the time the *devotos* are absent from them. Every day they must give one another an account of whatever thing they have done since the last visit, and, indeed, there are warmer expressions of love and jealousy between the nun and the *devoto* than between real wife and husband."* Reader, what comes of all this? Our good Father above only knows what crimes are committed in these dens of infamy in the name of religion.

The practice of foeticide is on the increase in Protestant America. Rome set us the example by its elaborate system of social license, and Protestantism has followed, with its scientific developments in materia medica, until foeticide has come to be regarded as better than the cloister as a defense against shame. Physicians say that some women should not be mothers, notwithstanding the duty they must perform as a part of the marriage vow. There may be

persons disqualified from the general law of marriage. But who is to judge of the fitness of a pair to become parents? Public opinion on all social questions is very fickle. Besides, this is an age of selfish indulgence. Passion triumphs over reason. Many wish to enjoy the pleasures of marital life without suffering any of the inconveniences of that state. The poor think it unwise for them to have children because unable to care for them. The wealthy frequently plead physical inability, and look with profound disgust upon "gangs of children" as an evidence of gross indulgence. Now barrenness is complimented; anciently it was detested as a reproach. In harmony with this sentiment was the prophecy that "seven women shall lay hold of one man and say, we will eat our own bread and drink our own water, only let us be called by thy name, that our reproach may be taken away." The Hebrew women were glad to have children, while American women have a great aversion to offspring.

Some physicians attribute this to a dread of the throes of childbirth. No doubt many sensitive women shrink with loathing from the woes of conception; but more frequently the love of society, the love of fashion, frivolity, and sensuality lies at the bottom. Few, indeed, would forego the pleasure of sexual enjoyment in order to escape the pains of childbirth. Do not many wish to remain in a state of perpetual barrenness for the sake of sexual indulgence? The unfaithful wife wishes to remain free from the re-

straints of conception, that she may with greater zest, and without interruption, enjoy carnal pleasure. Christian women sometimes yield to popular opinion on this subject. Alas! public opinion is shaped by the brothel, the novel, and fashion-plates. The tendency of all this is to increase the facilities for divorce. With no embarrassing children, the separation is easily accomplished. Men are only too glad, frequently, to uphold their wives in this shameful practice, because it gives their physical love greater gratification to associate with a girl-like wife than a broken-down mother. Then this gives full scope for display and the love of dress. The principle of "strange flesh" is here fully met by the constant whirl of the fashions.

The fashionable wife of to-day is utterly unlike the wife of to-morrow. The fashionable have no time for household duties. The woman of fashion is loth to yield all social enjoyment "for the sake of a baby." Hence the bloody work of destruction goes on. Not openly, but constantly in secret within married circles, is the dark deed of fœticide perpetrated. In the sight of God it is murder. The civil law would call it murder in a few months longer, were the same deed performed. To address the lewd from the stand-point of virtue and Christianity is a bootless task; but professed Christians should heed such an appeal, and I beg Christian mothers, wives, and virgins to ponder well the following suggestions:

1st. Foeticide is murder. H. P. Storer, M. D., author of a prize essay on this subject, says "that physicians have now arrived at the unanimous opinion that the *fœtus in utero* is alive from the very moment of conception." He then quotes from Percival's "Medical Ethics": "To extinguish the first spark of life is a crime of the same nature both against our Maker and society." More than two hundred years ago the same idea was as vigorously asserted. "It is a thing deserving all hate and detestation, that a man in his very original, whilst he is enlived, should be put to death under the very hands in the shop of nature." Dr. Storer then shows plainly that conception takes place at impregnation, and adds: "Many women suppose that the child is not alive until quickening has occurred; others that it is practically dead until it has breathed. As well one of these suppositions as the other; they are both erroneous. . . . During the early months of pregnancy, while the fœtus is very small in proportion to the size of the cavity that contains it, sounds produced by it may be distinguished by an attentive ear applied to the abdomen of the mother, as gentle taps repeated at intervals and continued uninterruptedly for a considerable time."

Dr. Napheys says: "From conception a new life commences; a new individual exists; another child is added to the family. The mother who deliberately sets about to destroy this life, either by want of care or by taking drugs or using instruments, commits as

great a crime, is just as guilty, as if she strangled her new-born infant, or as if she snatched from her own breast her six-months' darling and dashed out its brains against the wall. Its blood is upon her head, and as sure as there is a God and a judgment that will be required of her. The crime she commits is murder, child-murder, the slaughter of a speechless, helpless being, whom it is her duty, beyond all things else, to cherish and preserve." * "Great is the ignorance of the masses on this subject, and even among people who have had the advantages of a liberal education. It is time that all should know that foeticide is a crime worthy of death." †

2d. Dr. Storer says: "The Hippocratic oath, to which each of his pupils was sworn by the father of medicine, pledged the physician never to be guilty of unnecessarily inducing miscarriage." ‡ He also quotes the resolution of the Louisville Convention, 1859, as follows: "That while physicians have long been united in condemning the procuring of abortion at every period of gestation, except as necessary for preserving the life of either mother or child, it has become the duty of this association, in view of the prevalence and increasing frequency of this crime, publicly to enter our earnest and solemn protest against this unwarrantable destruction of life." § Dr.

* Physical Life of Woman. By Geo. H. Napheys, A. M., M. D. Page 32.

† Physical Life of Woman. Page 99.

‡ Why Not? Page 22. § Why Not? Page 23.

Storer says further: "The fear of child-bed would be no excuse; for we have seen that its risks are in reality less than those of abortion, and its pains and anguish can now be materially mitigated if not entirely subdued by anæsthesia, which the skill of medical science can induce in every case of labor."* "Could the test of confession be always applied, as it is however manifestly impossible, so many women die during or in consequence of an abortion, without the attendance of a physician and without making any sign, it would be found that many of the cases now reported upon our bills of mortality as deaths from hemorrhage, from menorrhagia, from dysentery, from peritonitis, from inflammation of the bowels or womb, from obscure tumor, or from uterine cancer, would be found in reality to be deaths from intentional abortion."† "It is a mistake with Dev-
 ergie that death must be immediate, and owing to the cause just mentioned. The rapidity of death, even where directly the consequence, greatly varies. Though generally taking place at once if there be hemorrhage, it may be delayed for hours where there has been great laceration of the uterus, and even of the intestines; if metro-peritonitis ensue, the patient may survive from one to four days, even, indeed, from seven to ten."‡ . . . Dr. Storer cites a large number of diseases that result from criminal abortion, and he says that "the same tremendous idea,

* Why Not? Page 71.

† Ibid. Page 55.

‡ Ibid. Pages 47, 48.

so laden with consciousness of guilt against God, humanity, and even mere natural instinct, is undoubtedly able, when not affecting life, to produce insanity."

3d. Dr. P. H. Chavasse says: "The effects of miscarriage are far more weakening than those of suckling."* Dr. Storer says: "It involves often all the elements of domestic happiness, the extent or existence of the home circle, the matron's own self-respect, and often the very gift or return of conjugal love; for, as has been forcibly asserted of marriage, when conception or the birth of children is intentionally prevented, such in reality is but legalized prostitution, a sensual rather than a spiritual union."† This persistence, while in the married state, in remaining childless, is easily construed into a matter of *choice*, rather than a sin against God and moral purity. In hundreds of cases this practice prevents the birth of a single child to serve as a golden link to bind the hearts of the wedded pair together; for so long as this is tolerated the calls for divorce will multiply as a natural result.

4th. It is the duty of Christians to rear Christian families. As the young are trained up, so they generally remain through life. The Hebrew remains a Hebrew; the Catholic remains a Catholic. If we are to depend upon the children of foreigners for the future Church, we will wake up to the fact, when

* Physical Training of Children. Page 43.

† Why Not? Page 14.

too late, that the Church will not be to our liking. God will hold us responsible for this treachery to his cause.

Theologians are frequently accused of favoring large families. Religion requires nothing inconsistent with the good of man, either physically or morally. Men are sometimes guilty of severely overtaxing the wife they have solemnly vowed to "love, cherish, and protect," and few are the theologians that would utter one word of defense for such brutality. But the tendency now is to the opposite extreme, and where the danger is it is the solemn duty of the watchman to warn all of its approach. It is declared by many physicians that this fearful sin is much more prevalent among Protestant women than among Catholics. It is also stated that it is more prevalent among the rich than among the poor. As our people become wealthy they become sterile. This may be in part a physiological result, but it is undoubtedly largely the result of fœticide. A love of country, a love of humanity, a love of Protestant Christianity, should prompt every Christian wife to use no remedy to quench the precious life God has committed to her trust.

5th. For the sake of *love*, this crime should be avoided,—true love, the purest that ever throbbed in a human bosom, the love of a mother for her child. This love not only permeates the mother's heart, but joins in firmer bands the hearts of the parents to each other. It makes husbands and wives

better and happier. They can better endure the toils of life, live longer, and to better purpose. In association with childhood hearts that would otherwise grow old grow young.

But why multiply arguments? Fœticide is a crime, murder—dark, deep, damnable. This statement may shock many a kind-hearted mother on whose skirts the blood of her own feeble, immolated offspring is found. Perhaps in your case, as in the days of the crucifixion, Christ may say: “Father, forgive them, for they know not what they do.” The “times of this ignorance God may have winked at, but now commandeth every one to repent” and cleanse themselves from all filthiness of the flesh and spirit. For Christ’s blood can wash away even this dismal stain.

Fœticide increases the chances for social impurity, greatly deadens the conscience, and leads to indulgence in secret socialism. It is a dead weight on Protestantism in the United States, and Catholics have some ground for accusing Protestants of this fearful crime. Christians can not commit such a crime ignorantly without the sacrifice of their experience. Doubtless many have been kept from the enjoyment of “perfect love” by an unwillingness to become mothers. Perhaps they are not guilty of the fearful crime of fœticide, but refuse to endure the throes of childbirth, and manage to evade it. Such must free themselves from all such evasions of duty, in order to enjoy the constant presence of the Spirit.

This fearful sin, fœticide, is much more frequent

than is generally supposed; and in some cases so-called Christians boast of their skill in the bloody work. They are not Christians, unless they have repented of the dreadful deed so skillfully performed. They are guilty of murder, the murder of their own offspring. Let not such things be once named among Christians. "In India," says Dr. Wm. Butler, "the infernal custom has so drugged their consciences that even the mothers themselves of these destroyed little ones have declared their insensibility of any feeling of guilt, even when the deed has been done by their own hands. . . . Two-thirds of the girls in India are destroyed. . . . One village confessed they had destroyed every girl in it."* This is a dark picture for India. Who can tell how many are destroyed by fœticide in Christian America?

* Land of the Veda. Page 470.

Chapter Ninth.

DIVORCE.

THE facilities for obtaining divorce in the United States tends to foster the practice of divorce. The tendency of divorce is to social impurity. Our laws are loose, and in conflict with each other.

In Illinois the grounds of divorce are: 1st. A prior marriage. 2d. Consanguinity, or blood relationship. 3d. Affinity, or marriage relationship. 4th. Impotency. 5th. Adultery. 6th. Extreme cruelty. 7th. Willful desertion without cause for two years. 8th. Habitual drunkenness, conviction of felony, or other infamous crime. The party applying must have resided in the State one year, unless the ground of divorce arose in Illinois, in which case the bill may be filed *immediately*.

In Indiana the grounds are: 1st. Adultery. 2d. Impotency. 3d. Abandonment for one year. 4th. Cruel treatment of one party by the other. 5th. Habitual drunkenness. 6th. The conviction, subsequent to the marriage, of either party in any country of infamous crime. 7th. Any other cause in the judgment of the court sufficient for the granting of divorce.

The Colonial laws allowed of divorce for adultery, fraudulent contract, willful desertion for three years, or seven years' providential absence.* The clergy were opposed to these laws; but in this country the courts have treated marriage as a civil contract, and have granted the divorce *a vinculo matrimonii*, in spite of clerical opposition. In England such a divorce—*a vinculo*—could not be granted except by a special act of the Parliament, until 1857. Divorces *a mensa et thoro*, on the ground of adultery, were granted. Henry VIII was separated from Catherine on the ground that she had been his brother's wife and his marriage was illegal. Anne Boleyn and Catherine Howard were convicted of adultery. The French have ever been loose on the divorce question. They passed a law on September 20, 1792, based on the secular idea of the Roman law. It allowed of divorce, 1st. On mutual consent. 2d. Incompatibility of temper, on the complaint of either party. 3d. Crime, insanity, desertion, notorious licentiousness of morals, etc. Soon after another law was passed allowing the divorced to marry at once if a man, in six months after if a woman. Absence from each other for six months became a sufficient reason for granting divorce at once if either party demanded it.

Can any one doubt the significance of loose legislation in this country on this subject, when they remember that the worst laws France has ever had were created by the same element that created the

* M'Clintock and Strong. Art. *Divorce*.

French Revolution? The courts should undoubtedly grant a separation where it would rescue an innocent victim from the power of a demon, and for other such reasons, but should not permit the subsequent marriage of the divorced.

In cases of adultery, the innocent party alone not having conspired to involve the other party in the act should be allowed to consummate marriage. The Romans were originally severe in their observance of laws involving family morality, but gradually declined into social corruption.* The higher classes practiced adultery to a fearful extent, and the lower lived in a state of concubinage. The Emperor Septimius Severus instituted three thousand cases of prosecution for adultery, but to no purpose. The masses were too far gone from chastity to be reformed.

Laws educate the people. If bad laws are enacted, such laws demoralize the people. In this country the laws regulating marriage constantly tend to unchastity. There is yet a sufficient moral sentiment in favor of the Scriptural law of divorce, if it were made the law of the land, to insure its execution. It is time for Christian statesmen to look into this subject of divorce.† Our country is rapidly filling up with foreigners. Many of them have loose notions of marriage, and were dreaded at home and watched as an element of discord. Of this class are

* M'Clintock and Strong. Art. *Divorce*.

† President Woolsey says that divorce is a disease that is undermining family life.

the anti-Sunday liberals, who come to us from Germany. The necessity for the enactment of pure laws, capable of no misconstruction, was never greater than now.

Bishop Wiley, in the "Religion of the Family," says: "When in one of the smallest States of the Union there have been five hundred and ninety-three divorces in five years, in another one divorce for every nineteen marriages during the past year, and in another one divorce for every eleven marriages; when in one city there were three hundred and sixty eight, and in another three hundred and twenty-eight, and there is every reason to believe that these States and cities are no worse than their neighbors,—we can see that, so far as numbers and calculations can approximate the truth, the prospect is dismal."* This statement of facts I commend to the attention of thinking men who love morality and purity.

What is the cause of so many divorces? A writer in one of the ablest Reviews in the United States declares that society can not subsist without law, and were we to dispense with it we should take the perilous road to barbarism. He quotes Hooker as saying of law: "No less can be acknowledged than that her seat is in the bosom of God, her voice is the harmony of the world."† Precisely so, and without law based upon the Divine law there will be discord in the social circle instead of harmony. Dr. Timothy

* Pages 156, 157.

† *Methodist Quarterly*, 1860. Page 403.

Dwight, while teaching on this question of divorce, declared that divorces once authorized would soon become more numerous, and in most countries would, in a moderate period of time, control the whole state of society. . . . In France, within three months after the law permitting divorces was enacted by the National Assembly, there were in the city of Paris almost as many divorces registered as marriages. In the whole kingdom there were, as reported by the Abbe Gregoire, Chairman of the Committee of the National Assembly on that subject, upwards of twenty thousand divorces registered within about a year and a half. This law, added the Abbe, "will soon ruin the whole nation."*

"From these facts, as well as from the nature of the case, it is evident that the progress of divorce, though different in different countries, will in all be dreadful beyond description. No difference exists between this prostitution and that which commonly bears the name, except that the one is licensed and the other is unlicensed by man. . . . They are divorced and undivorced adulterers and adulteresses." Allow me to add to these burning words of President Dwight, a quotation from Dr. E. O. Haven: "Matrimony is also violated by perverting the union into a temporary contract terminable at pleasure. This is indirectly brought about by too great facilities for divorce, and has been commended by opposers of the Bible in latter times under the name,

*Vol. I., Chap. iii. Page 433.

already disgraceful, of 'free love.' . . . To degrade marriage into a mere civil contract or bargain, to be observed so long as both parties might choose, and to be annulled by mutual consent, would effectually destroy the Bible idea of matrimony. It would inevitably substitute caprice for law, and open the way for confusion and licentiousness. . . . Those who advocate this free and easy practice have much to say of 'love' and 'affinity' and the 'marriage of the soul' and 'legalized crime,' and other high-sounding epithets, with which they attempt to sugar-coat vice and dishonor virtue."* After showing that the cause of unhappiness lies with the parties themselves, he adds: "Nor would a divorce from the contract change the character of either party, or lessen the aggregate of evil in the community."

Who can contemplate the evil results of divorce; the separation of children from parents; the blunting of their moral senses by such examples; the hardships of their early life; the injury to the persons divorced, in rendering them impatient, restless, passionate, sensual; the injury to good morals, by giving the sanction of law to this unholy traffic in human love,—without shuddering at the fearful responsibility resting upon any General Assembly that legislates in favor of divorce on other than Scriptural grounds? The Church is not wholly free from censure with reference to the laws of the States on this subject. Its voice has been too faint to be heard in

court-houses and senate chambers. Councils, synods, assemblies, annual and general conferences, should protest against bad laws. The pulpit should speak out on this question of such vital moment. Let ministers refuse to unite in holy matrimony persons who have been divorced on other than Scriptural grounds. Let persons guilty of re-marriage, after divorce has been granted by the court, except in case of adultery and divorce on Scriptural grounds, be dealt with for gross immorality and expelled from the Church.

If the crime was committed before union with the Church was consummated, the case would be difficult to adjust. The case could easily become so complicated by the birth of offspring, as to render a separation of the parties a crime against the children. There is no question before the American people, State or Church, that demands such wise and sifting legislation as the question of marriage and divorce. People rush into marriage without proper consideration, and then rush out without regard to consequences.

"In Vermont, for 1862, there were granted 91 divorces; 1863, 105; in 1864, 101; in 1865, 141; in 1866, 155,—a sufficiently rapid increase to alarm the most phlegmatic mind. . . . We have, then, one divorce for every 532 persons."*

Mr. F. Saunders shows that Vermont is not worse than some other New England States. He says: "In

* Woman, Love, and Marriage. 1874. Page 292.

the State of Massachusetts things are not quite so bad, but bad enough."

Thus we are compelled to admit that America is following in the wake of other civilized nations. The law of Moses was strict, but because of the "hardness" of the Jewish "hearts" men were "suffered to put away their wives." And in Christ's ministry he met a woman who had already had five husbands, and was then living in adultery. South Carolina grants no divorce on any account. Some States leave all to the courts having jurisdiction.* So there is confusion among courts. One State or court annuls the acts or decisions of another.

Divorce is fearfully on the increase in this country under the sanction of law. Men of wealth and standing, heads of families, who had grown gray in walking the road of life with faithful companions, find some pretext for divorce, and press the case to a speedy issue, and are soon reveling in the society of a more youthful companion. Lately a most horrible murder was perpetrated in order to secure a divorce. A sensual and loose physician incited his boys to murder their own mother. The young rush into wedlock to-day, spend the honeymoon, and sue for divorce. Thus the young are taught to look upon marriage as a farce, and upon divorce as quite an adventure with a very pleasant termination. It does not require a philosopher to see the tendency of all this.

* See Zell's Cyclopedia.

Our American system of divorce is corrupting the people, and should be displaced by better legislation. At present a man may be a polygamist, a communist, and socialist, all by means of divorce. He may marry for lust or money, and soon sunder the bond of union and form other alliances, only to repeat the process. Arabs may "divorce their wives on the slightest occasion." Burckhardt mentions cases where men not over forty-five years of age had been the husband of fifty wives!* Mohammedans, Hindoos, Chinese, and savages may have loose notions of marriage, but Americans can not tolerate such views and practices with safety to the State.

A French soldier, after the French Revolution, made his boast before a French court "that he had been the husband of eleven wives in eleven years."†

Wooden weddings and tin weddings, crystal weddings, silver and golden weddings, have become frequent of late, and are very appropriate. At the "silver wedding" of a celebrated divine the congregation sung:

"Can a guest, beloved Savior,
Let this hour be also thine,
Give our joys celestial favor,
Turn the water into wine?"

And the song and the response of which these words were a part, swept chords that vibrate in every Christian heart.

* Zell's Cyclopedia. Page 746.

† Dwight's Theology. Vol. III. Page 432.

Others can sing :

“ Who speaks of aught but joy ?
 Five and twenty years together,
 We have traced the way of life,
 Shared its fair and stormy weather.”

Judge Lanphere, of Galesburg, Illinois, at the golden wedding of a sister, declared he “ had watched over the loving pair when life was despaired of, and only love, living and immortal, kept death at bay.”

Lately a lady in New York City presented her husband a beautiful poem on their forty-fourth wedding-day, in which she said :

“ Joy to our happy wedding-day !
 Full forty years and four,
 ' Mid brightening skies, have passed away,
 Each happier than before.

Matches are made in heaven, ' tis said ;
 With us I 'm sure ' t is true,
 As years on joyous wings have sped,
 In higher bliss with you.

It was in my young womanhood,
 Bright girlhood's days scarce sped,
 When we at Hymen's altar stood,
 And you and I were wed. . . .

Dear husband, though years haste away,
 And forty years and four
 Have passed since our first wedding-day,
 Or forty-four years more,

Or added forties, I shall yet,
 With heart still young as ever,
 Live on in love, nor e'er forget,
 My nuptial day, *no, never !*”

To all of which Christians say, Amen. These words deserve a place in the Taj Mahal, the grandest monument in the world, in honor of marital affection.

Christians have a duty to perform with reference to divorce, a duty from which they can not be divorced with safety to Church and State:

1st. We must create a sentiment against unscriptural divorce, a moral sentiment more potent than bayonets or masked batteries in the overthrow of wrong. The fugitive-slave law could not be executed in the Northern States because public opinion was against it. Back of law there must be healthy moral sentiment, or law is a nullity. Let unscriptural divorce be treated as adultery, and the *chivalrous* actors in every such drama be regarded as practical adulterers.

2d. Christians should labor to secure the enactment of one law for the whole land, in harmony with the Sacred Scriptures. The Bible is the Magna Charta for all nations. The Constitution is based upon it, and no State should be allowed to pass laws contrary to it. If the Constitution has not a Scriptural foundation, as many claim, then let it be amended. Christians throughout the world should labor to secure uniformity on a Scriptural basis in all lands.

3d. Adultery should be punished as a crime. The Mosaic law punished adulterous women with death. The Greeks punished the adulterer by putting out both eyes. Constantine secured the enactment of a

code that inflicted death upon persons convicted of adultery. Heathens have frequently practiced the severest cruelty in the punishment of adultery. In this country the laws are seldom executed against the adulterer as a criminal. It should be punished as a crime of darkest hue by every court in these United States. Where law is winked at by the perpetration of this great crime, outraged parties become a "law unto themselves" and take revenge upon the guilty parties. Thus a distinguished millionaire* was about to take revenge, but fell himself by the assassin's bullet; and thus Philip Barton Key was slain while pleading for mercy in the very presence of his paramour, who was probably the most to blame. And thus the misguided Albert D. Richardson fell a victim of jealousy and lust. Hundreds are thus avenged upon their enemies, and the land is filled with blood. Let the strong arm of the law arrest this human slaughter by inflicting a severe penalty upon those convicted of adultery. With a law declaring unscriptural divorce adultery, faithfully executed and sustained by the Christian Church, our country, our society, and family are safe; without this *there is danger*.

* Fisk.

Chapter Tenth.

OTHER CAUSES OF SOCIAL IMPURITY.

IN addition to the causes already enumerated, there are other sources of social impurity, among which are: 1st. Bad education of children. This usually begins at an early age. Boys learn in the street the alphabet of impurity. Girls frequently are initiated by persons in the employ of the family. The habit of solitary vice is thus acquired. This practice creates a zest for all information on the social question. The practice of solitary vice breeds sensuality. This vice is common among American youth of both sexes. Some writers think the practice almost universal, and hold out strong inducements to the young to accept counsel on the subject. Many of these books are written in the interest of the brothel, and really breathe the spirit of corruption. Some good books have undoubtedly been written upon the subject, but as a rule such works engender sensuality and lust.

Young people thirst for a knowledge of sexuality. They are hurried into public life at a tender age. Misses give parties and have beaux. Boys, scarce

in their teens, boast of their "girls," are jealous of rivals, and escort their misses to proper or improper places at unseasonable hours. Through various means, frequently unnoticed by parents, children are, to some extent, demoralized before they reach their teens. Unfaithful women, mothers of families, above suspicion perhaps, instigate mere boys to the performance of the adulterous act. Bad men likewise initiate girls into the secrets of marital pleasure. Thus the young are corrupted, and the seed sown soon yields an abundant harvest.

It is the duty of parents to guard well the morals of their children. They should instruct them on this subject faithfully and carefully, and superintend their social education until they are fully prepared to resist the most powerful temptation. Ignorance is not bliss when purity is thereby endangered. Thus the Spartan mothers molded their sons to their liking, and thus American parents must imprint the essential elements of purity upon the inmost being of their children, and guard the sacred treasure, thus committed, until a character is formed that will be proof against the corrupting influences of bad society.

2d. Another fruitful source of impurity is the *love of dress*. The love of dress fans the flame of passion in the hearts of women. It creates self-love and intensifies the love of mere physical beauty. In Spain and in Peru ladies in high life, after arranging their toilette with the utmost skill, "spend much of their time sitting at their blind-shaded windows in the

upper story of the house, watching the passer-by in the dusty streets below."* The Portuguese have long been noted for their love of dress and their unparalleled social depravity. American women worship at the shrine of beauty to a fearful extent, perhaps believing that "the butterfly with the gayest wings gathers the most honey." They seek to appear delicate by every possible artifice, as the use of French paints and cosmetics. This self-love begets sensualism.

3d. The use of gaudy attire stirs the flame of animal love in the hearts of men. An ancient Roman law† did not allow fallen women to wear the chaste stola that concealed the form, or to wear jewels or the purple robe. Their hair was colored and shingled, and their dress composed of bright colors. Thus they were known and avoided by the truly virtuous. Courtesans of the East chose silk and gauze dresses "that seemed to be invented to exhibit more conspicuously what they were intended to conceal." At the time when the French nobility wore the indelicate "*braguettes*" with parade and show, the ladies took special delight in low-necked dresses and bustles. Louis XIV checked the use of such styles by law, because of their bad tendency.

Some philosophers have contended that nakedness is essential to purity. Mr. Walker,‡ in a book en-

* Rambles in Peru — *Ladies' Repository*, April, 1872.

† History of Prostitution. Page 75.

‡ Female Beauty. Chap. ii.

titled, "Female Beauty," boldly advocates this idea, and claims that artists and medical students are models of social purity. He refers to the general corruption of Spanish women, notwithstanding their surplusage of dress and veils so completely investing their persons as to exclude them from recognition by friends. This was the doctrine of the "naked philosophers," also of the Adamites, Cainites, Nicholaites, and some Gnostics.

Henry III, of Navarre, in company with parties of friends of both sexes, frequently spent hours in a state of nudity; but this was when impurity, like a simoom, was sweeping over society in Europe. Nude pictures have been regarded as tending to corrupt the people. The "gods of the heathen" have ever been a means of corrupting the people, and when these were suppressed by law were speedily re-erected by an enraged populace. Mr. Walker's bold advocacy of nudeness on moral grounds must excite the contempt of all lovers of morality. His theory is at war with all history, ancient and modern, on this subject. Although Mr. Walker's position is evidently unsound, yet any style of dress calculated to appeal to the imagination can not be too strongly condemned. Mr. Walker says: "Coquetry eschews permanent exposure as the bane of sensuality and seduction; and when these are great, as among the women of Spain, the concealment of dress is increased, even in warm climates."

This "artful decency" is practiced by the pure

and good to a fearful extent in this country. The love of physical beauty without intellectual culture actually seems on the increase. The fashions frequently originate in foreign countries where social purity is at a discount. Intelligent Christian women should labor to give shape to public opinion on the subject of dress. Recently the Countess Edla, "morganatic" wife of the King of Portugal, smothered in rouge and pearl-powder, weighted with diamonds, laden with gold fringe, and dragging a train of crimson six yards in length, appeared at a grand court dinner, admired and *feted* by all.* The wife of a late President, so distinguished as to be called a greater than Washington, acquired the unenviable reputation of being the gayest woman in Washington City. The Queen of England is a model of plainness and neatness worthy of imitation by all Christian people. Would that American women would imitate her wisdom in matters of dress. Men are equally guilty, in numberless instances, of worshiping the "gay frippery furnished by tailors and barbers," and are led like the simple who go in at the gateway of ruin.

4th. Coquetry is a cause of social sin. In Mohammedan Turkey married women are not allowed to appear in public without being closely veiled, but in America women are free to think and act for themselves. Coquetry naturally grows out of this freedom. The human heart is very susceptible to

* Mrs. Wittenmyer's "Christian Woman."

impressions from the opposite sex. It has an unwritten language that none fail to understand, that secretly steals away the affections of married people and undermines the family arrangement. Looseness and frivolity are prominent characteristics of social uncleanness. Through the influence of coquetry society drifts away from the stern old maxims of puritanic virtue to a state of lawlessness and libertinism. Its spirit is the spirit of impurity, secretly eating at the heart of virtue.

“Alas ! how light a cause may move,
 Dissension between hearts that love ;
 Hearts that the world in vain has tried,
 And sorrow but more closely tied ;
 And stood the storm when waves were rough ;
 Yet in a sunny hour fall off,
 Like ships that have gone down at sea,
 When heaven was all tranquillity.” *

A few coquettish words sometimes sunder human hearts forever. But this is not all. The real coquette is a slave. Joannie Baillie says:

“ She only finds her self-esteem
 In others' admiration, begs an alms ;
 Depends on others for her daily food,
 And is the very servant of her slaves ;
 Though oftentimes, in a fantastic hour,
 O'er man she may a childish power exert,
 Which not ennobles, but degrades her state.”

5th. Akin to this evil, another, now at work in almost every city, town, and neighborhood, is *gossip*. This is the food on which wanton women are pam-

* Thomas Moore.

pered. Paul condemned such persons as "busy-bodies," wandering from place to place. The public conscience is demoralized by reckless social gossip. Society should censure, severely, every departure from the paths of social purity; but lecherous gossipers gloat over such things. In France such grave mishaps are spoken of by flippant gentry as an "affair of the sofa." Such language is only an apology for the act, as "a matter of course." Gossip tends to scatter the flames of passion in every direction.

6th. *Idleness* is another instrument of death to social virtue. "An idle brain is the devil's workshop," and *he* works in it after the counsel of his own will. God's curse in Eden was a blessing in disguise. Idleness creates a thirst for excitement—physical excitement. This demand is natural, is germane to healthy physical nature. An empty mind is caught in the meshes of this physical uneasiness, and carried headlong into ruin. Idleness has been the mother of vice in all ages, in the hovel and the palace as well; when the result of luxury, few are proof against its seductive influences. In all ages and countries the laboring classes have been the most virtuous.

Chapter Eleventh.

POPULAR AMUSEMENTS.

POPULAR amusements open wide the flood-gate to social ruin. Humanity needs recreation. The rich and poor need it, and must have it. All agree that "all work and no play makes Jack a dull boy." But how to meet this popular want is a question not easily solved. Nero made a bonfire of Rome to gratify his love of amusement. Kings anciently kept fools for this purpose. The Spanish toil all the week to procure means with which to purchase a ticket to a "bull-fight." The English nobility love the "chase." In this country the popular-amusement question is attracting much attention, and exciting deep solicitude on the part of intelligent Christians.* It is with those amusements which evidently tend to social sin that we have to do in this treatise.

1st. *Novel-reading* tends to impurity. The practice is wide-spread. The land is flooded with novelistic literature. It floods in perpetual streams all the public thoroughfares in this country. The book-stores

* Dr. Crane has written an elegant work on this subject, that should be in every Christian household.

teem with its flashy equipage. Sunday-school libraries are loaded down with its trashy productions. The novel corrupts the heart and deadens the conscience. "Uncle Tom" did good, no doubt; but it did harm, too, in stirring up the bad passions of infatuated readers. Social novels create an abnormal interest in social life, and unduly develop social propensities. Homer's grand creation of the "Iliad" was stimulated by social love. Chryseïs and Briseïs, two beautiful Trojans, had been captured and given to Agamemnon and Achilles, and this led to the destruction of Troy. There may be useful novels, but it is certainly unfortunate when eloquent divines turn their attention to novel-writing, for they will labor in vain to purify the corrupt stream that flows into marts every-where.

Novel-reading excites the imagination, and secretly fans the flame of passion. It breeds the love of adventure, the visionary, the dreamy. Life becomes unreal, a grand romance, to the novelist. Virtue and vice become meaningless distinctions, and the "die is cast." Hannah More said that the habitual indulgence in such reading is a silent, mining mischief. Goldsmith advised his young friends never to read novels. Samuel Johnson left such reading out of a course he prepared for friends. Criminals have testified on the gallows and from damp dungeons against the pernicious influence of novel-reading. It becomes a passion that cries "Give," "Give," and makes the reader a slave to its demands. The novel prepares

the way for the theater, the dance, any thing, every thing.

2d. Another popular amusement is *the theater*. There are many advocates of the theater among so-called liberal Christians. Robert L. Collier, in an eloquent sermon on the social evil in Chicago, said: "I have been almost put to the blush listening to children of my acquaintance describing 'matinees' and 'theatricals' which they had attended, where vulgarity was open and obscenity was suggested; and I assure you familiarity with these things is no promoter of purity." Yet, after this noble utterance, he adds: "I care not to be understood as underrating the effect of the theater as an educator for good. When rightly managed, I believe the drama to have an immense influence for good, and would earnestly recommend attendance upon the higher classes of dramatic entertainments as a supplement to home amusement."

I suppose Satan and all of his high angels would be an immense influence for good if they could only be properly "managed!" The theater has been condemned in every age by the better classes of the people. Rome, at a time when its inhabitants were the most moral, had forty-one theaters, some of them with a capacity for sitting and standing for more than one hundred thousand people. Seneca and Cicero opposed the theater as of pernicious tendency. Plato said: "Plays raise the passions and pervert the use of them, and of consequence are dangerous

to modesty." Aristotle said: "Seeing comedies ought to be forbidden to young people until age and discipline have made them proof against debauchery." Tacitus attributed the purity of German women to the absence of "plays" among them. Rousseau, the infidel philosopher, wrote against the establishment of a theater in Geneva. He asks: "Where would be the imprudent mother who would dare to carry her daughter to this dangerous school?" Dr. Rush was an earnest opponent of the theater. Soon after the Declaration of Independence, Congress resolved that the States be recommended to take the most effectual measures "for the suppression of theatrical entertainments."

During the horrors of the French Revolution, in Paris alone, the theaters increased from six to twenty-five. Wm. Prynne,* a satirical and pungent writer, thoroughly investigated this subject, and secured the testimony of Jews, Catholics, and Protestants, the condemnation of fifty ecclesiastical bodies; also of seventy-one ancient fathers, and one hundred and fifty more modern authors. The theater was alike condemned by poet, philosopher, and legislator. During the reign of Puritanism in England, the theater was suppressed.† When this was overthrown the theater was restored, and not only fostered lewdness by depicting it in glowing and fascinating colors, but its actors spread abroad the corruption

* Rev. K. Arvine's Cyc. of Moral and Religious Anecdotes.

† History of Prostitution. Pages 299, 300.

which it was their business to delineate. At this period, women for the first time took the stage in London, and the result beggars description.

Efforts have frequently been made to reform the theater. E. D. Presennsé says the theater in Rome depends directly upon the "holy father"* for support. "He has them conducted by a prelate. No buffoonery is played, not a ballet is given, without the express authorization of ecclesiastical authority." J. Townley Crane justly declares: "The theater will never be reformed. The truly refined despise it; the wise and the good abhor it. It must find its support among the thoughtless, the ignorant, the vicious. It must be innocent or die."† The Pope of Rome, Rev. R. L. Collier, and all others who labor to reform the play-house, will find that the experiment is not new, and costs too much to be repeated. We may well ask, in the language of Shakespeare:

"Lie in the lap of sin and not mean harm?
It is hypocrisy against the devil;
They that mean virtuously and yet do so,
The devil their virtue tempts, and they tempt heaven."

An eminent writer has wisely said: "The passions are the only orators that always persuade." Fuller advises: "Hold not conference debate on reasoning with any lust; 'tis but preparatory for thy admission of it." Henry Ward Beecher, the most liberal orthodox preacher of note in the world, opposes

* Page 128. Ecumenical Council.

† Popular Amusements. Page 55.

the theater as utterly repugnant to religion and virtue. He asks: "Would you allow a son or a daughter to associate alone with actors or actresses? * What is the reason that loose and abandoned men abhor religion in a church and love it so much in a theater? But it is said, 'If Christians would take theaters in hand instead of abandoning them to loose men, they might become the hand-maids of religion.' The Church has had an intimate acquaintance with the theater for eighteen hundred years. During that period every available agent for the diffusion of morality has been tried. The drama has been tried. The result is, that familiarity has bred contempt and abhorrence. If, after so long and thorough an acquaintance, the Church stands the mortal enemy of theaters, the testimony is conclusive. It is the evidence of generations speaking by the most sober, thinking, and honest men. Let not this vagabond prostitute or pollute any longer the precincts of the Church with impudent proposals of alliance. When the Church needs alliance it will not look to the kennel." In reply to the objection that the theater is a resort for many who would otherwise go to worse places, he asks: "Where will they find worse places? It is notorious that the theater is the *door* to all the sinks of iniquity."† Dr. J. W. Carhart declares, with truthfulness, that "the performances of the theater address themselves to the outer senses, and so awaken the imagination and

* Lectures to Young Men. Pages 232, 233. † Ibid. Page 238.

arouse the grosser passions. . . . Nothing absolutely can be conceived of better calculated to vitiate the imagination and inflame the passions than such scenes. Nothing, it seems to me, could be devised better calculated to inflame the lusts of man than the flashing forms of the half-nude dancing girls. . . . It would be otherwise if man had no imagination to excite, no base passions to inflame.”* Alas, these words are confirmed by witnesses who know by sad experience the bad results from attendance on the play-house. A gentleman of position, who had never been at a theater, was invited by an actress to hear Forrest, the great tragedian, whereupon he inquired if she would advise one who had never been to the theater to go even to hear so distinguished a personage? She replied, with sadness in her tone, “Sir, if you have never been to the theater, I advise you never to go.”†

The worldly-minded do not fully endorse the doctrine of Paul, that “evil communications corrupt good manners.” Heathens testify that “the fool becomes full of evil, although he gathers it little by little.”

When Dr. Hatfield preached his great sermon in Chicago on the subject of theaters, the secular press stood in solid column against him and *feted* the actress who ridiculed him as a “coarse-haired ranter.” Such defenders of the theater would do well to read

* Ladies' Repository. December, 1872.

† The Christian, May, 1872.

Solomon's description of the foolish young man who was met by a woman "subtle at heart," who had decked her bed with coverings of tapestry, . . . and "perfumed it with myrrh, aloes, and cinnamon," and learn that, "with much fair speech, she caused him to yield," and that he "goeth after her straight-way as an ox goeth to the slaughter." Solomon further declares of a certain class of women that they sit on a seat in the high places of the city, to call passengers, who go right on their ways. "Whoso is simple let him turn in hither; and to him that wanteth understanding, she saith to him: Stolen waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there; and that her guests are in the depths of hell." Could modern pen better describe the methods of seduction in vogue in every city in Christendom? "She crieth upon the high places of the city;" from halls of theaters, opera-houses, and circuses, the last-named of which is supplied by importing from Europe the worst characters foreign brothels can furnish. Yet Christians who denounce the theater patronize vile circuses, in order to afford their children an opportunity to see the animals.

The circus is to the country what the theater is to the city, spreading moral desolation among the sturdy yeomanry, who seldom visit the splendid halls in which virtue is cheaply sold—for an hour's amusement. All who love social purity should shun the theater and circus as a deadly simoom, that sweeps

into ruin the unsuspecting pilgrim on life's desert. Shakespeare wrote much that is sublime, but these grand pieces are not popular in the play-house. His worst pieces are most frequently used by actors the world over. Alexander Dumas, in defense of his recent indecent drama, declares the critic is right, and that no man should take his daughter to the French theater, for not simply that piece, but the place itself is immoral, as are all its influences. He claims that the picture must be immoral because society is immoral. Dr. Wentworth puts it squarely thus: "This disgraceful confession and fallacious reasoning needs no comment. It tells its own story." * And a sad one it is. Sad that society should be so corrupt; sad that the theater should be such a powerful means of corrupting it; sad that Alexander Dumas should lend his name and influence to render it still more so; sad that thousands are thus ruined.

* Dr. Wentworth in *Repository*, December, 1872.

Chapter Twelfth.

POPULAR AMUSEMENTS CONTINUED.

DANCING has generally been strongly condemned by Christians. Worldly professors sometimes defend the dance, and thus give it a show of respectability. A great variety of arguments have been used to persuade virtuous people not to dance, and with a degree of success; but the true argument is seldom brought forward to overthrow the custom. Dancing tends to social impurity. Female dancers at Athens and Rome, anciently, were always considered fallen and unworthy of respect.* Horace deplored the progress made by Roman virgins in Ionic dances, because of the bad tendency of dancing. Dr. Wm. Butler says: "No man in India would allow his wife or daughter to dance; and as to dancing with another man, he would forsake her forever, as a woman lost to virtue and modesty, if she were to attempt it. In their observation of white women, there is nothing that so perplexes them as the fact that fathers and husbands will permit their wives and daughters to indulge in promiscuous dancing. No ar-

* History of Prostitution. Page 69.

gument will convince them that the act is such as a virtuous female should practice, or that its tendency is not licentious."*

Dr. W. W. Sanger quotes a Swiss writer to prove that the dance-house in Berlin is the very embodiment of impurity, where rich and poor are entrapped by unscrupulous men and women. He says: "The dance is carried to its wildest excess, to ear-splitting music. Here, on the most frivolous pretenses, marriage and concubinage are arranged, and from this scene of vice and folly the family is ushered into the world. The wet-nurse is here met, the type of country simplicity, who, after a night of tumult and uproar with her lover, will go in the morning to nurse the child whose mother neglects her parental duties at the dictates of fashion." The dancing saloons of Hamburg stand in the same relation to common women that "exchange" does to the mercantile community. "Their female visitors are mostly prostitutes."† It would be great injustice to American dancers to put them on a level with Hamburgers; for in this country not all who dance are immoral, yet this is a natural result. The dance permits every variety of gesture, and such contact of the parties as best subserves the interests of lust. An American gentleman, writing upon the subject of etiquette, says: "The person should not move from side to side; the motion ought to be from the hips down-

* Land of the Veda.

† History of Prostitution. Page 212.

ward," thus aiming to guard against vulgarity. On all occasions this autocrat of genteel society would have you, if you accompany your wife to the dance, "be careful not to dance with her," for this would *be an insult to all patrons of the dancing circle*. Husbands must not dance with their own wives, but accord that privilege to some other gentleman; any one who may solicit the privilege. Allow an equality in the dancing-hall, and the vicious have just the opportunity most desirable in order to ensnare the unwary. The gentleman thinks ten o'clock P. M. full early for young men to seek* admittance to the private ball. He finally advises young men to throw themselves into the most trying circumstances at once, and seek to be early at the dance. This gentleman, like all of that ilk, simply aims at decency.

The dance is regarded by the fashionable as a grand civilizing agency. It is called "Tripping the light fantastic toe," "The poetry of motion," "A social hop in the wee sma' hours." But Hottentots and savages excel even dancing masters themselves. Of course, men and women will love to dance, because they love freedom from restraint. All who desire intimate contact with the opposite sex will delight in the dance. Cawdery says: "As apothecaries cover their pills with some sweet substance to make them go down easier, so the devil, under the sport and pleasure of dances, maketh men to swallow lustful desires. And if they proceed to no greater iniquity, yet this is a mortal wound to the soul, accursed in

the sight of God." Alas! many do proceed to greater iniquity. Cases are occurring constantly where the young are ruined by frequenting the social dance. The passions are thoroughly aroused by the exercise, music, and social fondling that usually take place in the ball-room, and the will loses its power to resist temptation.

The dance is always defended by persons of easy virtue, the effeminate, and the lewd; seldom by Christians, and never by real earnest Christians. During the late war dancing revived and corruption followed. The first meeting at a ball of married parties, in many cases, has proved the beginning of a downward course that ends in the dissolution of the marriage contract. The young are thus depraved and ripened for a vicious life.

The English speak of the American dance as vulgar and tending to vice, but the Prince of Wales took great delight in the American "social hop," notwithstanding. Yes, the American dance, as well as the English, tends to immorality. It is not the music nor the kind of dance that renders it such a "joy forever" to dancers, but the commingling of the sexes in a manner not allowed in every-day life. The dance violates all rules of sexual modesty, and forces the virtuous as well as the vicious into attitudes at war with the general restraints of good society on other occasions. Eliminate the sexual element and the dance will soon become obsolete in this country. This proves its bad tendency. Cicero said: "No

one dances unless he is either drunk or mad." The Christian fathers condemned it in the strongest terms.

The social play is likewise corrupting. The associations may be far better than usually accompany the dance, but it has a tendency to loosen restraints and awaken a mere animal interest in social life that tends to ignite the latent lustful flame in youthful hearts and attract them to the path of lewdness.

Even religious associations may be so conducted as to feed the flame of passion in unholy hearts. Physical contact should be avoided by ministers of the Gospel as well as by all others. The physician in the discharge of his duties can not be too cautious with reference to physical contact with the opposite sex. Delicate examinations should not be allowed in the absence of husband or father. This constant care should be maintained by the most holy of God's children. If ministers and physicians would ever bear in mind to "converse sparingly and conduct themselves prudently with women," fewer would fall into disgrace.

A distinguished minister in the Central Illinois Conference, after thirty-six years of labor and extensive travel in the West, in which he was exposed in many ways to subtle temptations, declares that he "never saw in all this time a look or gesture on the part of any woman that caused him to suspect her virtue." Such men are worthy of all honor, for they do not "tempt the devil to tempt them." Some have claimed that "all things are pure to the pure,"

and have advocated the largest liberty as the privilege of every holy person. *This is rank fanaticism.* This class plead Adamic purity, and hence claim extraordinary privileges. But God said to the first pair they shall be *one flesh*, not a part of a holy community who are free from restraint *because pure*. It is perilous for Christians to plead exemption from the restraints of society because of a gracious ability to resist temptation to lewdness.

Christian men and women have no right to be *ignorant* of the influence of physical contact with the opposite sex. The very purity the Christian enjoys tends to indifference on the subject of social temptation. He can move with the utmost freedom and not feel the stirrings of passion. But he is not beyond temptation yet, and may fall through the influence of the subtle arts of one who can so easily assume the garb of an "angel of light." As a rule, the ministry of the Protestant Churches in this country are prudent in their relations with women. Occasionally there are sad apostasies from the path of virtue.

All public men must be careful on the social question or fall into temptation and be ruined. On this ground we oppose dancing. The nature of the contact is such as to greatly endanger the morals of those who practice it. We are to "touch not, taste not, handle not the unclean thing." Dancing prepares the way for the theater, the house of assignation (now so common in great cities), and for grosser forms of

sensuality. During the visit of the Japanese to this country they were shocked to see American fathers and mothers allow young men to "embrace their daughters" in waltzing, and expressed unbounded surprise at such conduct. Human nature is a unit the world over, and must be restrained by the inflexible rules of good society.

Dr. E. Wentworth declares with emphasis that "no pure woman would suffer a man to retain her hand in his, much less to encircle her with his arm in the ordinary relations of social life; and yet, at the bidding of fashion, and because the stimulus of music is superadded, she will not only permit these liberties, but will remain willingly strained to his breast for a quarter of an hour at a time, publicly exhibiting herself in a position which, in itself, she virtuously condemns. Favors which would properly be denied to the most respectable of her acquaintances, off the dancing-floor, are there accorded freely to a notorious libertine; for no guarantee is required from those to whom fashion entrusts the person of her female devotees further than proficiency in the art."*

The associations of the dance condemn it. The rules and usages of the dance condemn it. The undeniable fruits of the dance condemn it. The hearty endorsement given it by the lewd condemns it. The usages of good society condemn it. Sound philosophy condemns it. Pure religion condemns it as disastrous to piety and dangerous to *social purity*.

* *Ladies' Repository*, December, 1872.

Chapter Thirteenth.

THE REMEDY.

A KNOWLEDGE *of the cause of social impurity.* Many of the most prominent causes have already been pointed out. The use of ardent spirits is also a prominent cause. Stimulus of every kind tends to inflame the passions. Dr. W. W. Sanger shows that, of two thousand women in New York City who had sunk into degradation, one hundred and eighty-one were thus ruined by the use of strong drinks.* Among men, the number thus degraded is undoubtedly far greater. The saloon-keeper is largely responsible for the existence of vile dens of infamy, where impurity reaches its climax and exhausts its vitality in the early deaths of its withered victims. Banish strong drinks, and thousands will be saved from this fearful destiny. Many who are unsuspected, through the use of stimulants, sometimes drugged, have been led on to commit the adulterous act.

The influence of alcohol on the social morals of our people can not easily be overestimated. **A**

* History of Prostitution. Page 488.

drunken person has neither conscience nor reason left; but the flame of passion burns all the brighter in the drunkard's heart when thus kindled by alcohol. The saloon is the strong ally of the brothel, and constantly feeds it. It corrupts husbands, and degrades the wife and children and forces them into the ranks of the vicious. The sin of intemperance sooner or later leads to social impurity. If the saloons were blotted out of existence to-day, a long stride would be taken toward the rescue of the masses from social ruin.

The use of opium also exerts an influence most potential for evil. The habit of opium-eating is on the increase in this country, and can not fail to do for us what it has done for the Chinese,—blunt the sensibilities, stupify the conscience, and degrade us. Stimulus of all kinds, except when used as a necessary medicine, tends to fan the flames of passion and lessen the chances for virtue, and should be prohibited by legal enactments.

Another great cause was found by Dr. Sanger to be "*destitution.*" He found that five hundred and twenty-five out of two thousand women had reached their low condition by destitution. For this, in many cases, personal friends are to blame; but society is more to blame for its wicked injustice in refusing to pay women for their labor. Girls, doing the same work performed by boys, usually receive about half as much pay. This is a burning shame. Women's work is not as well paid for as men's, yet they are

the weaker sex. Even civil law discriminates in favor of men. Of course, this is equitable where men can do more work than women, and do it as well; otherwise it is oppressive, mean, and niggardly. As it is, women, left without husbands, brothers, or fathers, are scarcely able to gain a livelihood, especially where they are uneducated.

Women should be educated. One-fourth of all the American women who become corrupt and openly fallen are uneducated. Of course, this estimate includes foreigners who have come to this country to better their condition, but have fallen into utter social ruin. The question of woman's education is no longer a problem seeking solution. The greatest objection to female education is that the classic writings of the ancients are corrupt, and tend to corruption; but the same objection lies against the instruction of young men in the ancient classics. Women must be taught to feel that they are man's equal, and not his inferior or slave; and this does not necessarily involve the question of suffrage in any respect.

The civil law should be made the defender of virtue; should punish the publishers of all obscene books and paintings, and venders of nude pictures of every description. Men talk lustily of painting virtue and vice so as to render the one attractive and the other repulsive. Lately, a writer in an evening paper represented in glowing colors the "Triumph of Chastity," by an American sculptor

now in Florence. He says: "It is scarcely possible to estimate the refining influence of this ideal woman. She is of the purest and noblest type, and is not merely not susceptible to seduction, but superior to the manifold little vices and vanities incident to ordinary humanity. Virgin-like throughout, there is nothing in her condition to suggest aught that is indelicate. On the contrary, the artist has endowed her with an exquisite sentiment of purity unattainable in a draped figure. The figure is not altogether nude, though arrayed in garments which only a great poet could weave. Graced with that veiling modesty which formed the bridal robe of Eve, she seems more effectually clothed than though invested with the attire of an Oriental princess."

Joel T. Hart is undoubtedly animated by a worthy ambition in the creation of the group entitled the "Triumph of Chastity." Yet, such is the depravity of human nature, that the very purity of his virgin may tend to excite lustful passions in lustful hearts. Thus the Sodomites were excited by the presence of the angels in the form of men who had come to warn Lot's family of the approaching storm of wrath. The popularity of the "Greek Slave," which was exhibited in nearly all of our cities, is doubtless increased by its nudity. The same objection lies against many of the present type of statuary—*nudity*. There is a subtle power in a mere lump of clay, when pressed into the image of man, to mold the man who molds it, or beholds it.

The very purity it represents suggests the impurity it condemns.

But all really obscene paintings or writings should be brought to light by vigilant officers. Boys who cut obscene pictures on fences, school-house doors, and churches, should be subject to confinement in a house of correction. The law should lay its strong hand upon the printing-press, and compel editors to be decent. The most glaring acts of indecency are spread in detail before American youth by the local and daily papers. Is it any wonder they are corrupt, frequently, before they reach maturity? This growing evil the law should arrest. Let wise legislators create a pure code of laws on the subject of social impurity, and the lovers of sound morality enforce such laws, and much will be gained.

The foundation of a sound morality should be laid broad and deep in the hearts of children. Their associations should be pure; and in great cities, where the poor are crowded into close contact, the civil authorities should not only be authorized, but compelled, to interfere in behalf of social purity. Those who love purity should teach it to their children. To neglect this duty, in the light of the nineteenth century, is a sin, and a crime against God and humanity. Physicians should supplement the work of parents and guardians, and none but physicians of good moral character should be allowed to practice medicine.

What wide-spread moral degradation is created

among the young by vagabond physicians, to whom are accorded privileges denied to all others. It is a sad fact, which few will deny, that many physicians who practice in our families *are not to be trusted*. God forbid that we should do them an injustice. How few but have had their "social buzz!" The physician should be the guardian of social virtue; should exert all of his influence to arrest the widespread sin of solitary vice. The medical fraternity should issue tracts upon this subject, and point out the bad results of this vice. Christian physicians must lead in this noble work of reform.

The minister should supplement the work of parents also. His utterances should be healthy and pure. The social question should be boldly, but wisely, discussed in the pulpit. Social sin should be unmasked, and denounced in tones of authority. How seldom do ministers of the Gospel refer to social sin, notwithstanding the fearful assault now being made upon the family as ordained of God! How few speak out with emphasis on this subject! An effeminate politeness has too often muzzled the pulpit, and God's ambassadors are silent while the mightiest agencies are at work undermining our social system. Under such circumstances silence is "treason against God." A prominent professor in a medical college in Philadelphia, though fifty years old, lately declared he had never heard but one sermon on the subject. It is seldom alluded to, except in a vague, apologetic manner, disgusting to

both speaker and hearer. Let the pulpit be emancipated from this cruel bondage, so that every minister in Christendom shall labor effectually in opposing the assaults of infidels and libertines.

Ministers who wish to save a fallen humanity can not afford to deal in "glittering generalities." They must ferret out sin, even when concealed by the most delicate veilings of nature or public opinion. Recklessness in the treatment of this subject would be a calamity; but this is unnecessary. Let ministers, with the vows of God upon them, be true to their high calling, true to the claims of a lost world, true to God.

Conventionalities of society open the way to impurity. Modern courtship tends to fan the flame of lustful desire in youthful hearts, and puts the virtuous in peril. Night courtship has many bad tendencies, and not one redeeming feature. In cities, the "gal-lant" young man in high life spends the first half of the night in the company of his intended, and sometimes the last in fashionable dens of infamy. The habit of "changing partners" at grand dinners is pernicious in its tendency, and wholly unnecessary in order to a free and instructive conversation. This effete relic of royal lust should be banished from Christian society forever. It may have been suitable for Shakespeare's "Merry Wives of Windsor," but not for Christians of the nineteenth century.

Society can do much to prevent impurity. It can help the fallen ones to rise. How often does

society absolutely shut the door against ignorant victims of lust. In men the sin of social impurity is forgotten; in women, never, and seldom forgiven. Frequently it should not be; yet there are many comparatively innocent victims of wily libertines turned upon the charities of the world every year, who, like Miss E. S. Phelps's "Nixy Trent," are utterly "hedged in," who go from bad to worse until all is lost. Society should discriminate between vice and virtue, and hold the incorrigible at a wholesome distance; but it should also forgive and forget, when true penitence is manifested.

Dr. W. W. Sanger sent out inquiries to many who had fallen in New York City, and, among other responses, received one from a lady whose sister was an invalid, and who had for a long time battled against poverty, but finally was offered a place in a vile house. She says: "I laid awake all night thinking, and in the morning I made up my mind to come here. I told her [her sister] what I was going to do, and she begged me not to do so, but my mind was made up. She said it would be sin; and I told her that I would have to answer for that, and that I was forced to do it because there was no other way to keep myself and help her, and I knew she could not work much for herself, and I was sure she would not live a day if we were turned into the streets. She tried all she could to persuade me not; but I was determined, and so I came here. I hated the thoughts of such a life, and my only reason for

coming was that I might help her. I thought that if I had been alone I would sooner have starved; but I could not bear to see her suffer. She only lived a few weeks after I came here. I broke her heart. I do not like the life. I would do almost any thing to get out of it; but, now that I have done wrong, I can not get any one to give me work, and I must stop here unless I wish to starve to death."

Undoubtedly there are many such cases. To receive such persons into families, where children may be corrupted, would be a dangerous experiment. Yet such persons should be helped in their efforts at reformation. Let asylums be multiplied for the unfortunate, so that reformation may be possible. A rigid enforcement of law against traffic in social virtue might be supplemented by wise provisions for the penitents.

These places of resort constantly corrupt the people. Hundreds are drawn into their meshes by adepts in the vile art. These streams of impurity flow into the great ocean of society, corrupting and polluting it every-where. Children born of such parents inherit a fearful tendency to the sin that gave them their existence. All conditions and classes are liable to be affected by this depravity. The theologian, the jurist, legislator, physician, and good citizen are under fearful obligations to the community for the manner in which they grapple with this momentous question. This fearful traffic in virtue

creates a whirlpool that annually sweeps thousands from all classes into its vortex of utter ruin. Its shock sends a tremor of confusion to the utmost limits of society, and multitudes are drawn unconsciously on until infamy is hailed as bliss.

This subject deserves the profoundest attention of the good and great. Many have been the plans for reformation in the great cities of the Old World, and many the failures. In America the "irrepressible conflict" is upon us, and we are comparatively indifferent as to methods of defense and self-protection. The great remedy is the Gospel of Jesus; but this does not always reach such dens of infamy.

In 1866, Dr. T. M. Eddy declared, in the *Northwestern Christian Advocate*, that "the day is at hand when neither Christian charity nor political economy can afford to ignore this evil. It must be faced. No scheme of city mission-work is at all adequate which is not adjusted in part in view of this evil. Can it be cured? Can its victims be rescued? Must our cities come to the European plan of regulating this sin, as they now do that of intemperance, *by license?*" After estimating that about four thousand in Chicago were openly profligate, he describes this evil as found in the most fashionable avenues of Chicago, as described by an officer. "We find a large, handsome building, with surroundings which give evidence of the cultivated taste and liberal expenditures of its owner, and which a stranger would readily mistake for the private res-

idence of a wealthy citizen. The officer rings the bell, which is answered by a colored servant, and we are ushered into a magnificently furnished and brilliantly lighted parlor. Here we are met by the mistress of the mansion, who courteously invites us to seats. Sitting about the room are several beautiful young women, fashionably and richly dressed, who welcome our presence with smiles, and at once enter into conversation which betrays more or less culture, but nothing whatever of their infamous calling. Watches and jewelry adorn their persons, while they have used every art to assist nature in adornment. . . . One of the young women opens the elegant piano, and we are entertained with beautiful selections from the operas, or of the best of our popular airs by voices which are rarely excelled.' This is the enticing side of the picture of life to be found in such houses of corruption. This is the aristocratic style of sin. Music, flowers, pictures, elegant and highly accomplished young girls,—yet all living by the wages of sin, by the sale of virtue. Thus sin is made beautiful, vice is made alluring, and the way to the shades of hell strewn with flowers and enlivened with music and dancing. . . . Christian people, Christian ladies, whither shall go this appalling evil? Is there no remedy? Riding to a funeral in company with a former mayor of this city, he pointed to a young girl and said: 'That girl is well known to the police. She is a clergyman's daughter, and her companion is the

child of wealthy parents.' Is there any remedy? Are the ranks of the four thousand to be kept full from fair young girls? Are girls from the country to be made the prey of cunning harpies? and is there neither prevention nor rescue?"

T. DeWitt Talmage says: "Society becomes more lenient as impurity rises toward affluence and high social position, until finally it is silent, or disposed to palliate. Where is the judge, or the sheriff, or the police, who dares to arraign for indecency the wealthy villain? Does not the vile hag of uncleanness look out from tapestried window, and walk richest carpet, and rustle finest silk, and roll in most sumptuous carriage? But where is the law to take these brazen wretches of 'high life,' and put their faces in the iron frame of the State-prison? It seems as if modern society were hastening back toward the days of Herculaneum and Pompeii, which sculptured their vileness on pillar and temple-wall, until nothing but the lava of a burning mountain could hide the immensity of the crime. Would God that the romance which flings its fascinations over the bestialities of life might be gone! Let it be known that uncleanness on Madison Square is as damnable in the sight of God as is uncleanness in the Five Points."

Let science shed its light, and history its light, and philosophy its light, and religion its light, until Christian philanthropists are enabled to master the situation, rescue society from ruin, and help the

fallen to rise again. Christian America must accomplish this at no distant day, or be swept with the besom of destruction, by the pent-up whirlwind of passion fostered in corrupt hearts. The issue is upon us,—shall we meet it, Christian men and women of America?

Chapter Fourteenth.

THE REMEDY—CONTINUED.

A PROPER consideration of the consequences can not be fully portrayed. The loss of innocence is to the heart what bankruptcy is to the man of business. It is more. The man of business may recover, and pay all. He may be suspected of dishonesty, and be utterly unable to remove the stain from his reputation, and yet in his soul he may have the consciousness of innocence; but the unfortunate victim of lust, although his sin be committed in the most secret manner, is afraid of detection, and is haunted by a deep sense of the wrong committed. Alcohol leaves its scar upon the brain of the drunkard whenever it intoxicates. The crime of impurity leaves its stain upon the memory, and haunts the soul of its victim.

Social sin is the destroyer of all real happiness. Is the guilty party unmarried?—he loses confidence in the opposite sex, delights in his superior skill in the base art, and is only happy when a new victim is entranced. A remembrance of the desolation he has wrought embitters all his hours of solitude.

Marriage increases the guilt of impurity and the poignancy of self-reflection experienced by unfortunate victims of lust. The husband guilty of impurity carries in his heart a soul-crushing jealousy for the purity of his companion, unless indeed he has ceased to love her to whom he plighted a life-long fidelity. The secular press a short time ago gave an account of a husband who invaded the sanctity of another family and wrought ruin there, and returned home to find his own family disgraced. In a few hours he sent the death-dealing volley from a revolver to the heart of his enemy, as a punishment for the crime of which he himself was most shockingly guilty.

How hearts are torn by the anguish which accompanies this crime! Husbands who had nobly trusted the dear heart of the wife are suddenly plunged into the horrors of social ruin. A gentlemanly farmer in Illinois, who had by hard labor secured a beautiful home, one day left his companion and children for a few hours' absence, and on his return his companion, the once noble mother of his lovely children, had gone, taking clothing and money, to share the joys of another,—a self-conceited country laborer in the employ of her husband. How sad was that truly generous husband! How lonely those beautiful children, deceived and outwitted during weeks of preparation, and then deserted, by one who had been a fond, doting mother! See them as they crouch around the brightly-burning fire, with tears streaming down their blood-hot cheeks

from eyes swollen with a grief that avails nothing. See the look of despair written upon that husband's face. Go near. See the precious little child of a few Summers sobbing in its crib, "Mamma's gone and left Minnie!" and hear the new burst of grief that breaks out from the lips, while it breaks the hearts of husband and children.

A husband of my acquaintance deserted his wife. His departure was deliberate. He believed he had found one he could love better, and claimed the right to depart in peace. He gave his wife a small property free of debt, and then turned away to become the partner of another. Go with intimate friends to his late home. Look into the despairing face of that smitten wife. See those three little children, as they cling about her and wonder at her strange frenzy of grief. Watch that woman, one, two, five, ten years. See her toil on, unaided by a heartless world. See her children grow up without a father's control, to wander in the streets from day to day, without friends, without clothes, and disheartened. Watch that heart-stricken mother as an attempt is made to steal away the children she bore him who wooed and won her in her girlhood home. See this deserted wife, as she battles on year after year to keep the wolf of hunger at bay. No other heart is admitted to share the affection she still bears him. This picture is not overdrawn. Yet, reader, does such a great grief as this outweigh the secret, mining sorrow that paralyzes many hearts possessed

of earthly comforts, but conscious of a companion's infidelity? Can pen describe the pent-up agony of such a heart? Yet the world knows nothing of it. The secret is never shared with even dearest friends.

O reader, consider the ruin wrought in thousands of homes by this "great transgression;" how husbands are alienated from kind, loving wives, and ruined; how unsuspecting wives are entangled in the meshes of charming gamblers in human virtue, and led captive by the devil at his will; how timid, trusting girls are plundered of all that makes life desirable, and sent out wailing with remorse or despair, or with the stolid indifference of "Nixie Trent" when "hedged in!" What disgrace is brought upon innocent families! Six per cent of all the lunatics in the asylum at Elgin, Illinois, were brought to their present condition by "domestic troubles." These domestic troubles generally have their origin in social sin. This estimate is doubtless far below the real number. About three and a half per cent are in their present condition from dissipation, and this involves social impurity. Thirty-two per cent became insane from causes unknown; probably largely from the same cause. The fact will not be denied that the majority of all criminals in this country are socially corrupt. Four per cent of all held in the penitentiary in Connecticut were convicted of social crime. The same ratio in the Illinois Penitentiary is exhibited in the commissioners' report for 1872. In Connecticut, in 1869, there was one

divorce for every ten marriages; and, of four hundred and ninety-one petitions for divorce which were granted, three hundred and twenty-seven were wife petitions. Thus the deadly work goes on and fills the land with mourning. What crime is so productive of sorrow, remorse, all kinds of dishonesty?

It is well understood that persons of loose social habits are not to be trusted. The love of this sin leads to all kinds of dishonest money-getting. No sin costs more than this. It grinds the face of the poor and rich alike. The influence of this habit is more powerful than other forms of intemperance. The gratification of sensual desire but creates a stronger incentive to sin. As fast as the eagles devoured the "liver" of Prometheus it grew. So of sexual appetite. It cries, Give! Give! until health, beauty, and vitality are gone, and disease in every variety of form sweeps the wretch's body into the trench of death.

When Homer selected the social question as the foundation of the Trojan War, he wrote out in heroic verse the origin of almost all wars. It stimulates the love of fame, and leads many an Achilles and Hector to break lances in deadly strife. Many of our Indian wars have grown out of the social question. Bad men on the frontier spread ruinous diseases among the savages, and this creates a hate in the Indian heart that can not be extinguished by conquest of arms, nor scarce eradicated by the influence of the Gospel. Other causes are alleged by savages who

raise the war-whoop and murder innocent women and children, but frequently the real cause is licentiousness. Bad men run away from the restraints of society, plunge into the whirlpool of passion, and scatter foul diseases through every tribe adjoining the white settlements.

Licentiousness leads to cold-blooded murders. Alexander Dumas recommended, in his work entitled "Man—Woman," that husbands or wives who have been betrayed should execute the law upon their enemy by committing murder. Osborne, in Illinois, 1873, followed his inoffensive object, and accomplished his fiendish purpose, but with the death of his victim. In vain were her screams of terror and "whispered" appeals to the man who had lost all humanity. The bloody work went on, and when the husband returned he found his beautiful young wife in the damp cellar, motionless, stiff, cold, weltering in blood, her clothes torn and soiled, her cheeks wet with the dews of death. The wretch who was pronounced "not guilty" a few years ago, in the case of the murder of a beautiful child only seven years old, decoyed his victim into his shop with sweetmeats, and she was never seen alive again. Six months after her disappearance her body was found, entombed in a large chest, bearing plainly the marks of almost superhuman effort of resistance. Her beautiful hair was rubbed into a matted crisp. Some demon in human shape had cruelly murdered an only daughter of a widow, for purposes of lust.

The secular press teems with horrid details of licentiousness and murder, in its most aggravated forms. The innocent and helpless are maltreated and murdered. Husbands murder wives, and wives administer the deadly poison to kind husbands while preparing their food. Mothers have destroyed their own offspring to enable them to consummate their plans. How dark is the picture! who can trace it in detail? The world's heart has throbbed with bewilderment, momentary pleasure, remorse, and then bled with anguish, for six thousand years. Will the world never learn wisdom by sad, sad experience? Must the bloody work go on? No! Let the voice of history be heard upon a question of such moment. Let it be shown that social impurity degenerates both mind and body; induces insanity, imbecility, premature decay; fills the land with various forms of disease; that loveless marriages invariably produce unsound children, short-lived, and the slaves of passion. Let it be shown that the Gospel of Jesus Christ has no mightier foe athwart its path than social impurity; that this sin permeates society, and lays the foundation for all grades of crime.

A prominent young minister of the Gospel, who during a brief illness became the victim of misguided kindness and affection, simply withdrew from the Church, and died soon after of a broken heart. Reader, reflect upon the consequences of the commission of a sin so disastrous to human happiness, that now fills this land with "Rachels weeping for

their children because they are not," who descended step by step until a depth of infamy was reached from which rescue seemed impossible. What sensualist has been happy? Who for a moment can envy the happiness of Aaron Burr, of Brigham Young, of Dean Swift, of the hundreds of polygamist kings? Compare the best of such with a Washington surrounded by his beautiful family, or the most common rustic husband in his own cottage home, where the deadly simoom has never reached.

Look at the true Christian family, with its precious history of births, as one by one the strangers entered the crib enveloped in folds of snowy whiteness, and unfolded magic beauties, adding new luster to the family circle, or as anon the dark-winged eagle bore its victim to the land that lies beyond the river of death. How every trace of beauty lingers upon the hearts of parents, brothers, and sisters, long after the frail casket has fallen into decay!

"The lock of golden, glossy hair
May thy fond treasure be,
Which brings to mind the artless fair,
Whose life was life to thee.
Whose song, now hushed, was melody
Thy memory often hears,
And sheds a joyous melody
O'er all life's lengthening years."

Martin Luther valued his Catharine Von Bora more than the Kingdom of France and the Venetian; and he declared it to be a high gift of God to have a pious, kind, devout, and domestic consort, "with

whom one may live peaceably, and to whom one may confide all one's property, all that one has, and even one's body and life. . . . I love my Kate; yea, I love her more than myself, which is certainly true, for I would rather die than that she or the children should die." Reader, to some extent such a life of love is within the reach of all, in wedlock, who live a pure life. Which is preferable? Virtue has its reward, vice its penalty.

Recently, for amusement, a drunken man was stripped of his clothing by half-drunken companions. During the Great Rebellion he had been a dashing Union officer, and arose to the rank of Brevet Major-General. For a few months he had been utterly penniless,—a drunkard and gambler. The party found upon his person his Brevet Major-General's commission; two congratulatory letters, one from General Grant and the other from President Lincoln; a photograph of a little girl, and a curl of hair—a "chestnut shadow that doubtless one day crept over the brow of some loved one." Of course, his real name and former greatness became known, and he begged of friends to keep it a profound secret. Ah, that tress of hair! How it told of better days, of purity, love, happiness! What a contrast!

A few years ago a lady in Chicago fell a victim, through intemperance, to lust. Her assailants were a crowd of boys from twelve to fifteen years old. She begged for help—besought her base murderers,

"in the name of the Father, Son, and Holy Ghost," to let her alone. In the morning she was found dead. That prayer in the name of the Holy Trinity, how touching! She had been a better woman: need I say more? The heart grows weary of these sad details.

"Whatsoever a man soweth, that shall he also reap." Ministers of the Gospel should point out the causes of this social depravity, so wide-spread. Physicians should point out the consequences of social sin. Legislators should enact laws more fully protecting and fostering social morality. Benevolent societies should rescue the poor and unprotected from ruin. Christian women should educate the "coming woman" on this much-neglected branch of culture, until she should "breathe the air again," free from slavery to passion. Nude pictures should be banished from every household, if not by law, by the power of a high-toned public opinion. Half-nude chromos, though issued by Christian publishers, are an insult to purity. Angels have no right to come, even on errands of mercy, in a nude condition. The tendency is pernicious. Painters and sculptors should array their subject in suitable drapery, be it the angel Gabriel himself. Angels must don their garments while on this earth.

Christian philosophers should more fully analyze the intellectual causes of lust. Medical men should more fully explore the physical causes. The land should be flooded with tracts showing the enormity

of social sin, defending purity, the marriage relation, and condemning its licensed abuse. Let stern law be enforced against Victoria Woodhulls, wherever found. Helper's book probably did more to arouse the public mind to the infamy of slavery than all the speeches ever made in the United States Senate, because it brought out the stern, stubborn, undeniable facts on the subject. Let facts be marshaled before the people, and scattered like Autumnal leaves all over the civilized world. Let consequences be shown by statistics. All these methods may suggest the real cure to many hearts now groaning in imprisonment; may rescue many who are going like the "ox to the slaughter."

A knowledge of the causes and the fearful consequences alone can not produce a cure, but to be "forewarned is to be forearmed." This knowledge is almost absolutely necessary to the vicious. Such knowledge may save the innocent from falling into the pit of ruin. It is much easier to save the innocent from falling, than to rescue the guilty, who "corrupt the race and taint" others.

Careful training, healthy restraints, self-denial, industry, prudence, stringent legal enactments, the spread of carefully collated statistics, may do much to save the innocent from the greatest sin of the age. Is this the only remedy in store for poor, enslaved humanity? Mere philosophy can not save the fallen. No. There is a perfect cure.

Chapter Fifteenth.

THE REMEDY CONTINUED.

HUMAN nature is depraved. The facts already brought before the reader prove it, and this is not a complete introduction to the argument when fully massed. Mankind is conscious of depravity. The Bible confirms this decision of an enlightened judgment. Heathens thought sin inherent in matter. Inspiration shows that sin inheres in fallen nature. Christ said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." *

Paul says: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." †

This is a black catalogue. The tendency to social impurity inheres in fallen nature when born into the world. After David had been guilty of adultery, and

* Matt. xv, 19.

† Gal. v, 19, 20, 21.

then the murder of Bathsheba's husband, by causing him to be set in the thickest of the battle, he was convicted of his crime by the Spirit, and traced its origin to inherited depravity, thus: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The religion of Jesus Christ professes to be an antidote for human depravity. The man who stole is delivered from stealing. The man who was a drunkard is saved from the use and love of strong drink. The man who was a slave to sexual passion is liberated from bondage to this sin. Jesus Christ came into the world to save sinners. He ate with publicans and sinners, and was accused of being "gluttonous and a wine bibber."

Human nature needs help; needs a Divine religion, a Divine Savior. Philosophy has tried for four thousand years to help poor humanity into a better condition. In China it has been most successful; but every-where it has failed to stem the torrents of evil that flow out of the unregenerate heart. The religion of Jesus alone can save the soul from "inbred sin and fully make the conscience clean." The moral essence of man's nature must be purified, the fountain must be made pure or the waters will be bitter. Jesus Christ died to save men from the consequences of the fall; died to atone for sin. His death was vicarious. "Without the shedding of blood there could be no remission of sin." This salvation is conditional. The free will must accept of Jesus. God does not, can not consistently, coerce a free will. Before con-

version we must surrender to God in order to salvation. Known sin must be no longer practiced. God says: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and unto our God, for he will abundantly pardon." God helps the sinner to "break off his sins by righteousness, and his iniquities by turning unto the Lord." Thousands and tens of thousands have thus been saved from the reigning power of sin. This religion saved the man among the tombs. It has saved drunkards who had lost all self-control, descending step by step, until property, friends, reputation, all were gone.

This Divine religion can save the fallen woman. A wretched girl wrote the following lines, and left them in her death-bed:

"To improve the respite of one serious hour
I durst not look to what I was before.
My soul shrank back and wished to be no more ;
Of eye undaunted and of touch impure,
Old ere of age, worn out when scarce mature.
Daily debased to stifle my disgust
Of forced enjoyment in affected lust.
Covered with guilt, infection, debt, and want,
My home a brothel, and the streets my haunt.
For seven long years of infamy I've pined,
And fondled, loathed and preyed upon mankind,
Till the full course of vice and sin gone through
My shattered fabric failed at twenty-two." *

Mrs. Fry went among the degraded felons at Newgate and reached many of the most profligate. She

* Dr. Sanger's Treatise. Page 352.

led them to Jesus for help. The author of the above lines might thus have found help. Jesus came to seek and to save that which was lost. This salvation reaches the seat of the disease. As the free will accepts Christ he carries forward the work of moral purification and sanctifies wholly. David prayed, "Create within me a clean heart." The word clean and its cognate verb were used in describing ceremonial cleansing. David here uses the term clean with reference, not to an outward, but to an inward cleansing—a heart cleansing. Christ said: "Blessed are the pure in heart;" not externally or ceremonially pure; not simply pure in intention or purpose, or probably a different word would have been used, but pure in heart, the seat of all moral uncleanness, from whence "proceed evil thoughts, adultery," etc.

Conversion and entire sanctification are the great remedies for social sin. Paul addressed a letter to the Thessalonians in which he commended them very highly for their Christian fidelity, and yet he desired to be present and "perfect what was lacking in their faith." To the end that he might establish their hearts unblamable in holiness or sanctification before God, he then taught that they should abound more and more, for they were aware of the commandments given: "For this is the will of God, even your sanctification." These Thessalonian brethren were at that time living in a very advanced state of piety, for Paul declared that he "remembered without ceasing their work of faith and labor of love."

He told them that the "Gospel came not to them in word only, but in power and in the Holy Ghost and in much assurance." * He does not accuse them of any disorderly conduct whatever, as he did the Corinthians when one man had been guilty of uncleanness by having his father's wife. In this letter he makes sanctification the remedy for social uncleanness. The force of this has been broken by construing the text to mean simply that the Thessalonians should keep themselves free from social indulgence. Such a rendering makes tautology. "This is the will of God, even your social purity, that ye should *abstain from fornication*." Social purity is abstinence from fornication. The sin against which he cautioned them was to be avoided by the purification of their moral being. Also the marriage relation was not to be abused, for God had not "called them to licensed uncleanness, but unto holiness [sanctification] that every one might possess his vessel [his wife] in sanctification and honor." Entire sanctification requires, as a prerequisite, a consecration of right things to God for right uses. Paul then showed how they were to "rejoice evermore," "pray without ceasing," "in every thing give thanks." But, knowing that even these faithful Christians, over whom the power of sin had been broken, could not possibly do this with a sediment of sin in the soul, he prayed: "And the very God of peace sanctify you wholly." The word rendered "wholly" is an

* 1 Thess. i. 3, 5.

adjective, qualifying "you." The meaning is, that the "you" addressed, individually and *en masse*, might be made pure, throughout spirit and soul and body, and thus be preserved blameless. What a grand remedy is here held out to the Thessalonians—holiness (entire moral purity), not as a result of Brahmin abstraction or stoical indifference, but *by the BLOOD* of Jesus Christ.

The word "sanctify" means, 1st. To set apart from a profane to a holy use; 2d. To make pure. The disciples had already been made "clean through the word which" Christ had "spoken unto them." But he prayed, "Sanctify them through thy truth;" that is, grant them a more complete deliverance from sinful tendencies. This doctrine of holiness, entire moral purity, was taught by Archbishop Fénelon, of the Roman Catholic Church. An entire and unreserved consecration, "renouncing the devil and all of his works," is demanded by every orthodox Church in the world. This doctrine gave rise to the great movement of the eighteenth century, called Methodism. Nothing but such a doctrine could have produced such an awakening. Now all Christian Churches accept it in substance, although some misunderstand the Wesleyan theory, and others believe that this entire moral purity is attained at conversion, but accept the doctrine that Christ saves the willing and believing soul to the uttermost.

The world demands a religion that purifies man's moral nature, his whole being. Christ's religion does

just this by "renewing us in righteousness," justification and regeneration, "and true holiness," sanctification. Many of the grossest of men and women have been converted, and then wholly sanctified, and freed from all desire to commit social sin. The desire for strong drink is utterly taken away by the grace of God. Anger, pride, the love of the world, are removed from the heart. Man's moral being may be healed of all its maladies by the blood of Christ. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."* The vilest of the vile may be fully saved. The Christian, who trembles at times lest he fall by the hand of this Saul (social sin), may be blessedly delivered. This moral purification is to go on until the "rough places" shall be "made smooth," and every "valley shall be exalted."

The baptism of fire is what the world needs, that original sin may be burned out of the soul. Entire moral renovation would regulate every faculty of mind and body; would liberate thousands of Church members who live in dread of this mighty foe, and perhaps others who sin and repent only to repeat the process. Entire moral purity would sweep all foeticide from the Church of God, and unscriptural divorce as well. A pure Church would sway a power sufficient to shake down every temple in

* Hebrews ix, 14.

heathendom. Such a Church would purify all law, all literature, all art and science; would pour streams of light into the prison, until "every yoke" is broken. It would penetrate the dark recesses of the den of infamy, and reveal to those, worse than the woman of Samaria, all their sins, and point them to the remedy, the blood of Christ.

Ministers of the Gospel must preach to sinners the terrors of the law, the depravity of the human heart, the need of Godly sorrow for sin, and the absolute necessity for the aid of Divine grace in all true reformation. Vile offenders must be told by earnest ambassadors of the "judgment to come," and the "unspeakable gift." Christ's love, though an "old, old story," will ever charm the heart-broken and fallen, who are overwhelmed to know that the "gate is" still "ajar" for poor prodigals who seek for help.

A prominent infidel lately declared to an applauding audience: "Man should cease to expect aid from on high. By this time he should know that Heaven has no ear to hear and no hand to help. The present is the necessary child of all the past. There has been no choice, and there can be no interference."* He adds: "If abuses are destroyed, man must destroy them. . . . The grand victories of the future must be won by man, and by man alone."

Human effort *is* necessary to reformation. Bishop

* The Gods, and Other Lectures. Page 59.

Thomas W. Clark justly says: "You are safe so long as you follow close in the footsteps of Jesus. Walk in his light, and you will be led from height to height, till you find yourself standing at the very gate of heaven. . . . God moves upon the heart for its renewal in accordance with those immutable laws of mind which he has established. It is by no charm or conjuration that you are to be rescued from sin. You must be willing to meditate upon your condition as a transgressor against His law, to consider the holiness of that law, and the terrible consequences of disobedience. Thus you will be led into all truth, and the truth shall make you free."*

Conversion breaks the reigning power of sin. "Ah, it is no insignificant process, this change of heart. It is a change from black to white, from down to up, from the highway to hell to the highway to heaven. The whole nature is made over."† The consecration of these renewed powers to God cuts off all dallying with sin. The eyes, the imagination, the affections of the heart, are locked within the circle of purity; and what is thus wholly consecrated to God he will render holy by the blood of Jesus and the constant presence of the Holy Spirit. Thus divinely renewed and wholly consecrated to God, the love of impurity is gone, and the soul then rapidly develops all the Christian graces. Let no one trust to states of grace for safety, but in Jesus,

* The Dew of Youth. Pages 98, 99.

† Talmage's Sermons. 1872. Page 141.

who alone can from day to day save us to the uttermost.

But let all consider well that mere human resolutions can not avail in attempts at reformation. Dr. Samuel Johnson once said : "I have now spent fifty years in resolving, having from the earliest times that I can remember been forming schemes of a better life. I have done nothing."* Cicero said, "It is the business of the orator to move the passions." Men may be deeply moved, and yet remain slaves.

Look over this country, where civilization has reached a golden era. See the misery, crime, death, created, in the desert, in the city, every-where, by social impurity. Look beyond at Germany and England, two great Protestant nations, and the same sad picture presents itself. Look at Roman Catholic France, Spain, and Portugal, where virtue has almost swapped places with vice in the vocabulary of polite parlance. Look at besotted heathens, where this sin holds high carnival in the evening of the nineteenth century.

For six thousand years a fallen world has been groaning in bondage to this sin. Philosophy came to the rescue, and by its grandeur labored to soothe the patient it could not cure.

"So play the foolish throngs with one that swoons ;
Come all to help him, and so stop the air
By which he should revive."

* *Life of Samuel Johnson*, LL. D., by C. Adams, D. D.

In England a balloon ascended a mile high, and passed a cloud a thousand feet thick. Four miles up a pigeon dropped from it as if dead. Five miles up the explorer's eye grew dim. He tried to reach a flask of brandy, but his arm was paralyzed. He tried to call to his comrade, who was steering, but his tongue was powerless. At length the steersman seized the valve with his teeth, and by almost super-human effort forced it open, and they were saved. A few moments' delay, and they might have floated away in ether, lost to this world.* Thus humanity has drifted, through social sin, age after age. Jesus Christ, the only-begotten of the Father, full of grace and truth, came to "prepare a way," *a way of escape*.

The eloquent Summerfield styled this way of deliverance, first, a highway; second, a holy way; third, a plain way; fourth, a safe way; and fifth, a delightful way. Mr. Bramwell, after he had found this blessed highway, wrote: "I am nearer the throne, and never was so dependent on Jesus. He is my all, bless the Lord!" "I sink in silent love." "O, he lays me at his feet! I am less than nothing in his sight." Archbishop Fenelon wrote: "We lose all that we once had, and care not for it; we have then no more that belongs to self. . . . Ah, how sweet is that voice! it makes me all tremulous within. Speak, O beloved, and let none other dare to speak but thee! Be still, my soul, speak love!"†

* Evidences of Revelation—Bishop Thomson.

† Christian Counsel. Page 90.

Professor Thomas C. Upham testifies: "He who is spiritually free has entire dominion over himself. Spiritual liberty implies, with the fact of entire submission to God, the great and precious reality of interior emancipation. He who is spiritually free is free in God. . . . This is freedom indeed. This is emancipation which inspires the songs of angels, a freedom which earth can not purchase and hell can not shackle."* This freedom in Jesus is the great remedy for sin. Paul urged the Romans to "reckon themselves dead, indeed, unto sin, but alive unto God through Jesus Christ our Lord."

To the Galatians he wrote: "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me."

Mrs. Prof. Upham declares, "I reckon my *life* to have begun when I found God, as revealed by the power of the Holy Ghost, in and through Jesus to my soul. Then did the kingdoms of this world and the glory of them pass away, and all flesh became as grass, and myself an atom of creation, and God *all in all*. Then were the idols of my heart demolished and my soul cleansed; it could easily have found a home among the pure spirits above. Yea, heaven was in my soul, for the indwelling God, the Holy Ghost, was there. O sacred temple! Has it since been polluted? Father, thou knowest. I hope, I believe not. The foul breath of disease and death hath blown upon it, but the breath of the Eternal

* Interior Life. Page 266.

has consumed it, and O, shall I not say it, left the temple still his own." Every promise in the Bible is for the true seeker of salvation. The late Mrs. Angeline B. Sears said: "What is firmer than a rock? and yet the everlasting hills may be destroyed, but the Word of the Lord endureth forever. . . . I never had such views of sin. O how *awful* does it appear! But the blood of Christ can wash it all away."* Grace can do for the gross sinner just what it has done for the amiable and refined.† Thus Benjamin Abbott was saved and became noted for piety. Thus Richard Weaver was snatched as a brand from the burning. In the great revival of 1857-58, multitudes of the "lost to all virtue" were saved. So of the great revivals under the Wesleys and Whitefield. James B. Finley saw what grace actually did do in the penitentiary of Ohio. Mr. Caughey and Mrs. Palmer, Mr. Moody and Sankey, are living witnesses of what grace can do for earth's most abandoned sons and daughters, having seen the very chief of sinners saved under their labors on both sides the Atlantic Ocean. Such persons are saved in all extensive revivals, and not unfrequently make very exemplary Christians. Pure religion is an antidote for all human depravities. The worst conditions of our deformed humanity may find a perfect cure in Jesus. He came to *our* rescue and has opened a fountain for sin and uncleanness,

* Memoir. Page 240.

† But the publicans and harlots believed him. Matt. xxi, 32.

and now, in every country on the globe is sung, by the saved:

"Thou dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved to sin no more."

The dawn of latter day glory begins to brighten the Oriental horizon. But while light breaks out in the heathen world, darkness seems gathering over the home circle in Christendom. This is especially so in America.* Infidelity and gross heathenism flow steadily to our shores, and the free school, the Sabbath, and marriage are threatened with utter overthrow. A feeble Christianity will not checkmate this. Earnest Christianity is the *sole, all-sufficient* remedy for these evils. First pure, then peaceable. "Holiness to the Lord" is the watchword of victory.

Bishop R. S. Foster, in speaking of the importance of Christian holiness in the work of reformation, says: "As things hurry on to the consummation, and the conflicts of truth with error become more general and engaging, and as truth assumes its legitimate rank in the great chain of verities, this one will be seen occupying a peerless eminence, and exerting a commanding influence. . . . Philosophers and poets, statesmen and scholars, as well as divines

* The Brooklyn scandal, whether true or false, is the result largely of the doctrine of "free-love." A demoralized press has realized a bountiful harvest. May an all-wise Providence overrule the reaction powerfully for good!

and religionists will do it homage; and the collective intelligence of the world will accord it attention. The physical man has had his day—a day of darkness and debasement, of sensualism and crime; the intellectual man is now enjoying his—a day of refulgence and splendor; the spiritual man will have his. It is now in dawn. The on-coming of its glory is but a little in the future. Destiny is evidently rushing upon us. All things tend in rapid convergence to some grand and glorious ultimatum.”*

This is a beautiful picture of the coming glory. May he that “cometh from Edom with dyed garments” quickly come in the greatness of his strength; for,

“The night grows wondrous dark ; deep swelling gusts
And sultry stillness take the rule by turn,
Whilst o’er our heads the black and heavy clouds
Roll slowly on. This surely bodes a storm.”†

The clouds are threatening, but the brilliant rainbow still spans the horizon. “When the storm raged on the Lake Gennesaret, Christ was asleep upon a pillow. They say to him: ‘Master, carest thou not that we perish?’ Then he arose and went to the edge of the ship and said, ‘Peace, be still,’ and the storm subsided, and the waves retired, whispering as they went, *OUR GOD IS HERE.*”‡ Christ can still the storm *now* as *then*. The Church needs the baptism of the Holy Ghost.

* Christian Purity, 1851.

† Joanna Baillie.

‡ Bishop Ames, at Lacon, Ill.

Dr. Stephen Olin said: "The Church is well furnished with grand ideas. It has on its hands comprehensive evangelizing schemes, whose successful accomplishment will usher in the millennium. What she wants now is to execute them. . . . The cause of Christ and humanity calls for men—cultivated, sanctified, self-sacrificing, brave men—and it really wants nothing else to the completeness of its triumph. Material resources with which it overflows, only wait for the bidding of lips touched with holy fire to call them forth upon the altar of sacrifice."*

O FOR A WHOLLY CONSECRATED CHURCH—Christian men and women with "tongues of fire" to tell "every creature" of the great remedy for sin! The secular press is daily laden with accounts of outrage, not only upon the young and beautiful, but little children. Lust has become as powerful a stimulous to the commission of murder as gold. Yet more dangerous are the arts of the libertine in cushioned pew and at your fireside. How sad that a "sky-bought, sky-born, and sky-bound"† race should fall so low and wander so far from the "ninety and nine" in the path of lewdness, that they can not hear the sweet voice of Jesus calling them to come back into the fold, *at the gate* WIDE OPEN.

If such an one should chance to read these pages, who is oppressed by the chidings of an accusing conscience, and pained by thoughts of the better, purer

* Quoted in Bishop Foster's "Christian Purity," page 28.

† Alfred Cookman.

days of other years, remember the *blood* of *Jesus* is *your* REMEDY. He is able to save to the uttermost all who come unto God by him.

The "water of life is flowing," and must flow out into all the pools of corruption, until the great currents of society become pure. This leaven of purity must work until the "whole is leavened." Then shall the Church be presented to Christ as a chaste bride to her husband, without spot or wrinkle or blemish or any such thing. Entire soul-purity is Christ's great and all-sufficient remedy for all social uncleanness, for all sin. Reader, go to the fountain that can wash whiter than snow.

"If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Chapter Sixteenth.

THE REMEDY CONTINUED--THE FAMILY.

“If more and more we found the truth,
Of fact and fancy plighted,
And culture’s charm and labor’s strength,
In rural homes united.” —WHITTIER.

CHRISTIANITY protects, purifies, and saves the family, and makes it a living fountain of social purity. The family is God’s primary school, where first principles are taught. Marriage is necessary to the family arrangement. Christ honored a simple wedding in the land of Galilee with his presence and first miracle, and thus Dr. Whedon says, “conferred a divine honor on marriage.”

I. Marriage looks to offspring as a result, and, for this reason, the contracting parties should view the subject with reference to their posterity. Those who *marry should be possessed of a sound mind and a healthy body*; still marriage is man’s normal state, and nature has many provisions by which offspring are protected from the inheritance of a diseased body. The divine command, “Be ye not unequally yoked together with unbelievers,” is of much importance. The quaker idea that it is *a sin* to marry out of their

own sect is certainly an extreme view of the subject. Though not advisable for Christians to be united in marriage with unbelievers, still, even in such cases, the believing wife sanctifies the unbelieving husband. But the chaste wife can not sanctify the immoral husband, nor the chaste husband the immoral wife. The children of such parents inherit the mean legacy of disease and lust. How can a Christian man or woman be united in marriage with a companion evidently deeply tainted by the sin of impurity? *Drunkenness* should be a *bar* to *Christian marriage*. The social nature of the drunkard is thrown out of balance, and he transmits to his offspring a deep depravity, and they inherit his love of physical enjoyment and animal excitement. The sins of parents are thus "visited upon the children to the third and fourth generation." How can a Christian marry a drunkard?

II. The parties should be of suitable age; but this is a question not easily adjusted to the tastes and wants of the race. Much depends on relative strength. Dr. Samuel Johnson married a Mrs. Porter, widow of Judge Porter, twenty years older than himself. His married life was happy; but *he* held that a man might live happily with any one of fifty thousand women. Martin Luther married Catharine Von Bora, seventeen years younger than himself, and found in his wife a true helpmate. Who will say they were not suited to each other? It is allowed by specialists, on this question, that men who are

forty-five may be married to a woman of twenty-six, and even a man of fifty, if he belong to a long-lived ancestry.* But there is a limit, beyond which men must not go. The man of seventy, who becomes husband to the girl of eighteen or twenty, sins against his own posterity, against the state that fosters and protects marriage, against his wife, whom he can not make happy, and against God, although it may be the sin of ignorance. His children are liable to be imbecile or idiotic. His wife, who is a mere child in age compared with himself, is burdened with the care of an old and decrepit husband, at a time when she naturally longs for the companionship of one suited to her own age. December and March do not mate well. After the death of Sarah, Abraham was married to Keturah, by whom he had seven children. She must have been a hundred years his junior, or more; but this was a remarkable case. He was a man of great mental vigor; one, doubtless, of physical strength. The result justified the marriage; but few may follow his example, and marry a girl in their old age, and *reasonably expect good to result therefrom*. Plato held that the man should be ten years older than his wife; others that they should be about the same age. Our law makes a man mature three years later than a woman. That usually there may be a difference of several years with safety is generally admitted. Circumstances and taste must decide each case.

* Sexual Science, by Professor O. S. Fowler.

III. *Hasty marriages should not be encouraged.*

Neither should people marry in order to perpetrate a romance in real life. A few years ago a party was married in a balloon, and, so far as the public have been enlightened, have sailed on through life quietly. Another party was married in a Pullman palace-car. Others have gone to the center of a river, or on some high edifice, or even mountain, to consummate the marriage vow. It may yet become fashionable to repair to "Lookout Mountain," Missionary Ridge, Pike's Peak, or the Pyramids of Egypt, in order to assume the holy relation; but it is to be hoped that public taste will not indorse society in the gratification of such whims.

Marriage is not a joke. The Spanish have a very wise proverb: "The day you marry you kill or cure yourself." The English say a "Man's best fortune and his worst is his wife." Shakespeare said, "Hasty marriages seldom prove well." William Penn held that people should never marry but for love. Dr. Wayland says, by the "contract thus entered into a security is found of a most interesting and important character, which is the origin of all civil society, and in which children are prepared to become members of that great community." John Calvin gave his clear-cut views in a few words, thus:* "Since man was created in such a state as not to live a solitary life, but to be united to a helpmeet; and, moreover, since the curse of sin has increased this necessity,

*Vol. I, page 364.

the Lord has afforded us ample assistance in this case by the institution of marriage, a connection which he has not only originated by his authority but sanctified by his blessing."

Ex-President Woolsey, of Yale College, says: "If any relation in human life can be called natural and necessary those of the family must have these attributes. If any are of importance in themselves, and for the conservation of all others, these are so in a pre-eminent degree. If any show the prevision of the divine mind by a series of designs, one built upon another, until the structure of human society and obedience to God are reached, it is the family that contains in itself this system of purposes. The formation of sexes for each other; the union of bodily desire and devotion; the care of the child until it can take care of itself; the family feeling that arises between children; the necessary morality in the family, especially when there are children of both sexes; the preparation for obedience to law and to God by the family training; the close ties of blood relationship, binding men together in clans and tribes, and securing the existence of states; the education for religious reverence by reverence of parents—such considerations show how full of meaning the family is, and they will lead us to admit at once that if there are rights anywhere among men, they must be found here."*

Dr. Spring says: "Man is a social being. He

*Political Science, Vol. I, page 84.

can not live for himself. The principles of his social nature must be cared for."* Here let it be observed, man's social nature is nowhere in the world so completely "provided for" as in the Christian system of dual marriage. Dr. Joseph Cook puts the case in its true light when he says: "It is a small sneer of skepticism that Christianity cares nothing for the flesh. Only she glorifies it. Only Christianity makes the home possible. Mr. Seward came back from a tour round the world, and the shrewdest thing he said about Asia was, 'there is not a home in it.'"[†]

IV. The true basis of marriage is love.

"What a volume in a word, an ocean in a tear,
A seventh heaven in a glance, a whirlwind in a sigh,
The lightning in a touch, a millennium in a moment;
What consecrated joy or woe in blessed or blighted love."[‡]

In his "Religion of the Family," Bishop Wiley declares that "the only true basis of marriage is affection. Upon no other condition does God sanction or bless it. Entered into upon any other consideration it ceases to be marriage, and is degraded into the insignificance of a civil contract."

That the most conscientious are *always* conscious of a deep love for the plighted one is not assumed. The profoundest affection is sometimes so silent in its "motions" as almost totally to conceal its existence; but such a love is as gold compared to dross,

* Bible not of Man, by Dr. Spring.

† Boston Lectures.

‡ Tupper.

when compared to the wild, extravagant exhibitions of passions. Such a silent, gentle love will shine in days of darkness and danger, and will deepen as time hurries on. Children born of such a wedlock have a home in parental hearts. The German who wrote "Dot Little Baby" was more a father than a poet. Thus he describes him :

"He pulls my nose und kicks my hair,
Und crawls me over every vhare,
Und slobbers me—but vat I care?
Dot vas my shmall young baby.
Around my neck dot little arm
Vas squozing me so nice und varm;
Oh may dere never coom some harm
To dot shmall little baby!"

Christianity can lift marriage out of the lustful and mercenary atmosphere that surrounds it, and elevate it to its true sphere. Thousands of people remain unmarried; and yet, under proper circumstances, marriage is a *Christian duty*. Many people, through the influence of the modern romance, are all their life-time looking for some gale of fortune to favor them with one whom they may "wed" and be happy. Reason is utterly ignored in all their decisions on this subject. Instinct is their guide at first, and afterwards "*whim*." Hundreds, yea thousands, who could and *should* marry, thus remain single; while, on the other hand, men and women, without conscience or any good qualification, rush, at the behests of passion, into wedlock. They are unfit for the discharge of paternal duties, and their children

grow up in the midst of every variety of temptation and fall an easy prey to social *sin*.

V. Many good people are deterred from marriage on account of the expense. A German society was organized in the city of Philadelphia, in 1874, to aid parties in starting on the journey of connubial bliss. An editor, commenting on this plan, says, "Multitudes of young people are deterred from marriage by money considerations. Some of them do well to wait, others need not, but are foolish in their attempts at reasoning. Young men who waste half their salaries have extravagant notions of house-keeping."*

If only the rich may marry, then thousands of the most virtuous men and women must remain single; besides, the poor of this generation will shelter and train the children who will lead in the race of life in the next. The good and true, whether rich or poor, should be married, and even the vile are restrained by marriage.

It is the duty of parents to afford their children reasonable opportunities for acquiring such friendships as tend to wedlock. Daughters should have not only a thorough knowledge of housekeeping, but also some acquaintance with music, poetry, and art; but above all, they should be taught to honor men for their worth and not for their purse or title. *Courtship* is necessary, and happy is that daughter whose parents realize that important fact, and make suitable

*The *Methodist*.

provision for it, by affording opportunities for conversation in *day-time* under healthy restraints. Sons and daughters who are thoroughly educated in all essentials of a Christian home will seldom bring disgrace upon that home. The proverb, "Train up a child in the way he should go, and when he is old he will not depart from it," is thus demonstrated.

Too many parents devote more attention to the toilet of their daughters, than to their *intellectual or moral* training. Yet children should be well clad, and young ladies must, of necessity, be suitably attired. Finery can not create beauty, but good taste *may* disguise deformity, and by "harmony" or contrast produce desirable results. Miserly parents, who begrudge their children suitable apparel, complain of the *expense of girls*, and consider any outlay that does not increase the family wealth as *wasted*. The morals of such children are often worse neglected than their apparel. They are taught to marry for money.

VI. In the Christian home parental advice is sought and given on the subject of matrimony. Why should parents remain utterly silent in the presence of their children upon a subject of such vital importance? Thorough home training is essential to the best of all attainments—*character*. Line upon line, precept upon precept, is necessary. Wisdom, virtue, honesty, modesty abide in such a home. The mind and heart are cultivated. Taste, gait, and bearing are parts of a true Christian education. Such a

home becomes the "bower of Eden" to its own circle and the admiration of all. An infidel, a wise Frenchman, said to Guizot: "It is not on my own account that I regret these attacks; you know I am a Voltairian, but I ask for regularity and peace in my own household; I felicitate myself that my wife is a Christian, and I mean my daughters to be brought up like Christian women. These demolishers know not what they are doing! It is not merely upon Churches, it is upon our homes and their inmates, that their blows are telling."*

The Christian home fosters virtue and discourages vice. It is a very Gibraltar in defense of purity; but its domain, as yet, is circumscribed. Alas! too many homes, nominally Christian, are hot-beds of vice, where the seeds of sin are sown and nourished under the guise of religion. Real, vital Christianity makes the home circle a heaven on earth. Perpetual love belongs to such a home.

"There bloom the sweetest flowers,
There shine the purest skies."†

* *Meditations on the Actual State of Christianity*, p. 378.

† Montgomery.

Chapter Seventeenth.

THE REMEDY--PROTECTION OF THE HOME.

"Hope not the cure of sin till self is dead."

THE attack of the vile upon the home is ominous of evil. Purity must be protected and the home defended. ANTHONY COMSTOCK, of New York, has done a work in defense of purity that will render his name immortal. He has ferreted out and prosecuted vile persons who send their obscene sheets through the mails, regardless of all opposition. His life has been threatened, and actually in imminent peril several times. Even now an effort is being made to make it appear that his intense opposition to certain papers, whose very breathings *foster impurity, is "persecution."* Men and women may make use of the mails for the sole purpose of poisoning the minds of the young, and because the law is vigorously enforced against such vile persons they raise the cry of "persecution!" Without such a rigid enforcement of law no family is safe from obscene influences—exerted by unprincipled vagabonds—*through the mails*. Reader, look to your own house well, for the deadly reptile may be lurking in some secret spot to fasten its fangs deep in the heart of your child. The *Christian Advo-*

cate quotes the fifth report of the Society for the suppression of Obscene Literature, as follows: "During the year total of arrests by the Society, 364. Two were discharged, 4 were remanded for jury trial, 22 were convicted, and 1 absconded. This makes a total of 184 convicted and 168 sentenced. Three convicts were pardoned during the year. One hundred thousand books, weighing 2,100 pounds, 475 obscene pictures and 20 pounds of stereotype plates were destroyed, making a total of 23,250 pounds of bad books, 202,679 obscene pictures, and 14,420 pounds of stereotype plates, or 7 tons and 420 pounds of plates, and nearly 12 tons of such books and printed matter. A man was arrested in Rochester in November. Six trucks were used to carry off 100,000 books and over 1,000,000 circulars from this one place. The Rochester man had had 55,630,000 circulars *printed by one firm!* These circulars, advertising vile books are sent all over the land *into the best schools, male and female.* During the year 3,000 letters had been sent by this Society to institutions of learning, *warning them against printing the names of students in their catalogues.* In one school it was found *that one-third of the girl pupils, under fourteen years of age, had obscene matter in their possession.* In twenty-three institutions of learning the foulest kind of pictures were found in possession of the students. And *in every instance the parents and teachers were unaware of what was happening under their eyes!"*

How the venders of the base trash secure the

names of children in our best homes is thus explained; that they do is beyond question. Such corruption is moral murder, and such criminals deserve to be shut in by iron grates, that they may not prey upon the innocent and unsuspecting. An effort has been made by so-called "Freethinkers" to secure a modification of the law on the subject of obscene literature, and, to his shame be it said, Robert J. Ingersoll so far forgot himself and the wife to whom he seems devotedly attached, as to join in a petition to Congress to mollify the law. This is one of the fruits of infidelity; however, to their credit be it said, that a large and intelligent class of unbelievers are utterly opposed to impurity in any form.

2. The purity of home is endangered by the doctrines of socialists. The Oneida Community is a standing menace to the purity of home. The county of Oneida, and State of New York, are fearfully derelict in duty in permitting that community to continue its vile work longer. The ministers of Syracuse are laboring to overthrow this undisguised licentiousness. May God bless them in their noble work, and "speed the right."

3. Communism in this country is on the increase, and one of its leading doctrines is directly antagonistic to the family. The statements made in the first edition of this book, soon after they began to attract attention in this country, have been justified by their many threats and acts of violence. It is not possible for this state of things to continue many

years. A conflict is surely approaching, but the hopeful aspect is, that thousands have caught the sound of the approaching conflict, and are ready to meet this enemy of all righteousness.

4. The home is also menaced by the institution still flourishing at Salt Lake. What can be more demoralizing than this system? How long shall vile, lecherous men, calling themselves "elders" and "bishops," be permitted to go into all nations, and bring hither, in social captivity, women whom they have decoyed away from husbands and fathers for the wicked purpose of filling up their harems? O shame, where is thy blush! How long shall Congress wink at the crimes of Salt Lake? In the name of Washington and his revolutionary heroes; in the name of our free America, for which thousands have shed their blood; in the name of the civilization of the nineteenth century; in the name of the family, which is the fountain of civil government; in the name of the thousands of women in this land who love purity, and added thousands who *groan* in *disgusting slavery*, how long shall we as a nation ignore this question of polygamy? If we have become too weak to overthrow this system of Sodom, we are weak indeed. Statesmen of Columbia's land! Christian men and women of America! it is our duty to break up this system of Mormon concubinage. *The home* must be protected.

5. It is also constantly invaded by a class of vagabonds, tramps who roam through the country in

quest of food and victims on whom they may gratify the animal in their nature. The homes of Americans, from Maine to Oregon, are rudely entered daily and outraged. Innocent women and children are degraded by beastly assaults and left sometimes dead, or worse than dead—crushed in spirit and broken hearted, or blunted and ruined. It is a false sentiment that permits these madmen to roam at large and prey upon the innocent and helpless. If the daily papers report the majority of assaults upon helpless women and children, the crimes thus committed against virtue is fearful to contemplate; but it is not probable that the public knows of the full extent of this crime. What is the natural result of such attacks on virtue? The question needs no answer, silent submission by some would be preferable to public exposure. From *irresponsible* sin against purity to voluntary submission the step is not difficult; thus the descent into the lowest debauchery is made easy. Who is safe? If home is worth any thing at all, it is worth protecting against the villainous assaults now made upon it. The maxim of so distinguished a man as John Stuart Mill, that “the individual is not accountable to society for his actions, in so far as these concern the interests of no person but himself;” the supposition that *any* act concerns no one but self, is an *error*—is doubtless a prolific source of evil—leads to self-gratification, and helps to make up the felicity that constitutes “*the happy rake*.” Self-gratification is a feature of human

desire that needs no encouragement from moral philosophers or political economists. Even though the personal liberty of the lawless be restricted, this tramp immorality should be suppressed.

6. A worse evil threatens the city home. A prominent city daily* thus describes the case: "There are two or three different phases of this wife robbery. One of them is where the woman, educated, refined perhaps, but overcharged with sentiment, meets with a man who is her counterpart, and fancies, by being thrown frequently in his society, that the sun rises and sets in his eyes. He is always kind, smiling, agreeable, poetical. She sees him only at his best. *His* cares, business troubles, annoyances, and disagreeable experiences are reserved for other ears.

"Her husband, on the other hand, is full of business, a plain, practical man of the world, unemonstrative, not much given to sentiment, and living under the impression that his wife should share his sorrows and disappointments as well as his joys and triumphs.

"After a time, this woman begins to find that her husband's presence is irksome to her; his practical, matter-of-fact way is distasteful, and she welcomes the hour when she will be left to the enjoyment of the poetry and perfumery of her friend. The intimacy is now reaching a dangerous point, and, unless broken off, will almost certainly result disas-

* *Inter-Ocean.*

trously. If the woman is simply giddy and superficial, without a capacity for deep feeling, she will probably put an end to the love-making at the first serious objection from her husband, but only to glide into another equally absurd as soon as opportunity offers. If it be otherwise, the end will likely prove unfortunate, and perhaps tragic. This is one class, and there are to-day hundreds of such cases in this city.

“There is another class for which decent humanity can have nothing but the deepest contempt. Nothing like honor or sentiment is connected with them. All is low, groveling, and brutish. The human hyena, known as the ‘masher,’ prominent at *matinées*, and particularly observable in front of saloons, is a beast well known. He watches for a word, a look, or the slightest intimation that his presence will be tolerated by a decently dressed woman. If he can gain the acquaintance of some outwardly respectable married woman, and then, when the latter is accompanied by a really innocent female companion, present himself, and make the second acquaintance, he is overjoyed. He will spend his time from that hour in an effort to entrap the inexperienced one, and it shall go ill with him, indeed, if sooner or later he does not succeed. Hundreds of women and girls in humble life, to whom a wine dinner in a restaurant was a novelty to be wondered at and coveted, have reason to curse the day and hour when their curiosity and indiscretion led them

to accept such attentions from the scoundrels who have led them to ruin."

Brave and true words are these, and although they inspire the reader with feelings of apprehension and dread for the safety of the home in the city, they also build public sentiment against the class of over polite "hail fellows," who foster this phase of socialism. The secular press contributes much to the wide-spread social "freedom" of these times. What horrible scenes are depicted in glowing colors by flippant reporters, whose *only* object is to furnish *news*, create a *laugh* or a "*sensation*." Notices have been inserted from week to week, in city papers, that should never be read in a decent family circle. The newspaper that seeks the patronage of the pure and upright, and then allows its pages to be defaced by notices that suggest acquaintance and familiarity on easy terms, should be banished forever from the Christian home. Such papers are the most dangerous enemies of truth and purity, because they come in the guise of respectability. *The home must be furnished with pure reading.*

7. Not less dangerous is the introduction of the *nude in art*. View the pictures on the walls of a home if you wish to read the character of that home.

A writer on our Centennial says: "In the late exhibition there were sensual pictures by unknown French artists which awakened pity and disgust. The pictures violated morality and art. We are not alone

in this opinion, though we are almost alone in the public expression of it.

“The great mistake of artists is this, that what will not injure them will not injure any one else. That is a fallacy, by the way, which imposes on a great many people besides artists, and one which does a vast amount of harm. A painting of Titian will not corrupt the president of the Academy of Design, but we should protest against hanging it on the walls of a public school. What may not injure a dull imagination may fearfully injure an active one. What will not injure an old person, or an educated one, may injure a young person or an ignorant one. We are not all artists. We must look upon people just as they are; we must study human nature precisely as it is. The young are sensitive to appeals made through the imagination—and for their sakes public picture galleries should err, if err they must, on the side of decorum.

“It would be well to study history in this connection. There is a close connection between art and morality. If we import the one we may, if we are not on our guard, import the other. Even ancient art, so highly lauded, pandered to immorality in a fearful manner, and the art of France and Italy is not far behind it. It is high time that the Christian Church should try to erect a barrier against the tendencies of art to corrupt the imagination. Now is the time to speak and to warn—to-morrow may be too late. Said the Rev. F. W. Robertson, who was

a thorough student of the ancient classics: 'One thing that has made me reflect much, has been the effect produced by sculpture on the Greeks. Those sublime works, of which fragments are to us like an inspiration, were, by the judgment of the heathen themselves, productive of a corruption of feelings and morals that is scarcely credible. I thank God that we have not the treasures of Italy or the Continent.' '*

Impurity in art is disgraceful to the artist and pernicious in its tendency. The Bible says, "The Lord God made coats of skins" and "clothed" Adam and Eve. This should indicate to the Christian artist his duty also. He should clothe the creations of his fancy in becoming attire. The public exhibition of the nude in art certainly tends to unsanctity. From home and heart let impurity, in every form, be banished. The mind that is *wholly consecrated to Christ is consecrated to purity*. The mission of Christianity is to save from sin. Not only must a perfect Gospel be preached to every creature, but home must be guarded from whatever tends to fan the flame of passion in the unregenerate heart. At this time, when the sin of impurity runs riot, and the British Wesleyan Conference† esteemed it an imperative duty to warn us of the danger that an attempt would probably be made, to license social sin in the great cities in this country after the European plan,

* Rev. J. I. Boswell, in *The Methodist*.

† Address to the General Conference, 1876.

it is not wise to dally with these various enemies to the purity and perpetuity of home. Bad literature, impure art, and unchaste associates must not find a welcome in the Christian home.

Christianity is the true remedy for social sin. It sanctifies home teaching, courtship, wedlock; but in accomplishing this it awakens opposition. Thus Christ "came to send a sword." America seems destined to be the battle-ground. Here liberty's greatest victories have been won; and here a conflict is at hand between virtue and vice, to contemplate the possible outcome of which makes the thoughtful lover of purity dizzy with apprehension. It must be true, and *it is true*, whatever may be the *outlook*, that

"Law and goodness, love and force,
Are wedded fast beyond divorce."*

Faith in God and truth has reason in it; with the fight will come the victory, and

"The fires that kindle sevenfold
Will burn the dross to prove the gold,"†

and usher in the golden era of millennial glory, the new heavens and the new earth, wherein dwelleth righteousness—the new Eden created by the second Adam. Even so, Lord, ~~thy kingdom~~ ^{thy kingdom} come." Amen.

* Whittier.

Punshon.

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