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No. 8 OF THE VITAL BOOK SERIES

YOUTH AND MAIDENHOOD

A Book of
Sex Knowledge
for
Young People



WALTER M. GALLICHAN

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YOUTH AND MAIDENHOOD

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YOUTH AND MAIDENHOOD

OR SEX KNOWLEDGE FOR YOUNG PEOPLE

BY
WALTER M. GALLICHAN

*Author of "The Art of Courtship and Marriage," "The Psychology
of Marriage," "The Veil and the Vision," etc.*

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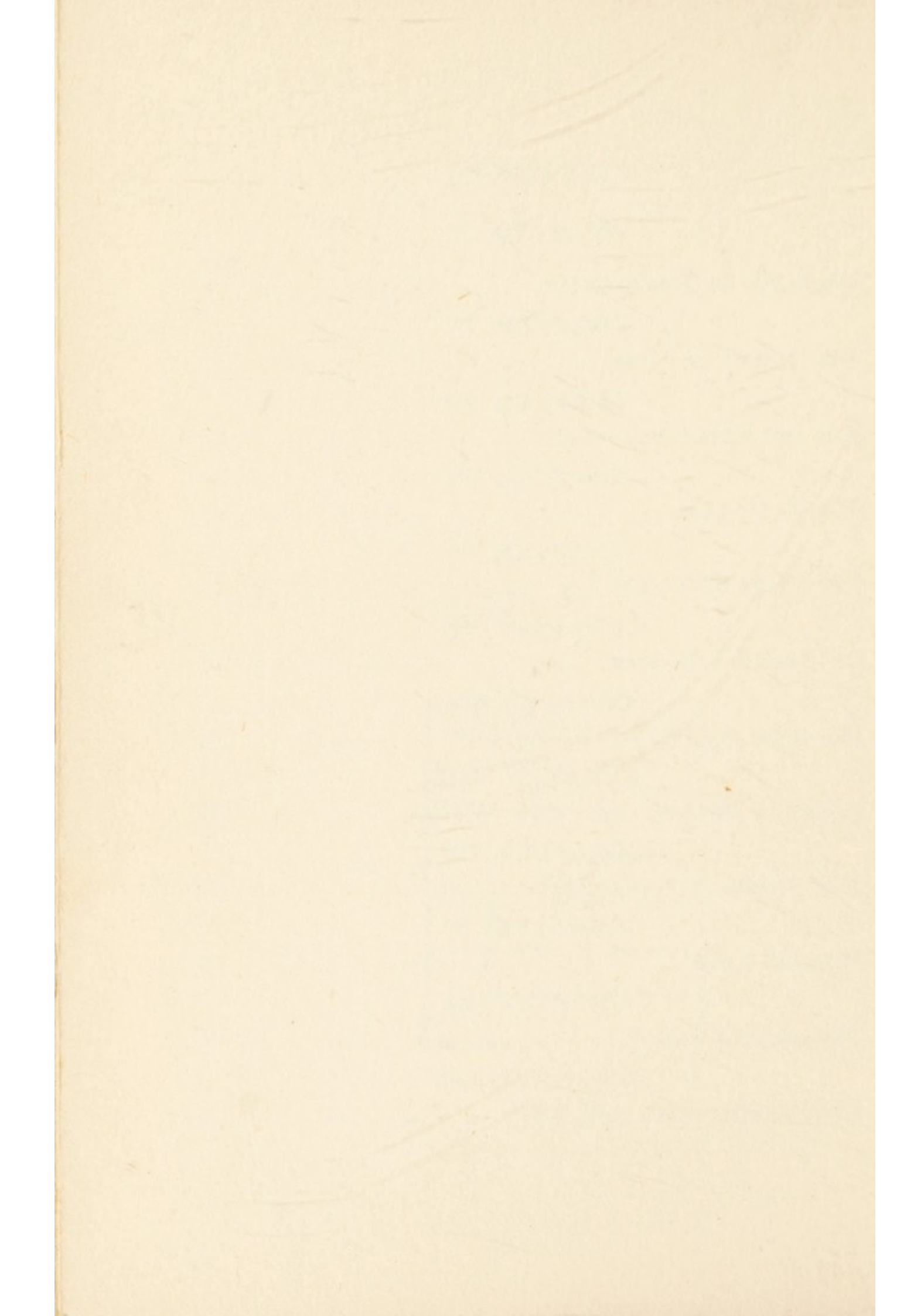
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Youth and Maidenhood.

CHAPTER I.

IGNORANCE OR KNOWLEDGE?

I.

NATURE has implanted two great desires in human beings. The first is the nutritional desire, which impels all living creatures to seek and eat food, and the second is the sexual or reproductive desire, which is the source of love, mating or marriage, and the giving of life. Health, usefulness, and happiness depend upon the right control and direction of these deep desires of mankind. Both instincts are absolutely necessary for the continuance and the well-being of the race, and for this reason they should be understood rightly. But we know that humanity is prone to make mistakes in the gratification of these supreme desires. These errors arise chiefly from ignorance.

Much illness of the body and many sufferings of the mind are caused by the misuse and abuse of the two vital longings. The animals in a wild state are guided in the satisfaction of their needs by instinct. Men and women of savage tribes are also directed by instinct in the matters of feeding and reproduction; but even

in the lowest of primitive human beings, instinct is supplemented by the reasoning faculty, or the capacity for deliberate thinking. As we ascend in the scale of human life, we find that instinct often becomes dulled, and that reason must be used for the good of the individual and of the group, tribe, or community. Man cannot live by instinct alone. He has been given the power of reflection or thought. The human brain is the greatest work of nature; but it is a sadly neglected organ.

The females among animals know instinctively how to feed their offspring. Strange as it may seem, an educated civilised woman cannot bring up an infant through the direction of instinct alone. She has to employ her brain and to learn her motherly duty from more experienced women. If human beings followed instinct alone there could be no civilisation, no inventions, and no social living. There is scarcely any limit to the extension of human knowledge. At one period in man's history we lived in caves and mud hovels, and had not discovered the use of iron, coal, and many other things which are regarded to-day as indispensable.

It seems curious that reasoning human beings should wander astray from the natural satisfaction of the two great needs of the individual and the race. But unfortunately imaginative and superstitious thinking has always conflicted with direct, rational, and scientific thinking. We are all of us apt to imagine, to invent reasons, to guess, and to suppose without first inquiring. In this way error arises and is accepted by the unthinking mind as fact. Knowledge is only gained by weeding out the errors of thought, and by a constant effort to find the truth.

II.

The powerful instinct or passion that attracts one sex to the other was feared among our savage ancestors, and is still feared not only by primitive races of mankind, but by many educated people. It is not difficult to understand the attitude of the ignorant mind towards all the great natural forces of Nature. The sun, the moon, the stars, thunder, tempests, and other natural manifestations have aroused dread in the human mind. Anything that the savage or the child cannot understand is regarded with awe. This feeling survives in highly civilised people. For example, sex has been so greatly feared that for centuries the mass of men and women were afraid to inquire into this important subject. Instead of accepting sex love as one of the sources of the highest virtues, heroism, unselfishness, sympathy, parental devotion, and wonderful achievements in art, poetry, and imagination, humanity has too often regarded the impulse as dangerous or even evil. Many misguided men and women have looked only on the shadow and not on the sunlight of sex-love.

Undoubtedly every powerful longing of the human heart may cause misdoing, suffering, and injustice. The abuse of natural impulses has produced very terrible evils; but we must never forget that Love is the greatest civilising, humanising power in the world. For this reason we dare not regard love lightly. It is the most serious thing in our lives, and in the making of races and communities. We must use this force in the right way, and we cannot do this if we trust to instinct alone. We must look fearlessly, but soberly, on the dark side of human passions, and inquire why Love, the greatest gift

to mankind, is so often the cause of unhappiness, and of those abuses that are described as "sexual vice."

Beginning with the sane view that Sex-Love, rightly directed, is a supreme good, we may inquire into the mysteries and the wonders of this instinct. Now, there is only one way of gaining real information about the sexual side of our natures. This way is by sensible enquiry. It would be strange indeed if human beings were not curious concerning this universal impulse. Every normal mind seeks enlightenment, and this desire for knowing often arises in quite young children. It is one of the sources of human misery that the right knowledge is rarely acquired. Very many of the tragedies of modern life arise through ignorance of sex matters, and through so-called "enlightenment" gained from ignorant or vicious persons. Everyone has speculated upon this great topic. Those who have had proper instruction from loving and intelligent parents are to be envied. Unfortunately the number of these is very small. The information that is "picked up" haphazard and anywhere, is almost always misleading, and very frequently vulgar and indecent. Through the immoral policy of silence we have actually allowed the subject to be dragged through the filth of the streets. If the proper instruction is withheld need we wonder that young people seek knowledge where and when they can? And ought we to be greatly surprised that sex misconduct and the serious diseases arising from it are so extremely common?

Our safeguard is in knowledge and respect for sex and its functions. This truth is becoming recognised by an increasing number of people of all social classes in the civilised nations. Discouragement of enlightenment

in childhood and youth, when suited to the age of the inquirer, is becoming almost rare. A host of parents, teachers, and social reformers realise to-day that rightful instruction upon the laws of sex is an important part of the education of boys and girls. In some countries there are societies for carrying on the essential work of sex education in the home and at school, and by means of lectures to men and women.

III.

Thoughtful members of the medical profession, teachers, and some ministers are agreed that the questions of children should be answered truthfully by the parents. There is no reason whatever why we should deceive a child who asks a simple, natural and innocent question about birth. There is indeed every reason why the mother should be the first person to gratify this intelligent curiosity.

When a boy or girl reaches the age of fourteen, and certain changes occur in the body and in the manner of thinking, new problems arise. This is the most important age for imparting physiological knowledge, the rules of sexual health, the control of the impulses, the full emotional-psychic significance of the love of the sexes, and the responsibility of the individual to society and the race. Natural curiosity, which must never be confused with mere prurience, demands enlightenment on many matters at the time when the boy is merging into manhood, and the girl into womanhood. Their future health and moral well-being depend upon the kind of instruction that they receive. I wish all my readers to understand clearly that a desire for knowledge is never shameful when the right

instruction is sought. The desire for improper and vulgar conversation is often the result of a misdirected and unwholesome curiosity. Lewd joking is a social evil and a common cause of vicious practices. It is a degrading habit and cannot be too strongly condemned. I am convinced from long experience that all children are naturally pure-minded in their desire for knowledge of the wonders of life and reproduction. It is sad to reflect that the greater number of the young learn the first facts of sex in a gross manner. To many sensitive minds such "knowledge" is repulsive and shocking. Dire injury is inflicted upon many youthful minds by the distortion of facts about sex-processes, by the memory of obscene words, and by the association of a noble emotion with foulness of thought and speech. I could give many deplorable instances of young men and women whose lives have been marred by such influences.

IV.

Disrespect for the wondrous human body is a source of evil-doing, disease, and suffering. There are persons who show disgust or shame for the image of man shaped by Divinity, while they profess reverence for the Creator. This is a very curious, contradictory attitude of mind, and a sign of sadly defective education. It is true that some religious men of olden times despised the body; but they were misguided and unwittingly disloyal to God. There is nothing impure in the body of man or woman. "There is certainly nothing in us that is impure," said the devout St. Athanasius. "We should not be ashamed to name what God has not been ashamed to create," wrote St. Clement of Alexandria. St. Paul spoke of the body as

a temple of the Holy Spirit. Again, we recognise in the great Tertullian, in the early days of Christianity, a defender of the purity of the human body; and Rufinus, a theological writer of the fourth century, said: "It is not nature but merely human opinion which teaches that these parts are obscene. For the rest, all the parts of the body are made from the same clay, whatever differences there may be in their uses and functions."

We see, therefore, that some of the most eminent of early religious teachers esteemed the body and reproved those who hinted that it was "impure." There are still persons who think that it is a mark of refinement to refer to sex as "animal" or "beastly." Nothing could be further away from the refinement of pure-minded people. It is not true that the instinct that unites the sexes in marriage is a degradation. As a matter of scientific fact, the impulse of love is just that power with which man is able to rise above the animals. Love is the source of our finest ideals and conduct. We must, however, recognise that the sex impulse can be degraded, and that though it may lift us to the highest, it may drag us down to the lowest. There is in fire a beneficent property of warmth, but we know that fire can be a cruelly destructive agent when it gets beyond man's control. It is so with the sex instinct. There are the penalties of vice, disease, misery, and race-decay through the misuse of this powerful impulse.

In all ages human beings have asked "What is love?" However closely we examine the manifestations of love, it remains mysterious. It is sometimes called an "illusion." But, as Havelock Ellis points out, "It is the most solid of realities." Love has made human beings

what they are. "To look upon love as in a special sense a delusion is merely to fall into the trap of a shallow cynicism." Yes, love is a supremely solid fact of life. It is the source of life, the energising factor, the dominant emotion. "There is nothing real in the world but love," said John Stuart Mill.

"Falling in love," as we express it, is really rising. Can it be said that any other experience in life is so momentous, so overwhelming, so massive? Love is a great educator and moral reformer. It "steadies" the young man who has tended to run wild, and develops the finer womanly qualities in the young woman who has been flighty and thoughtless.

CHAPTER II.

THE NATURE OF LOVE.

I.

ALL love is based upon the fundamental longing for mating or union. The tender affection of the mother for her babe is impossible without the existence of the impulse to mate with one of the other sex. Man's desire to protect and cherish the chosen partner and the children born to her is a natural consequence of his craving to find a mate. From sex love and family love is derived the love of friends and neighbours or "the social sense." The benevolent and philanthropic person is a "lover of mankind," and this form of sympathy is known as a "sublimation" of the erotic or love instinct.

It is plain that love cannot exist without sex emotion. What is the exact nature of this intense emotion? It is a natural "urge" or impulsion associated with mental and bodily force and energy, and it can be appeased by marriage, or in some cases by very absorbing labour, study, and charitable deeds. Physically speaking, this vital impulse, arising from a wish in the brain, is not only for the purpose of continuing the race. It serves as a dynamic or motor power for all kinds of activities apart from the sexual object.

In order to understand emotion or "feeling" in a man or woman, it is necessary to know something of the structure and mechanism of the body. We are all composed of two kinds of cells, one for the making of the body, and the other for the continuance of the species. The organs that contain the precious germinative, or sex, cells have an important influence upon all the bodily organs, and especially upon the brain. The secretions mingle with the blood, and the blood is pumped through the brain and every part of the organism. The testicular fluid of a man provides vigour to the whole body, affects growth, stimulates digestive processes, and aids thought. In a woman there is a secretion from the ovaries—the organs that form the germs of new life, or ova—which has other important uses besides the production of a new life.

In the physical sense, the influence of the fluids given out from the glands of the body in a man or woman is very marked. It is known that secretions from the male and female internal glands have a deep influence upon thought and emotion. Speaking broadly, we may say that feeling, such as love for the opposite sex, is dependent upon the constitution of the glands and their activity. It is also proved that behaviour is very considerably affected by the state of the glands, and by the excess or the deficiency of their secretions. No one will dispute that thought is impossible without a brain. Nor are healthy emotions and connected actions possible when certain glands fail to perform their task normally. Disease in these parts influences the mind and conduct of a man or woman. Absence of the secreting organs may entirely alter the mental views and behaviour.

In case some of my readers may infer that I am describing love as a purely bodily manifestation, I will say at once that nothing could be further from my purpose. What I wish to show is the interrelation of the bodily and the mental and emotional manifestations. The longing to love and to be loved in return, is what is called a "feeling" or an "emotional desire." This human craving is the source of our finest moral conduct. Naturally, it is dependent upon the state of brain and of the "psychic fluids" that stimulate the brain. In that sense only love is physical, for without a brain there can be no prompting to mating. The lowest species of animals are incapable of love as human beings understand the emotion. They are impelled to unite at certain seasons, and the process is automatic and physical. In mankind an affection may arise between two persons of different sex without any fully conscious sexual desire. It is this "spirituality" in the love of man and woman that principally distinguishes human beings from the animals, even of the highest development. We certainly see reciprocal affection in mates among birds. But this is hardly to be compared with the love of highly cultured, refined and imaginative men and women.

II.

Much misunderstanding of life and consequent unhappiness result from the unfortunate and foolish attempt to belittle "sex" in order to exalt "spiritual love." The most beautiful instances of the loving comradeship in marriage are as dependent upon "sex" as thought is dependent upon the brain. Men fall in love with women because they are different from their own sex. Besides

the primary sexual differences, there are the secondary characteristics, e.g., the copious growth of hair upon the heads of women, the texture and colouring of the skin, the shape of the body, the tone of the voice, and the mental and emotional traits.

The sexes are attracted to one another by many other qualities than the mere difference in the primary physical sex characters. Notwithstanding, the love between man and woman is a sexual attraction in the true sense. There must be the differences to make the attraction : but these differing attributes are by no means entirely physical ; they are intellectual, emotional and spiritual. In the blending of the masculine and feminine qualities we find the most perfect examples of conjugal union.

When we speak of a charming woman, we do not always mean a charm of body alone, but graces of the mind and amiability. And when a woman in love praises her lover's attractions, she is not only thinking of his features or bodily form, but of his mental and moral qualities. In all instances of true love the charm is not solely sensuous. There are many other elements than the physical sympathy between the two sexes.

The element of love which is known as passion or desire is essential for the happiness of both partners. But in the love that lasts there are other uniting forces such as respect for character, intellectual companionship, the sharing of tastes, and a desire to help the loved one in the journey of life. The mere gratification of a physical appetite is not love. Men who consort with courtesans, or so-called "gay women," do not love them. Love demands sacrifices, restraint upon selfish wishes and a seeking for the good of the beloved. It is also accompanied

by a respect for the character of the loved person. Real love is an inspiration to good living, to the diligent performance of duties to the family, and to patience, sympathy and kindness. Love refines and ennobles men and women. But reckless and loose living destroys the sense of responsibility towards others, coarsens the emotional nature, and kills the capacity for a true union of sentiment and affection.

The youth and maiden should respect and value love as the most beautiful and sacred experience in life. A pure mind is repelled by any word or deed that threatens the sanctity of love. When lovers become husband and wife they undertake a duty to the State and to the human race. The power of producing new lives is a solemn responsibility for man and woman.

The right attitude of the emotion of love, which springs from the impulse of mating, or the sex instinct, is one of understanding and respect. The love of man and woman is "one of the mainsprings of life," as Professors J. Arthur Thomson and Patrick Geddes write in their book on "Sex." "It is a spring of conduct which has prompted much of the heroism and hard work of the world. If we spoil, or make little of it, we lose one of the great possibilities of happiness and uplift. If we degrade it, one of the lights of life, a very 'Candle of the Lord,' goes flickering, guttering out."

Love is sacred to the pure in heart and the passionate. It is only under-rated by the cynical, the embittered, the licentious, and the gross-minded. The greatest and noblest men and women have revered love, and testified to its influence in their lives. Unfortunately, many civilised people are regressive, not progressive, in love. That

is to say, they have not risen far above their primitive ancestors; they remain in the stage when tender emotion between the sexes was scarcely known, and their "love" is merely a desire to gratify crude desire. In a word, such persons lack the idealism that is essential if man would rise above the savage. They are devoid of romance and poetry, and are undeveloped emotionally and mentally. Men and women of this type have no desire to understand the true meaning of sex-love, and they are apt to misapprehend those who believe that wonder and respect are heightened by knowledge. The first experience of love in youth is not always profound. Often it is a fleeting attraction. Nevertheless, some happily united elderly couples were lovers in their 'teens. But first love is not always last love; for in the early days of manhood and womanhood we lack a knowledge of ourselves, our true desires, and the qualities that we wish a lover to possess. We are apt to be deceived by the simple attraction of beauty, and to overlook the more permanent attraction of character or personality. The "young man's fancy" often turns too "lightly to thoughts of love:" and he may be completely dazzled by the first charming girl who is friendly towards him. The maiden also is prone to idealise the handsome young man who pays her compliments upon her good looks or her cleverness.

True affection seeks the good of the loved one, and is willing to sacrifice self. Happy marriages are the reward of two lovers who have learned to sympathise with one another, to bear and forbear, to study one another's wishes, and to curb irritability. Emerson said that lovers ask themselves incessantly: "Does that other see the same star, the same melting cloud, read the same book,

feel the same emotion that now delights me?" There must be a sharing of tastes, aspirations, and emotions to render marriage successful. Though minor differences in outlook may exist, there must be agreement upon things that are fundamental. Some of the most enjoyable hours in life are those shared in play, and it matters not what the form of play may be provided that it is enjoyed by both partners. Sympathy in work and mutual help are also strong links in the love of husband and wife.

Young men and maidens should form friendships with the opposite sex. To-day there is more social intercourse of the sexes than in the time of our grandfathers; and this is an excellent corrective to the false or unduly exalted views that the youth and the maiden are likely to cherish concerning one another through inexperience of human nature.

Preparing the mind for the duties of married life is a great part of true education, and this preparation necessitates a sound and clear understanding of the process of reproduction, how to exercise direction of the passions, the laws of sexual health before and after marriage, and knowledge of the psychic, or mental, attitude towards love in the two sexes. There would be more happiness and much less illness if all young men and women were taught the duties of marriage and parentage.

CHAPTER III.

USE AND ABUSE OF INSTINCT.

I.

I HAVE said that instinct undirected by reason may lead us to injure ourselves and others. The main purpose of the second fundamental impulse, the sexual, is the continuance of the species. Love is a means to this great object of Nature. Now, there are two ways of thinking about the impulse of Love. One is the entirely selfish or highly individual point of view, and the other is the socialised point of view. The gratification of the desire for mating is as pure and natural as the blossoming of flowers. But marriage, or mating in the true sense, is founded upon affection as well as the desire to possess the loved one. Any other satisfaction of the erotic impulse is very likely to injure the individual and the community in which he or she lives.

II.

The right use of the instinct that begins to awaken in youth is not possible without marriage. The moral and religious codes of our country are based chiefly on the experience of the greater number of people in the past and present. We have learned that monogamous

marriage, that is the union of one man and one woman, is better for our community than polygamy (plural marriage) or any other form of the sex relationship. Experience has taught us also that marriage under the age of twenty cannot be safely recommended for several reasons. Therefore, although the mating impulse may arise in a youth or a maiden before the adult age, it is necessary to postpone the fulfilment of the wish.

The single (or celibate) life is contrary to the natural order if it is prolonged, or continuous throughout the whole of life. But the single life is enjoined upon us in the days of our youth, because, for one reason, the great majority of young men are unable at that age to support a wife and children. Further, it is not good for the race that children should be born to parents who have not reached manhood and womanhood in the full bodily sense.

The purely selfish gratification of the sexual instinct is a cause of much suffering and disease. From the abuse of desire arise many social evils, such as prostitution, seduction, and infanticide, or the killing of children born to unmarried mothers. The sex-force is a power for good, when properly employed, but misuse or abuse leads to unhappiness, and often to serious ailments of body and mind. Morality or right conduct is founded on the principle that we should strive against injuring others. The faithful lover and the constant and affectionate husband fulfils the duties of citizenship; in other words, he thinks of the well-being of wife and family and recognises his responsibility to the whole of society. The profligate thinks only of the pleasures of the moment, and his selfishness brings a penalty upon himself and others.

The right use of the amative or erotic impulse is through real love for one of the opposite sex, leading to courtship and marriage. Love demands unselfishness, or altruism, the seeking to serve others. Without the exercise of altruistic morality, the community would soon degenerate into savagery. It is this virtue that makes mankind social.

Abuse and reckless indulgence of the sex instinct are causes of some of the most terrible diseases that afflict humanity. Promiscuous sexual association is scarcely known among many tribes of uncivilised people. Among the civilised nations such irregularity is common. It is always unsafe, to say the least, to depart from the ideal of sexual constancy and the code of monogamy. One slip may cause years of suffering. Men and women who have led loose lives in their youth often carry seeds of disease in their bodies for the whole of life. The penalty of vice is inexorable. The diseases resulting from promiscuous sex intimacies are frequently passed on to the next generation, and may appear in various forms in grandchildren.

Many young men and women drift into bad habits through ignorance. They do not realise that a single yielding to passing temptation may bring sorrow or disgrace. Some become vicious in thought and action through the influence of evil companions. Ignorance is never commendable. It is the duty of all human beings approaching manhood or womanhood to understand the meaning and the use of the great life-force within them.

CHAPTER IV.

COMING TO LIFE.

EVERY natural healthy-minded boy and girl wishes sooner or later to understand the mystery of coming into existence. This curiosity is quite lawful, and is a sign of intelligence and a spirit of inquiry. Very much indeed depends upon the way that young people learn the facts of reproduction, or the giving of life. The knowledge should be acquired wholesomely, and should never be mixed with lewdness of speech, vulgarity, and untruths. The truth does not injure the mind. On the contrary only through truth are we able to guide our conduct rightly, and to live healthily till old age.

I.

Men and women belong to the highest group of developed animals known as Mammalia or the Mammals. This term means animals that feed from the breast. There are great differences between the higher animals—the horse, the dog, the elephant, and the ape—and mankind, though there are resemblances in the structure of the bones, the digestive organs, the senses of seeing, hearing, and feeling, the nervous system, and the brain. It is chiefly by the great superiority of the brain that men and women are distinguished above animals.

The beginning of life is a very fascinating subject, and as wonderful as the most imaginative fairy story. It is full of poetry and romance. We trace the crude beginning of creative love in those plants in which there are two sexes, and we reach a high development of emotion in pairing among birds. Life begins in the germ, or seed cell, in plants, animals, and human beings. An egg laid by a hen-bird contains the germ of life. A grain of wheat, a pea, a mustard seed have the power to produce life when sown in the ground.

The science of life is called Biology and a part of this science describes reproduction or the giving of life. If this subject were taught in an interesting manner to all boys and girls of the school age, there would be much less mental and bodily illness, sin, and misery in society. With scientific teaching we must combine a love of our neighbours, which will prevent us from causing injury or injustice to others. We need also an ideal of life and love, which will foster a reverence for sex, counteract the evils of ignorance and destroy the false shame that is associated with it.

As soon as Nature set apart certain cells in living creatures for the reproduction of offspring, there was a great upward step. Organisms (living things) born of two germ cells, the male and the female, are more highly developed than those created by the division of cells or by budding. We find the beginning of active male germs in ferns and some mosses. In animals we have the sperm-producers or males and the egg-producers or females. The production of sperm-cells and eggs involves a different chemistry or constitution of the male and female bodies

This difference affects the mind, the spirit, or emotional nature as well as the body.

We note that the love of the sexes becomes more deep and spiritual as mankind advances from the savage to the civilised state. Some undeveloped races of human beings are still scarcely capable of love in the higher sense. Love may be said to begin with a "physical fondness," or tenderness, and this attraction is shown by the animals of the warm-blooded species. Out of this fondness, shown in courtship, the finer forms of love between men and women have grown gradually for thousands of years. In the evolution of love we may trace the appreciation for beauty (*æsthetics*) as in the instance of the attractive plumage of the birds, the striped coat of the tiger, and the spots of the leopard.

As sex develops on a higher plane, there is mutual help in the sexes, devotion one to the other and co-operation in providing for the family. Here we have the beginning of the moral and social sense. We see then, that most of the virtue and the loveliness in life has really an origin in sex. It is a profound mistake to look upon sex merely as the source of reproduction or as a simple manifestation. We cannot imagine a world without the existence of this great developing, civilising force.

We may say that all which we most value in life began when living forms became sexual or two-celled. This is what biology teaches. We cannot despise or think lightly of this tremendous scheme of Nature, if we have a real respect for human life and a desire to live wisely and usefully.

II.

In most animals, including human-kind, the male cell (spermatazoon) pierces into the female germ (ovum or egg) and causes fertilisation. The seed of mankind is derived from the blood, and contains the bodily and mental qualities of the two parents, even to the colour of the hair and eyes, and capacity for art, science, or business. At the age of Puberty at about fourteen in the girl, the germs begin to show activity. Once a month a fully developed ovum is ready for impregnation or fertilisation. But at this age the girl is too young for the duties of motherhood, and the ovum passes away during the process known as menstruation or the monthly course. The ovum is very tiny, and the male spermatazoon is even much smaller. Yet these minute specks contain the elements of human life. No life can result unless the male and the female germs unite. Just as the plighted couple unite at the altar, so do the cells unite in the womb after marriage for the making of a new being.

The male organ of generation is called the penis, and the receptacle of the female is known as the vagina. It is sometimes necessary to speak of these parts of the wonderful human body, and it is right to use these words. Unfortunately there are a great number of slang words and evil-sounding names for the racial organs, and they are used improperly and viciously. No one with a respect for the marvellous handiwork of Nature will use indecent words when referring to the solemn matter of giving life. It is always correct to employ the right words, which are used in physiology and by doctors and educated people,

and to discourage the use of the vulgar expressions and gutter-slang.

The parts in question are adapted one for the other for the important purpose of continuing the species. Conjunction in marriage, which should be consecrated by ardent affection, results in the wonder of conception. The germs of the man and the woman meet and blend during their embrace, or the act of conjugal intercourse, and the fertilisation of the ovum (conception) occurs. The male reproductive fluid is contained in two oval bodies known as the testicles. The ovum of the female is formed in the ovaries, ascends to the womb (uterus) and awaits the act of impregnation. After fertilisation, the formation of the embryo begins in the womb.

The ovum after fertilisation begins to form a number of cells which shape into a ball, called the morula. At a later stage the ovum is enclosed in the wall of the womb, and the progress of growth into a human being progresses. In sixteen weeks the sex of the embryo could be noted if we had the power of watching the hidden work of reproduction. At the end of forty weeks, a healthy infant ought to weigh about 7lbs., and at this stage it is ready to come into the world.

To avoid injury the foetus, or unborn babe, floats in a fluid within the womb. Nourishment is conveyed to the child from the mother's blood. A child is veritably flesh and bone of its father and mother, for the bodily characters are in the germs of both parents. We are all shaped in the bodies of our mothers during nine months. When we are born our first nourishment is derived from the mother's breast. This is the never-ending tale of human life. It is from this very intimate relationship

to our mothers that we derive a truly deep affection for the one who bore us and fed us in our helpless infancy. The mother also cherishes a deep love for the child of her body, which is the source of some of the greatest acts of unselfishness and patient heroism that the world has known.

We all spring from a vital substance called the Germ-Plasm. In our development we show a kind of repetition of many phases and stages of animal and human life. First we are a single cell, then a number of clustered cells. Our characters and features are determined long before we are born, but our possibilities depend very greatly upon the conditions first during the formation in the body of the parent, and subsequently during the stages of infancy, childhood, youth and manhood and womanhood. Bad tendencies can be checked by suitable education and training in the nursery and the school, and by the cultivation of the mind and control of the emotions in adult life. Great changes for good may be wrought in everyone of us by living in the right surroundings, by suitable education, attention to health, and regard for the well-being of the community into which we are born.

CHAPTER V.

THE RISKS OF YOUTH.

I.

THE period of passing from childhood to adolescence or youth is known as the age of Puberty. A number of very important changes occur at this stage of our growth. It is a long journey from the embryonic stage to senility or old age, and the process is marked by definite signs and epochs. At about fourteen the boy begins to develop some manly traits of body and mind. I will deal first with the bodily transformations of Puberty, as this age is called. One of the signs of the passing from childhood to youth in both sexes is the appearance of hair upon certain parts of the body where hair growth is very rarely noted in young children. At fifteen a boy may have a faint moustache, and a year or so later he may begin to shave his face. In later chapters I will describe the physiological and mental changes of this period more fully. What is most important to note here is the awakening of the emotion of love, due in a large part to certain alterations in the body, and especially in the generative or sexual system. We have learned from the preceding chapters that an important part of the vital fluids of the body are reserved for the great purpose

of imparting life to offspring. Waste of this force is injurious to the individual and to his posterity, not only physically but mentally. The children of a diseased person are seldom indeed vigorous in body and thoroughly sane in mind. The Germ-Plasm is the life of the race. As a man has sown so will his children reap.

II.

Before approaching this difficult question, it is necessary to explain that the fluid containing the life-giving germs of the man is produced from certain cells, which are the product of sundry glands. During puberty these cells begin to show an entirely new activity, and no doubt undergo certain chemical changes. The vital essence of man has a two-fold purpose, *i.e.*, bodily upkeep and stimulation, and reproduction. Excessive expulsion of the seminal fluid diminishes its quantity and affects its quality. These facts should be understood clearly by all young men.

It has been discovered by eminent scientific investigators that before the capacity of parentage is fully developed in youth, the glands of the testicles play a very important part in the growth of the body, and in the production of the qualities of manliness or masculinity. These secretions undoubtedly influence the brain, and conduce to mental vigour. They are also apt at times to affect the emotions or feelings in a strange and novel manner. The new longings induced by the presence of these glandular secretions are often the source of perplexity to young men. We all pass through certain trials and temptations that arise through the oncoming of manliness or womanliness, and it is at this period in our lives

that we stand most in need of sound helpful knowledge.

The recent discoveries of physiologists in the study of the part played by the endocrine, or ductless, glands show that apparently insignificant organs, hitherto uninvestigated, are really of vital importance. The loss of the pineal gland, at the base of the brain, would cause death. This gland is no bigger than a pea, but it has a great and indispensable function. Descartes called this organ "the seat of the soul," and there is no doubt that it influences the sexual system, especially in childhood. Another mysterious gland of internal secretion is the thyroid, situated in the neck on each side of "the Eve's apple." Over-secretion or under-secretion of the thyroid will cause bodily disorder and affect the mental faculty and the emotions. The thyroid is closely associated with the generative organs.

It was believed formerly that the secretions of the testicles in man and the ovaries in woman were solely for the purpose of reproduction, or giving life to new beings. It is now known that the male and female characteristics depend upon certain fluids secreted by the organs of generation. The reproductive cells, the sperms of the male and the ova of the female, are external secretions; but the internal secretions are not expelled. They mingle directly with the blood-stream and affect the whole bodily system, and are to a large extent the determinants of personality and character.

The reproductive sex glands are called gonads, and they have but one function. It is possible to live without using the gonads; but injury to, or defect in, the more important of the endocrine glands causes grave maladies

and even death. The interstitial glands are between the tubes that contain the life-giving germs, and it is these glands that control the generative organs and their functions. When the interstitial organs are working healthily, there is harmony between the brain and the body. But if these glands are inactive, the signs of manhood in the body, mind, and emotions may disappear entirely. In old age men are apt to develop a resemblance to the female form, while woman shows masculine physical changes. This is due to the inactivity of the internal secreting glands. We cannot inquire fully in this book into the structure and the use of the endocrine glands. But it is necessary to lay stress on their great importance to health and character, and because they are so intimately related to the reproductive system. For example, the state of the thyroid gland decides whether a man or woman is intelligent, active in mind and body, hopeful and useful in the world, or dull-witted, lethargic, morose, and dependent. Every emotion is influenced by the thyroid gland. At the oncoming of manhood and womanhood, this organ enlarges and undergoes a similar development to that of the life-producing organs. These wonderful glands are influenced by thought and emotion and are also the instigators of thought and emotion. The pituitary body is another pea-sized gland in the skull that affects physical growth, mental qualities, hair growth, and virility. When a man refuses to feel old at sixty, and can hold his own, mentally and physically, with men of half his age, we may be sure that his endocrine glands, especially the sex glands, are sound, and that he has led a sensible life. How, then, can we promote the health and right functioning of the glands of internal secretion?

The hygiene, or proper care, of the glands is beginning to be understood; and every young man and woman should know how life may be made happier and prolonged to a "ripe old age," by diet, exercise, mental activity, and control of the emotional nature. Now, experiment has shown that the glands thrive upon some kinds of food and not upon others. There is a life-giving element in certain kinds of food known as vitamin. Much of this element is destroyed by cooking. I have heard an eminent physician state that cooked food is the cause of most of our bodily ailments. We cannot, however, return to the period in man's early history when the use of fire was unknown. But we can all of us eat more uncooked and less cooked food. For instance, we boil milk, and kill the vitamin. We also boil out this substance from cabbage and carrots, and throw it away with the water. There are three kinds of vitamins, and all three may be found in some raw vegetables and fruits. The tomato contains a high amount of this element, and money spent on this food is well spent. Raw tomatoes should be eaten all the year round. Fresh lettuce, cress, lemons, oranges, grape-fruit, and even dried fruit, contain vitamins. Another source of vital food is in eggs, wheat, peas, beans, and carrots. If fresh peas and beans cannot be obtained, the dried can be used with equal benefit. Vitamin A, which promotes bone growth in the young, is found in raw milk, eggs, herrings, eels, and other oil-yielding fish, and in sweetbreads, the fat of meat, and maize. For further advice as to diet the reader should consult chapters on "Rules of Health."

Emotional storms, worry grief, fear, and over-strain have their malign influence upon the endocrine glands.

It is easy to say : " Don't worry," but it is much less easy to refrain from worrying. The general advice : " Meagre fare, fresh air, absence of care," is, of course, excellent. One can acquire a worrying habit; and some people do not appear to be cheerful, to use a paradox, unless they have something to grumble about. Strength is in quietness and in confidence; and we should strive to avoid the causes of worry, such as indigestion, insufficient sleep, lack of sufficient muscular exercise, too much introspection and self-pity, and over-exertion of body or mind.

It is well known now that fear causes a marked flow of a substance called adrenalin from the supra-renal capsules, over the kidneys. Now, if we are victims of fear, which often arises through ignorance, we are over-working one of the most vital organs in the body. That is why morbid, or exaggerated, fear may cause definite bodily as well as mental symptoms. Highly-emotional people are liable to suffer derangement of the thyroid unless they can learn to control their feelings.

From long experience of the difficulties that are wont to puzzle young men and women, I can state that bad habits may be contracted in ignorance, and that lapses from the moral code are not necessarily a sign of a depraved nature. Very few men and women are hopelessly depraved; but many go astray from feebleness of resistance to powerful impulses that they do not fully understand. For example, some quite young children learn accidentally and spontaneously an injurious practice known as masturbation, more commonly called " self-abuse." It is very unfortunate that this habit so often becomes fixed and hard to combat, when the boy or girl

reaches the age of Puberty. Probably seventy-five per cent. of those who develop this habit suffer self-reproach. In other cases there is complete ignorance concerning the harmfulness of this practice, and no sense of misconduct is experienced. I have met with many instances of very deep mental distress among young men and women arising from ignorance. Now and then the conscience-stricken and despairing youth takes his own life, to the grief and consternation of his relations. Such cases are reported in the newspapers. Before me, as I write, is an account of the suicide of a boy of thirteen through "love trouble." The coroner recognised from the evidence that the poor lad had encountered one of the problems of youth, and he asked the father whether he had given his son instruction concerning sex matters. The father answered that he had realised the need for counsel and enlightenment, but he did not know the best way of approaching the difficult question. I wish you to understand clearly that this risk to health and happiness must be avoided by all possible means. But in the interest of the young of both sexes, I have no intention to write a number of harrowing details concerning this practice. I am fully convinced from my own observation, and the testimony of experienced physicians, that overstatement in this matter is even more harmful than understatement. I could give a list of scientific and medical writers on this question who condemn the methods of inspiring terror in the young, on the ground that such a method fills the mind of sufferers with a helpless despair, and does not aid them in resisting temptation. While I recognise that exaggeration defeats its object, I wish to make my case against this practice as convincing as

possible. The habit is often of the nature of an obsession. That means that, once acquired, it sometimes becomes stronger with every indulgence, like the gratification of all very powerful cravings. There is always a risk that it may become pathological, or diseased, and utterly enslave the victim. But we must never forget that the habit can be overcome. What thousands have done, you can do. The cure is a question of will, force of character, stern determination, healthy living, and the substitution of finer gratifications.

III.

Excessive masturbation is in some cases the cause of the following symptoms: neurasthenia, incapacity for happy marriage, and the loss of reproductive power. This statement requires careful explanation, and I will ask you to read these pages attentively.

Neurasthenia is an unhealthy condition of the nervous system, with some mental symptoms. The signs are numerous, the commonest being a more or less constant feeling of tiredness upon slight exertion. Sometimes there are palpitations of the heart, poor circulation, digestive disorders, small appetite, or inordinate hunger, and general nervous irritability or depression. The capacity for hard work and steady industry is apt to fail. Tasks are begun, and left unfinished. Some neurasthenic patients work in spurts, and break down from fatigue. In advanced cases any kind of work may be impossible. I am writing now of symptoms following up long-continued and very frequency indulgence in a depressing habit. It is not true that everyone who has given way occasionally to this

injurious practice is a neurasthenic. But there is always considerable risk that the habit will become excessive. This is one of the chief menaces of masturbation.

Most neurasthenic sufferers are variable in mood. During the day they may be cheerful for one hour and despondent for several succeeding hours. There are often vague fears of coming evil. All ordinary anxiety tends to become morbid, and sometimes trifling worries produce violent temper or moroseness. Many sufferers become apprehensive of illness. They fear that they have kidney disease, consumption, or the first symptoms of paralysis, and they notice every small ache or pain with painful attention. An actual dull ache in the back is not uncommon in neurasthenia. The fears may become very strong, and in this case they are described as "actual phobias." In marked cases the sufferer is afraid of railway travelling, crossing a busy street, going up a height, standing near a top floor window, being alone, or mixing with the crowd, and entering a dark room. These fears interfere seriously with work, and deprive the sufferer from the enjoyment of several kinds of recreation. Physical courage is diminished. Many persons of a nervous type are predisposed to neurasthenia, It is just these subjects who are prone to develop self-injurious sex habits, and it is these who are very apt to become more or less neurasthenic through much indulgence. This complaint is curable, except in very rare and extreme cases of long standing. The symptoms may disappear with the simple abandonment of the habit that tended to form them. The newer treatment of neurasthenia is by the mind (psychotherapy).

IV.

Much disharmony and ill-success in married life may be traced to a habit of excessive self-excitation during childhood and youth. It is a fact that this practice sometimes becomes a kind of second nature, though of a thoroughly morbid kind. The sufferer has learned to substitute this habit for the natural form of satisfaction. When a man or woman has become an inveterate masturbator, the practice is often continued after marriage. This may lead to domestic unhappiness, and even to separation and divorce. This form of conjugal incompatibility is said to be more commonly shown by women than by men, a fact that ought to be seriously considered by girls who wish to become affectionate wives and healthy mothers.

Total incapacity for the duties of a husband may result from continued abuse of the reproductive organs. This is more likely to happen when the habit was begun in early childhood and practised constantly. Impotence is not an invariable result; but there is the risk of it in cases of excess. This is a real affliction, for it debars both husband and wife from realising the happiness of parenthood. It is also one source of a lessening or a sundering of affection between the wedded pair. These are "unions" only in name. Nature's object in bringing the two together is defeated. The result must inevitably cause sorrow to both partners, in fact the mental suffering of the incapable is exceedingly acute.

This deficiency is usually curable, but the remedy may be difficult. Prevention is better than cure. Every young man and maiden should consider the preservation

of the racial force as a solemn moral duty. The general health and well-being throughout life depend greatly upon sensible sex conduct in the days of early childhood and youth.

V.

These periods are highly important. Young people overcome by this habit of solitary indulgence may undergo marked changes in thought, in the moral sense, and in emotion towards love of the opposite sex. Nature plainly points out that love and its proper fulfilment require two persons of opposite sex, drawn to one another by the strong attraction of admiration, affection, sympathy and a desire for possession. Love is dual, not solitary. The false substitute for the true and lawful satisfaction of wedlock, which we are now discussing, tends to lessen, or to banish altogether, respect and sympathy for the other sex. There is a subtle psychic (mental and emotional) danger in self-gratification. The subjects become self-wrapped, self-centred, and morbidly reserved and "shut in." They tend to shyness and avoiding company, especially of the other sex. The girl is apt to lose a capacity for conjugal love, and the young man becomes cynical, or pessimistic and gloomy. In both sexes timidity and abnormal shyness are wont to develop.

The fear of the evil physical and mental results, added often to a keen sense of shame and guilt, intensifies the tendency to seek solitude and to hide secret and depressing thoughts. This brooding may in certain cases favour the development of an inherited tendency to brain disease. There is another risk. The long-continued habit of self-excitation sometimes leads to pervers-

sions of the sexual impulse, and offences that are classed as criminal. Without extravagant and misleading statements, I have made the case concerning the risk of this habit sufficiently plain for any intelligent young man or woman to understand.

We will consider now the questions of Prevention and Remedy in a practical manner.

VI.

If I were writing exclusively for parents, I would urge upon them the need for carefully supervising children in the nursery, with a view to checking the early spontaneous manifestations of sexual excitement. Many children begin the habit without the knowledge or even barest suspicion of their parents. As many of my readers will marry, and as some may already be married, I will say that it is their first duty in the care of the young to warn them kindly and tactfully against this practice.

Children's food should be plain, sufficient, and not stimulating. Meat is injurious to a young child. Milk, eggs, fruit, cereals, and a little fish, form the best diet in the nursery. It is well known that a too liberal diet, and not enough exercise, tend to arouse amative feelings in the young as well as in adults.

Over-warmth is as injurious as cold. The coddled boy or girl is far more likely to be stimulated than those who are taught to cultivate resistance to cold and discomfort by will-power and healthy exercise. The child brought up over-tenderly is a likely subject for falling into this particular habit. Too many coverings on the bed are often a cause. Uncleanliness producing itching is another factor. All except very young and delicate

children should take a tepid bath in winter, followed by skin friction with a towel, and exercises before breakfast.

Alcoholic drink is a strong excitant to many persons, and it should be avoided in childhood and youth. Idle and flippant talking about love and sex matters is extremely provocative of premature amorousness and the contraction of injurious habits. Over-fatigue produces nervous excitement and restlessness, and keeps children wakeful at night. Too little exercise is a risk to health. The more a child plays, especially with other children, the less likely is he or she to get into this kind of mischief. Certain games, such as swinging for example, have been found in some instances unsuitable for certain children. All the natural questions of young children about birth should be answered frankly by the mother.

No parent should permit a boy or girl to learn facts about sex from chance acquaintances, school-mates, or servants. Care should be directed to the child's selection of companions. It is only too true that an evil playmate can corrupt another child in one conversation, and even destroy the good influence of a conscientious parent. Encourage your child to confide in you. Be patient, sympathetic, and tolerant, and retain the goodwill and love of the young.

VII.

One of the first steps is an advance towards the difficulty with hope and courage. Don't feel discouraged and downcast. Remember that many men and women of fine character have had your temptations and experienced your trials. Don't be misled by appalling stories about "madness, suicide and early death." Belief in

these exaggerations will not help you to overcome the habit. Face the problem boldly, and understand that the strongest desires have more than one way of fulfilment. Think of the deep longing of the unmated woman for love and children. If she broods continually upon the loss of this great source of happiness, she is in peril of melancholy or becoming soured and ill-tempered. You know that many women deprived of the love of a mate and children are exceedingly kind, sympathetic, and tender-hearted. They have learned to transform the yearning into a love for their fellow-men, and to find satisfaction and even real happiness in acts of benevolence and charity. Deprived by fate of children of their own, they find a consolation in becoming a "second mother" to other women's children. They have diverted a great longing into another course than the primary goal.

This transference of energy can be applied to the impulses that awaken in youth. One man realises that Nature intended him to be an explorer and an adventurer, and not a bank clerk. But circumstances have made him a sedentary worker, and moreover he has a wife and family. Now if this man thinks continually of his strong passion for roving, and longs to be hunting in the Rocky Mountains, instead of adding up figures in a dark city office, he will become very discontented, and probably embittered and resentful. As a compensation he decides wisely that he will take a long cycle-ride whenever the opportunity offers, dig in his garden, go fishing, and indulge in out-door sports as much as possible. In this way he finds he is able to endure the restraints of his occupation. He has discovered a means of using his physical energy, and gratifying his wandering passion.

I have already said that the great vital impulse, known as the erotic, can find an expression in more ways than one. Many persons have a powerful craving to collect things. We note this desire in most young children. One man finds pleasure in accumulating money in large sums, but another is quite content to collect birds' eggs, old china, or books. In like manner the sex impulse can be directed towards other interests and satisfactions besides the sensual.

Drugs and medicine will not help the sufferer from a bad habit in overcoming his or her propensity. The cure consists in the abandonment of the habit, bodily exercise in the open air, plain diet, the avoidance of stimulants, the cultivation of the mind and will-power, and constant employment of the brain, and the muscular system. The tendency to brood, day dream, and live a solitary life should be resisted, and gloomy thoughts and fears should be expelled by activity in work and play. Hopefulness should accompany the effort of controlling the impulse. Never despair!

VIII.

With the coming of Puberty, or the first signs of manhood, almost every boy is likely to experience an occasional involuntary expulsion of seminal fluid during sleep. This phenomenon is common among the unmarried who lead chaste lives, and is not a sign of disorder except when it is frequent. Vigorous men produce and store up a plentiful supply of the fluid that contains the life germs, and healthy women produce the ova. It is not unusual for the semen to pass from the vessels during sleep (nocturnal emissions).

Now, many youths become greatly alarmed at this manifestation. They are too shy to speak to an older and instructed person, and they imagine that the discharge is of a diseased or morbid character. Dishonest quacks exist who circulate alarming pamphlets upon this matter. Pay no heed to these false statements. There are highly reputable physicians who have studied this phenomenon, and in their opinion the night occurrence is not to be judged as injurious unless it is frequently repeated. Worrying about this manifestation has caused acute distress in many minds. Morally-minded young men sometimes experience shame although the occurrence is spontaneous and involuntary. Others imagine that they will become enfeebled or develop consumption. It should be shown that the fears are unfounded, that perfectly virile and healthy men have this experience, and that it is often a sign of chaste living among the unmarried. The "loss" is simply an overflowing of the too full vessels in a normal and vigorous man. If the phenomenon is noted frequently there may be a cause which can be ascertained by an experienced doctor, and a remedy provided. Those cases must be judged as pathological, *i.e.*, in the nature of a disease, and they require medical attention. It should be shown that dreams of a certain kind are by no means a sure proof of impurity or depravity. They may arise from physical causes, such as pressure on some parts of the body, fulness of the bladder, or irritation of organs. Anxiety of mind may affect the nervous system, and cause disturbed and restless sleep. Over-fatigue of the body may produce the same result. Our dreams arise in the unconscious, or the great lower stratum of the mind, and they are in-

voluntary and practically beyond our power to evoke or suppress. Dreams come unbidden to everyone, young and old, rich or poor, good or bad, and they often contain curious dim memories or vestiges of the thought of our savage ancestors.

CHAPTER VI.

ON AVOIDING DANGER.

I.

LIFE is beset by too many temptations to indulge in dangerous pleasure. There is always the risk that a quest for personal enjoyment may lead us into vices. Nature has made enjoyment one of the essentials of life. Bodily health gives a sense of well-being. The healthy boy or girl feels buoyant, full of activity, and glad to be alive. There is wholesome and rightful pleasure, and there is its false and hurtful substitute. People who live in overcrowded conditions, improperly fed, deprived of pure air, and lacking in physical energy are apt to take their pleasures in vicious ways, especially in the immoderate use of alcoholic drinks. Idleness and luxury also foster a craving for vicious pleasure. All unwholesome enjoyments are vicious. What is the meaning of vice? A vice is a hurtful habit, a fault, or a defect. Intemperance in the gratification of the desire of the senses is a vice. Over-eating, drinking, or smoking, in short, excessive indulgence in any appetite or craving is a defect, a weakness, or a blemish. The constant staking of sums of

money upon games of chance, or betting on horse-races, leading to neglect of useful work and improvidence, is described as a vice. Many moral offences do not come into the list of criminal offences. They are nevertheless injurious to the individual and to the community, and may be more harmful than some of the legal crimes. A man who steals a pair of boots is punished by the law, but the man who ruins his family by his vices is not legally punished.

In the natural scheme of life it is intended that men and women shall experience happiness and enjoyment through union following upon love and attraction. Love, respect, sympathy, mutual help and unselfishness are the rightful accompaniments of the physical union of the sexes, and from such partnerships true happiness and the highest pleasure of the body and mind are realised. Affection is the real basis of the normal co-habitation, or living together in marriage, of two persons of opposite sex. It follows that the deeper emotions and bodily desires, which are intermingled in mutual attraction, can only be completely and joyously gratified through the consecration of a true love. Any other form of the sex gratification is base, and may seriously harm individuals and society.

Obtaining pleasure associated with the sex or love instinct from oneself is an abnormal practice. The appeasing of passing desires by sexual intimacies unconsecrated by the deep sentiment that constitutes real love, is a coarse substitute for the refined pleasure resulting from a love-marriage.

It is not Nature's purpose that human beings should

struggle against the healthy desire for joy and the pleasure of the senses. The eyes, the ears, the tongue are skillfully constructed to produce sensations of a pleasurable character. Parts of the skin and several organs of the body are amply supplied with nerves that convey such sensations, and if pleasure is not felt it is a sign of abnormality or ill-health. But the wrongful satisfaction of the natural pleasure-wish is one of the sources of pain, illness, sorrow, and remorse. The proper use of the pleasure nerves is an important part of bodily and mental health. Nature disapproves of disuse and abuse. In either case these errors may cause sickness and suffering. Every organ of the body is given to us for its specific use.

Now, these very important parts of the body, formed with marvellous ingenuity for giving life and continuing the race, demand their rightful use in full manhood and womanhood. In childhood and youth these organs should be allowed to develop gradually and naturally for their function after marriage. The growing body of boy or girl has need of the fluid secreted by the reproductive organs. Thus premature use of the sex organs is likely to affect the body injuriously and to leave traces on the mind and moral sense.

In our climate men are not ready for healthy fatherhood under the adult age. There is, of course, variation among men; but it is generally agreed by expert authorities that twenty-three is quite the earliest age of marriage for men. Some would postpone it till twenty-five. Puberty and youth are the preparatory stages of sexual development. As girls mature sooner than boys, it is

the opinion of some physicians that the marriageable age may be fixed rather lower in the female sex.

II.

Sooner or later young men of all classes learn that there are women who trade by selling their bodies. They hear of these women from companions, and they may be solicited by them in the streets or in places of public amusement. Religion and the moral code have not been able to banish this evil by condemnation, and governments in all the civilised countries are unable to suppress it. You are sure at some time or another to hear denunciations of sexual vice. You will probably also meet with persons who make light of prostitution and even defend it. In this chapter I shall confine myself to the consideration of the very grave risks to personal and social health and happiness inseparable from any association with "public women," "street walkers," or "gay women."

The great danger to health in irregular or promiscuous intercourse should be impressed upon both sexes at puberty. The plain truth should be told that no woman who follows this deplorable trade is free for long from one or both of two terrible devastating diseases. The medical terms for these disorders are syphilis and gonorrhœa. They are two of the worst of our racial poisons. Originating in sexual irregularity, they spread through the whole of society, and affect a large number of the population.

The victims of syphilis are now estimated at twenty per cent. of the inhabitants of the United Kingdom,

and the number of persons infected with gonorrhœa is even greater. Syphilis is contracted chiefly by sexual contact with diseased persons; but the most innocent man, woman, or child may be infected by touching articles contaminated by patients. The complaint begins with the characteristic sore, and is followed by complete poisoning of the whole system. The symptoms have many forms and it is not necessary to describe them fully. But all young people should know that this plague undermines the strongest constitution; that it may cause loss of teeth and hair, decay of the bones, paralysis, unsightly skin eruptions, internal injury, and insanity, and that, when neglected and untreated by skilful doctors, it may be passed on to a man's wife and his children. Many invalids are the victims of inherited syphilis.

The National Council for Combating Venereal Diseases is striving to stamp out this terrible evil by warnings and counsel and by free medical advice to sufferers. Should any of my readers have become infected with either of the poisons, they ought immediately to undergo the treatment now offered, privately and confidentially, by hospitals in most of the large towns. It is a grave sin to neglect means for destroying the poison before it has ravaged the body, and endangered one's neighbours and the public at large.

Gonorrhœa is commonly regarded as much less serious than syphilis. It is, however, almost as harmful, and leads to general poisoning of the body. This poison is very virulent, and causes bladder and kidney maladies, blindness in new-born infants, and frequently renders women incapable of bearing children. Immediate medical treatment is absolutely necessary.

III.

We are exposed to the peril of wandering from the safe and straight path through ignorance. The side track often appears more inviting and pleasant than the broad high road. But the bypath may have hidden dangers that we do not suspect. Broadly speaking, most of us assent that "the way of the transgressors is hard." Notwithstanding, we are apt to transgress under strong temptation, and especially if we are ignorant of the serious results.

A judge at a juvenile court in America said that most of the children brought before him on charges of sexual misconduct declared that they had never been "told things" by their parents. They wandered into danger through sheer ignorance. I want to point out some of the influences that make young people of both sexes wander from the straight road of sexual behaviour.

1. Boys and girls are often misled in the beginning by listening to and joining in light, vulgar, or indecent talk about sex relationship. The young curiosity is often keen, and as I have written here and in other of my books, it must be gratified reasonably and cleanly. It is lamentable that the most beautiful facts of sex love and birth are made topics for flippant and silly discussion among boys and girls who have never had the opportunity of having the truth from honest, sympathetic, and properly-informed older persons. All idle and vulgar reference to sex is injuriously stimulated. It destroys respect for the organs and functions of reproduction, and taints the subject with a suggestion of the improper or the obscene. This loose talking very frequently sets up a craving for

experimentation in dangerous practices, such as self-gratification, and resorting to women of the streets.

2. Girls too often gain their entire ideas of sex-love from unreal stories, written by authors who purposely veil vital facts in the alleged interest of "propriety." As these girls have no other source of information, they are apt to regard love and sex with an undervaluation of the "physical side." This leaves them in a condition of ignorance, which imperils their safety when faced with a sudden temptation, or an impulse arising from infatuation. It is probable that the novels that over-stress "passion" are harmful in some cases. But ignorance of the risks of life is admittedly one cause of the seduction of girls of the protected class.

3. Books, conversation, and the stage sometimes represent sex relationship as a matter of economics for young and attractive women of slender means—belonging to the unprotected classes. There is no doubt that many ill-balanced girls drift easily into commercialised relations with the other sex, after learning that their sex is an asset or saleable commodity. Lack of wholesome amusement, uncongenial and monotonous occupation, hard poverty, and severe repression in home life are among the influences that lead to sex irregularity among girls. The natural youthful spirit of adventure requires rightful satisfactions, and over-repression has the same peril as licence.

4. The temptations of town life are numerous for the young, and most of the diversions, such as parading the streets by night, and visiting picture shows and "fun palaces" tend to arouse latent desires. On the other hand, country sports, athletics, gardening, and

cycling are safeguards, which are too frequently impossible for many young people living in cities.

5. Partial intoxication through alcohol in both sexes is an extremely common cause of youthful lapses from sex morality.

6. The lack of absorbing interest for leisure hours. Every boy and girl should have a hobby or a spare time occupation of a healthy kind. It is well known that study and work of the brain diminish physical cravings. The idle mind is a prey to temptations.

7. Wholesome social intercourse of young people should be encouraged. We need many more clubs where young men and women can meet for instruction, entertaining lectures, and recreation. Keeping the sexes apart does not promote moral living. It is well known that deterioration follows "segregation" or the separation of men and women into groups. If healthy association of the sexes is discouraged, there is a tendency to form casual and furtive acquaintances, often with undesirable strangers. Youth should be regarded as the training period for a happy married life. All training necessitates some severity of discipline to ensure self-control. In training for athletic competitions rigid rules must be followed in eating and drinking, exercise of the muscles and general care of health. Marriage and parentage are far more momentous affairs than the greatest race that was ever run. And yet we seldom hear of young men and women preparing themselves for matrimonial duties.

IV.

The gaze of young manhood and womanhood should be directed upon the goal of marriage. Any tampering

with health threatens happiness in married life. One of the saddest tragedies of life is the bitter remorse of a parent whose sins have been visited upon his child. Remember that the seeds of life-long disease may be sown in one hour of thoughtless pleasure.

Dissolute living is a false pursuit of happiness, and a chasing of the will o' the wisp across perilous marshes. Many loose-living men and women die prematurely, worn out by disease and weary of existence. None are really happy, though they are bent upon constant excitement. Frequently, the dissipated life causes attacks of severe mental depression, from which relief is sought in alcohol or drugs. The relief is only temporary, and the already weakened nervous system is ultimately ruined by these poisons. These victims of vicious habits are among the most miserable of human beings.

The preservation of chastity is a stern fight for some ardent natures. But it is a conflict that brings a real reward in vigorous manhood and womanhood, in the consciousness of self mastery, and in a hearty enjoyment of life even in old age. Discipline of the feelings and restraint of the passions becomes a pleasure when resolute habits are formed. The Spartans of old found enjoyment in extreme self-control. They even endured pain that pleasure might result.

Self-control does not imply that we should echo the resolve of an ancient philosopher who declared "I had rather go mad than experience pleasure." This was not a sane determination. Pleasure of the right kind is not only desirable, but necessary. We have to decide concerning the pleasures that benefit ourselves and the society in which we live, and the pleasures that are cal-

culated to injure us and others. The fanatics called Ascetics thought that it was moral to despise the body and to kill desires entirely. They went to absurd and harmful extremes in their denunciation of the wonderful and beautiful human body. The Ascetics thought it a virtue to refrain from washing themselves. Diogenes, one of the early sect, actually imagined that it was right to offend decency.

Is the ascetic spirit entirely useless? No, a leaven of this spirit is valuable. Danger lies in extremes and extravagances. Human nature has always shown a tendency to asceticism as a check upon the great force of unruly desires. Hardness, fortitude, and bravery are qualities of finely developed human beings. Savages have an ascetic philosophy of their own, which assists them in cultivating courage and endurance. They train their young to endure pain and to practise restraint. At puberty the savage youth passes through painful tests to prove his hardihood, and his fitness for parentage.

It is a mistake to suppose that a reasonable amount of asceticism is mere namby-pambyism and unworthy of a strong man. A few hardships are beneficial, especially in early manhood and womanhood. We cannot experience pleasure to the full without knowing something of pain. A slight degree of physical pain is often a tonic. Every athlete endures a certain amount of pain and fatigue in severe contests. In moral conflicts the effort of restraint is often of the character of painful endeavour, but the result is a sense of victory and elation.

We must give a rightful place to the pleasures and the denials of pleasures. Living merely for sexual enjoyment brings inevitable disappointment and often

grievous penalties. Seneca, one of the world's great thinkers, said, "It is brutal entertainment, and unworthy of a man, to place his felicity in the service of his senses."

Nature does not demand rigid denials, nor approve of constant indulgence. The secret of peace is in the true appreciation of the natural and legitimate satisfaction of the appetites.

CHAPTER VII.

RULES OF HEALTH FOR YOUNG MEN.

I.

WHEN we speak of "general health" we mean the proper working or functioning of the whole body. By "sexual health" we mean the preservation of the highly important parts of reproduction or the racial organs. Perfect health of the entire body is very closely associated with sexual health. There is also health of mind or brain, and this is largely dependent upon the general and sexual hygiene, or the maintenance of sound health. Hygiene is a word derived from Hygeia, the Goddess of Health. When we say that ventilating bedrooms is "hygienic," we mean that it is conducive to good health. Unhygienic has a similar meaning to unhealthy.

Life is sustained and body growth and upkeep secured by eating suitable food. Most people know very little about diet or feeding, and many are ill in consequence. Some eat too much, others not enough. This keeps the doctors busy. Many people eat too much meat, or one kind of food, and others have no idea of the relative nourishing dishes.

The principal substances required for maintaining the body in sound health are fat, carbohydrates, and protein. Fat is derived from both animal and vegetable foods. The chief animal fats are contained in butcher's meat, bacon, salmon, herrings, mackerel, sardines, milk, butter and cheese. The vegetable fats are found in olive oil, cocoanut, and all other nuts, wheat, oatmeal, and some other grains. Margarine, made of nuts and milk, is practically as nourishing as butter from the dairy.

Carbohydrates are vegetable substances and contain starch, cellulose, and sugar. Rice is a typical carbohydrate food, and so is sugar. Protein is an absolute essential of life, and is the substance that makes tissue or flesh. The materials that produce energy and warmth are albuminoids, carbohydrates and fats. Protein is contained in meat, milk, fish, eggs, and cheese, and in several grain foods and vegetables.

The best diet for young people is composed of meat, bread, potatoes, milk, butter, cheese, fish, eggs, fruit, and vegetables such as peas, beans, carrots, and beetroot. It is not necessary to eat meat every day if fish, cheese or eggs are preferred. A boy of fifteen requires as much of the above food daily as a full-grown man who is not doing very hard muscular work.

In winter more fat is necessary for the body than in summer. When the work is hard more food is necessary. Clerks and all sedentary workers do not need so much food as labourers. When a meal is made of bread and cheese there is a wholesome combination of the essentials of nourishment, protein, carbohydrate and fat. Milk is an almost complete food. Oatmeal is highly

nutritious. It is a healthy plan to eat uncooked fruit, watercress, or lettuce every day. About three pints of water should be taken by growing lads. Strong tea should be avoided.

ABLUTION. A morning cold bath is a splendid tonic for the skin, and an aid to good circulation of the blood. But if the reaction or glow, after rubbing briskly with a rough towel, is not experienced, it is better to take tepid baths. Some persons enjoy a cold plunge bath all the year round; but others prefer a morning warm bath during the winter months.

An over-hot bath is injurious and relaxing. Bathing in over-hot water is known as one cause of the habit of masturbation. For the sake of cleanliness the water should be warm, but not very heated.

EXERCISE. In some occupations the workers obtain sufficient exercise for certain muscles. But the whole of the muscular system is seldom called into use in one form of work. A blacksmith may be very strong in the arms, but a poor walker. A watchmaker may have good development of the hand muscles while the rest of his muscles may be weak from disuse. Therefore most persons require some form of muscular exertion that is not used in their work. All sedentary workers, and those whose occupations keep them indoors for long hours, require to spend as much time as possible in the open air, and to play outdoor games.

There is no doubt that a constant sedentary life is disadvantageous to sexual health. Frequently sufficient energy is not used up, and there is a surplus. The ancients associated chastity with vigorous out-of-door

life. The Goddess of Chastity was a great huntress. This is not saying that all sportsmen are continent. But the expenditure of physical force lessens the insistence of sexual desire. On the other hand, those who overdo muscular exercise are generally rather weak in the generative function. Well-balanced bodily development and health depend upon moderation, or the "happy mean," both in diet and exercise. Most growing lads have too little rather than too much outdoor play. In the big public schools boys get plenty of exercise, but these are the favoured few of the community. A mass of the juvenile population begin work at the age of fifteen, and in the winter there is little opportunity for indulging in outdoor games.

Indoor workers would often enjoy better health if they walked to business instead of riding in underground trains or in omnibuses. It is estimated that an adult man should take daily exercise equivalent to walking nine miles. Many clerks suffer indigestion and develop "nerves" through insufficient physical exercise. The healthiest and longest-lived men are those who use their lungs and muscles as well as their brains. A good circulation of the blood is one of the secrets of health and energy. A poor circulation can be improved by active exercise such as walking, cycling, sculling, gymnastics, and bathing and skin friction. Outdoor exercise is a natural preventative of depression of mind, or "the blues." Sports and games are not simply to amuse. They have a real use in preserving health of mind and body, in teaching endurance, patience, and attention of the senses. The sleep that follows bodily exercise is the soundest and most restorative.

II.

Body and mind react upon one another in a remarkable manner. A thought will cause a rush of blood to the face, and produce blushing. Pleasure healthily increases the action of the heart, and acute fright causes sweating. Sometimes sad reflection interferes with the appetite for food and the process of digestion. Long-continued brooding over troubles may result in serious disorder of bodily function. Good news will often aid recovery from illness. There are many other instances of the influence of thought upon the body.

It may be supposed by some of my readers that the use of the brain in thinking and getting knowledge has no connection with physical health. This is an error. Every part of the body is made for use. The brain can be improved by exercise of the mind and a well-developed brain is an aid to health and longevity. Interest in life keeps many people from illness, but boredom causes maladies, and shortens our span of years.

Education of a broad kind will prevent some forms of nervous and mental disease from developing. I am not only referring to school teaching. The whole of our lives should be an education. We are never too old to learn, unless the brain has become hopelessly torpid, or wasted by neglect of exercise. In these days of free libraries and cheap books no one need neglect self-culture on the plea of expense. One hour's reading a day will store the mind with facts upon the wonders of Nature and Human life, teach us how the world has developed since the days before man, the history of mankind, the beginnings of inventions, the growth of religious

faiths, the dawn of the arts, and the progress of knowledge.

Good fiction is educative, but bad fiction is misleading and does not improve the mind. If you begin by reading fine books of imagination, and gain a taste for them, you will not wish to read inferior and trashy stories. In the same way, an early appreciation of real music will give you more pleasure in the long run than acquiring a taste for silly and vulgar songs.

III.

About the age of Puberty the skin is affected, like many other parts of the body. The change is commonly attended by a slight eruption of pimples or "blackheads" on the face. This disorder is known as acne. There is a theory that these spots arise from an abortive effort of the skin to produce the hair which used to clothe the whole of the bodies of our primitive ancestors. These "fleshworms," as they are erroneously called, are matter which collects in the pores of the skin. They can be removed by bathing the face in hot water, and firmly, but gently, squeezing them out, covering the finger nails with a linen rag. Afterwards a little cold cream may be applied to the skin. In bad and obstinate cases medical treatment should be obtained. Many young men are much worried by the appearance of acne on the face. It is, however, a minor ailment in the majority of instances, and the symptoms usually disappear upon their reaching manhood.

Shyness, sometimes causing blushing and stammering, is incidental to Puberty and Adolescence. Normally most youths and maidens experience at least a

slight degree of bashfulness at this age. The feeling of shyness may be lessened by an effort to overcome self-consciousness and by mixing in company as often as possible. It is well to reflect that people are not constantly taking critical notice of how you look, speak and behave generally.

Blushing is a characteristic of the period of transition from childhood to the adult age. The habit makes some boys and girls unhappy and afraid to meet strangers. They imagine sometimes that onlookers will think that the blush is a sign of guilt. It may comfort my readers to know that criminals seldom blush. Blushing is associated with the sense of modesty. It is not an indication of ill-health unless it is extremely frequent. The more often a timid person goes into company the quicker will be the lessening of the tendency to blushing.

Stammering is apt to develop in early childhood, but it may not be noticeable until Puberty. To explain the fundamental cause of the habit would require more space than can be spared in this book. Stammering in children requires immediate treatment. In fully grown persons it is difficult to cure. Slight stuttering in youth is often a sign of shyness that disappears later. A bad stammer is an indication of nervous anxiety, which the sufferer cannot explain. It is the result of repressed thoughts that interfere with clear speech. The latest cure consists in discovering the unconscious cause of the stammering. Speech training seldom provides a permanent remedy.

CHAPTER VIII.

RULES OF HEALTH FOR YOUNG WOMEN.

I.

THE principal laws of health for men apply also to women. To the hints about diet in the last chapter, it is necessary to add a few words. Girls are apt to be even more careless than boys in regard to proper feeding. They are often faddy about eating fat, vegetables, and some other foods, and are too fond of tea, sweetmeats, pickles, and indigestible kinds of pastry. Women have a special need for the proper amount of fatty foods because it is necessary for the mother sex to store up fat in the body for the nourishment of the offspring.

There is a great host of girls who suffer from thinness and poorness of blood. This condition is called Anæmia. Anæmic girls are pale, or the skin of the features has a greenish tinge, which shows that the disease has taken the form of chlorosis, commonly called "green sickness." A diet deficient in nutritive material certainly aids the progress of anæmia. Iron is often recommended as a medicine. Plenty of spinach should be eaten, as this vegetable contains iron. Chlorosis has apparently a

connection with the nervous system. One physician states that the disease can be prevented by leading a rationally healthy life, taking proper exercise, and avoiding over-exertion and worry. It is a fairly common ailment of young women. The symptoms often disappear after marriage.

II.

The monthly course (menstruation or menstrual period) is an extremely important female function. Few girls are properly instructed about the meaning of this phenomenon and the right care of the health during the course. One of the results of this culpable neglect is the ill-health of a very large number of women. A big volume could be written on this phase of woman's life.

Seasonal or periodic menstruation is the rule with all the mammals (animals with milk) and human females have monthly periods. The occurrence puzzles and often bewilders the majority of young girls at about fourteen years of age. Sir Victor Horsley, the great surgeon, said that all boys and girls of twelve ought to be taught the functions of their bodies. It is of supreme importance that girls, the future mothers of the community, should understand their own structure and the uses of the organs of the body.

Once a month after the age of puberty, in a woman, an ovum, or germ of life, enters the womb. In the case of single women the ovum is not impregnated or fertilised by the male sperm, and it passes out of the body.* There is a difference of opinion amongst physio-

* But so it does in the case of the married woman, except in cases when fertilisation has taken place.

logists concerning the cause of the flow of blood that occurs every twenty-eight days, or thirteen times a year, in all normal women between the age of thirteen or fourteen and forty-eight or fifty. It is known, however, that a married woman is likely to conceive a child about this time of the month. The flow usually lasts from three to five days, though in some cases it may only last two days. The more regular the recurrence of menstruation the better the health. Many women suffer more or less pain during this process, while others have scarcely any discomfort. Unfortunately a vast number of civilised women have poor health and consequent derangement of this function. The common disorders of menstruation are a too profuse flow, repression of the courses, irregularity, and pains of an acute kind at the period. It has been stated on the authority of a physician that about fifty per cent. of women have somewhat difficult and painful monthly courses. This is due chiefly to neglect of health. Most women feel disinclined for much exertion at this time, and this is perfectly natural. It is advisable to rest as much as possible. Some hygienists recommend at least one day of complete rest during the period. Frequently the function causes slight depression of mind or irritability, but this passes away. After the period normal women feel well and happy, and indeed they are then at their best, mentally and physically.

If proper regard were given to rest and cleanliness, there would be fewer disorders during menstruation, and many women would avoid serious internal ailments. It is very necessary to wash the whole of the body carefully in warm, but not very hot, water. Cold bathing is generally considered risky at the monthly period.

The necessity for cleanliness cannot be urged too strongly.

The menstrual period is often described as "being unwell." This is misleading, because the manifestation is quite natural, and is really a sign of vigorous womanhood. The occurrence is in no sense a disease or abnormality. It is associated with motherhood, the noblest function of women, and in this light it should be regarded reverentially. Without this monthly sign of preparedness for conceiving children, the human race could not continue. Among animals this is the time of union and mating.

Exercise is quite as important for young women as for their brothers. Sluggishness and lounging are highly injurious for growing girls, and some of the troubles of menstruation are due to insufficient bodily activity. Girls should not play so violently as boys, nor attempt to continue exercises when they feel thoroughly tired. It is not safe for young women to carry heavy weights, or to undergo exertion that may cause internal strain, or displacement of the organ of maternity.

Swimming, tennis, cricket, sculling, walking and cycling are all good exercises for girls, if practised in moderation. A slight feeling of muscular tiredness is beneficial. Exercise undoubtedly develops the figure of young women, adds to their grace, clears the complexion, favours sound digestion, and helps to fit them for the duties of motherhood. Activity also prolongs the freshness of youth, and makes the middle-aged woman still feel and look young. It has been proved beyond question that a youthful appearance is preserved by using the mind and exercising the body.

Corset wearing is to be regarded as one of women's vices. I cannot relate all the evils that arise from tight lacing. The enumeration would require a whole chapter at least. The corset is said to be an invention of a dissolute class of women a few hundred years ago. It has had an injurious influence upon women and the race. The habit of squeezing in and deforming the beautiful female waist has affected the breathing of women, so that the abdomen plays hardly any part in the taking in and expiration of air to the lungs. Many women are short of breath through corset wearing, and their lungs are not properly supplied with air, and they are unable to take proper exercise. This is one cause of anæmia. This article of feminine wear is ugly and unhealthy. It injures the breasts and makes many women unfit to feed their babies in the natural manner. The muscles of the abdomen are wasted by the compression of stays and corsets, and the woman who has practised tight lacing is sure to suffer seriously in child-bearing. Inflammation, displacements, and morbid states of the delicate organs that give life have been traced to the wearing of corsets. Kidney and liver ailments, constipation, and other maladies arise from this harmful fashion. Nervous trouble can be developed this way. Another grave penalty of this outrage on the body is frequently sterility or inability to have children. It is impossible to say a good word for the corset. The mass of medical opinion condemns its use in the interest of individual women and the race. Many invalids are victims of tight-lacing. They have mutilated their bodies, and cramped their internal organs through a slavish observance of a hideous fashion. The custom of suspending heavy skirts and undergarments

from the waist is also injurious to the health of woman. High-heeled boots and shoes induce fatigue in walking, distort the feet, and throw the body into an ungraceful carriage, causing a tottering gait. Women who wear high heels look older than their age, through their manner of walking, and the position of the body. The high-heeled craze is injurious to health, and a very ugly fashion.

Internal disorders are unfortunately very common in both single and married women. Much suffering is caused by the neglect of inflammation in the vaginal passage, and by metritis, an affection of the womb. Any pains in the organs of generation should be reported to a doctor, as immediate attention may prevent very grave illness. "Internal weakness," as it is often called, is a sign of bearing down or displacement of the womb or uterus. Neglect in these cases may cause much suffering in later life, and interfere with motherhood.

Leucorrhea (known as "whites") is a morbid discharge from the womb, and sometimes the vagina is affected. It has been described by a physician as "one of the banes of the modern girl." It is a very common ailment, and may be brought on by internal chill during the monthly period, lack of cleanliness and poor general health. The malady can be cured by an experienced doctor. Cases should never be neglected, as when obstinate, leucorrhea may prevent a woman from having children.

Constipation is another common disorder of young women, and the source of many serious ailments. The use of plenty of vegetable food, fruit, and the habit of drinking a tumblerful of hot water on rising in

the morning, are sometimes sufficient to prevent this derangement of function from becoming chronic. The longer cases are neglected, the worse they become. Exercise is often an aid to regular action of the bowels.

III.

Women are the chief agents in producing human beings, and for this reason it is most imperative that they should be healthy and strong. For many years before the age of marriage, the body of a woman is being prepared for giving birth. Every monthly period is a sign of a woman's capacity for parentage, and her well-being is intimately connected with the care of health at this time. A good start on the road of health in girlhood lessens the chance of illness and pain in adult life, and aids in healthy parentage.

The celebrated surgeon Lawson Tait said: "I believe it to be the duty of every parent to give to every child instruction in the nature and purport of sexual functions, how they are to be used and how easily they may be abused. If this were done we should not only diminish sexual diseases, but we should greatly diminish sexual immoralities." I wish everyone could be convinced of the truth of these words.

A multitude of women suffer needless pain through ignorance of the structure and mechanism of their bodies, through injurious habits in eating and drinking, faulty clothing, want of fresh air, insufficient outdoor exercise, and neglect of sexual health. Chapter Five of this book should be read carefully by young women, because the practice discussed there has its specific effects upon their minds and bodies.

IV.

It may be said that neglect of the laws of health is universal. Probably the sexual health of woman is more neglected than that of man, partly through the fact that the generative system is more intricate in women than in men, and partly because the reserve, or the false modesty of women hinder them from learning necessary physiological truths. It is a sad fact that many mothers do not prepare their daughters for the oncoming signs of womanhood at the age of fourteen. Sir Victor Horsley said that all girls should be instructed at the age of twelve; and many other medical authorities have referred to the injury of mind and body that may result from ignorance of the meaning of menstruation, or "the monthly course."

When we consider that Nature has been at great pains to ensure for the mothers of the race a capacity for resisting diseases, in the interest of the race, it is somewhat surprising that so many women should suffer ill-health. Women are naturally more resistant to mortal diseases than men; but owing to the artificial lives led by women, especially in cities and in sedentary occupations, many of them can only be described as chronic invalids. There is undoubtedly much unnecessary suffering in women's lives, and the cause is to be sought in the neglect of proper teaching upon the rules of female health. Why should a normal function like menstruation become abnormal in its manifestations, as it is among millions of civilised women?

CHAPTER IX.

THE STAGES OF HUMAN LIFE.

IN a long journey the halting or resting places are called stages. The word stage also means "degree of progress." Human Life begins, as we have seen in another chapter, when the male and female sperms, germs, or seeds unite in the womb of the future mother, and cause the wonder of conception. This is truly a creative act. It marks the beginning of a new human being. At the end of nine months of formation in the body of the mother, the child passes into the fuller life of Infancy. An infant is a helpless creature, unable to walk, and quite dependent upon the mother for sustenance. It is dazzled and bewildered by its new surroundings, but soon the babe recognises its mother, and later it learns to recognise the father. Healthy mothers feed their infants in the natural manner at the breast. At the age of four months a little artificial food can be taken by the child, and weaning begins as a gradual process.

The next stage is childhood. The first set of teeth (milk teeth) give place to a second set of teeth. There is a rapid growth of the body in infancy and childhood, especially in the springtime. The child may be said to repeat the history of the race. The people of our country to-day are the descendants of primitive men, and women,

or savages. Now, we cannot account for many things that civilised and educated people do, if we forget our ancestry. Before the most primitive of men were evolved, animals had lived on the earth for many millions of years. It is probable that Mankind has existed for about five hundred thousand years. That is only a short time in the history of the world. Savages are not always "savage" in the sense of being very fierce. They are really the children of the human race, and they are young in the development of the mind. Civilised children have many primitive traits and habits. They vary in their moods, seek pleasure first, delight in play, are rather easily frightened, and cry without much provocation. Children are born with instincts, and they can perform certain acts without being taught. But they would soon come to grief if they were left at the mercy of instinct alone. They have to be taught how to use their thinking or reasoning faculty. Many of the bad actions and immoral habits of children and men and women are vestiges or relics of the days when human beings lived more by instinctive action than by reason and reflection. Cruelty and sexual offences are often the results of the old savage nature getting the upper hand, and urging men and women to follow instincts which are now regarded as injurious. When we find pleasure in reading about terrible murders, it is because we have not quite outgrown the savage instinct that craves cruelty and the shedding of blood. If we feed the birds on the lawn in cold weather, instead of shooting them with a catapult, it is because we have grown out of the impulse to kill animals. As it is impossible to be perfectly civilised and quite savage at the same time, we have to repress the fighting instinct, or transfer it

into other energies. It is the same with the sexual instinct. A primitive man often employed violence in securing a woman as a mate. This was called "marriage by capture." To-day we use the method of wooing or courtship, and shrink from the method of brute force in obtaining our wives.

The natural selfishness of mankind is shown by young children until they are old enough to be guided by reason. Right-doing has to be taught in infancy, childhood and youth. Very young children have even to be taught modesty, decency, and cleanliness. We can all exercise repression or good control of the savage instincts that survive in us, if we use reason, and cultivate sympathy and kindness.

In the third stage of life's journey, Youth or Adolescence, we begin to put away childish things. This is the time when the moral and religious senses begin to awaken keenly in many persons. It is the period of the soul's awakening. This development is closely associated with the great impulse to love one of the opposite sex. The desire to love may not be strong in some instances, or it may be absent. But there is always development of the primitive sex instinct, which is shown in one way or another in both sexes.

This impulse is the life-force that urges all animated beings to activity beyond the mere obtaining of nourishment. In youth the desires of many kinds that come into consciousness are sometimes echoes of our early ancestry, and they are often out of accord with the standards of moral conduct. There is frequently a fight between conscience and unruly desires and instincts. This is because the moral sense, the knowledge of right and

wrong, is deepened in adolescence. At this age the foundation of character is laid. The influence of friendship is very important in youth. Some companions are desirable, but others are dangerous.

The Adult Age, Manhood, or Womanhood, is the next stage. The natural falling in love is in late youth or early manhood, when the heart is young and full of hope and the body developed and healthy. Up to this age many changes have occurred in the body and in the mind. As soon as plants and animals reach maturity, they begin to obey the natural law of reproduction. Marriage before maturity would result in feeble children and the weakning of the race.

Love has to be won by man by the courtship of the loved one. The males throughout nature are the suitors. The qualities that men admire in women are beauty, kindness and sympathy. This is an ideal combination, and the man is fortunate if he wins a maiden with these three attractions. The most lasting love is that based upon the sharing of the same interests, and mutual respect and consideration for one another's welfare and happiness. Young men are inclined to think too much about a maiden's physical charms, and not enough about her mind and character.

Young women admire strength, energy and intelligence in men. They demand affection and constancy in their lovers, and they are less attracted than men by good looks.

Both men and women are improved, morally, mentally, and physically, by a successful marriage. Wedded life promotes health, and lengthens existence. It deepens

the affections, fosters a love of children and of the home, and develops unselfishness in parents.

In Middle Age many men and women may be said to be still "in the prime of life." Vigour at this stage depends greatly on the way that we have lived in childhood and youth. In late middle age a man's children are growing up, and if they are healthy and well-educated they are a source of joy and pride. Men begin to lose the full capacity for giving healthy life to offspring in middle age, but they still possess the desire for love and happy married life. About the age of forty-eight women generally enter upon a stage called the "Change of Life." The monthly sign slowly disappears, and the function of bearing children ceases in most cases soon after the change.

Old age is the last stage of all. There is no reason why advanced years should bring suffering. Many old people are vigorous and happy in the evening of their lives. A sound old age is the reward of a temperate, active, and sensible manner of living in the preceding stages of life.

CHAPTER X.

WEDDED LOVE.

I.

THE union of man and woman in marriage is a great event in life. Nature intends every human being to take a share in continuing the species. She has this object in view from the very beginning of infancy, for the immature germs of humanity exist in the newly-born child. These life-giving cells, as you have already learned, begin to mature in youth, and are ready for their purpose in manhood and womanhood. When they are developed fully, they affect the mind and the emotions, and cause the desire and attraction upon which love is founded.

II.

We often speak of the "love" of animals, and even of "the loves of the plants." Undoubtedly the higher warm-blooded animals are capable of affection towards their chosen mates, as shown in protectiveness, courage, reciprocal help, and faithfulness after pairing. Indeed, the birds set us many examples of self-sacrificing love. There are savages who are less affectionate to their mates than some of the animals. It has been said that man is the only animal that shows violence to the op-

posite sex. Love in its finest flowering in refined human beings has arisen through the differentiation of the sexes. To understand love we must learn some of the wonderful facts of sex in the kingdoms of life below the human. There is no possible denial of our kinship with the animals. They are very like us in bodily structure, cravings and feelings. The differences between us and the animals are, of course, very great indeed. But we cannot lose sight of the close resemblances.

Low forms of life are sexless, and therefore incapable of love. Some living creatures with a likeness to plants, are one-celled, and they reproduce themselves by division or splitting into halves. The *amœba* is a microscopic creature that increases by this process. Sex begins with male and female individuals and the forming of two germ cells. It is impossible to think of a rabbit giving life by dividing itself. In the highest form of reproduction there must be a meeting and a mingling of two cells or germs, the male and female elements. As soon as the two sexes are evolved, we find the beginning of love which shows itself in courtship and fondness. The sense of beauty develops next, and we find that the sexes are attracted to one another by beautiful markings and spots on the skin, by gorgeous feathers, and by cries and songs that convey emotion. The glad carols of birds in the Spring are associated with the feeling of love.

The courtship and pairing of animals is followed by co-operation, or working together for the good of both and the safe-guarding and feeding of the young. Here is the beginning of family love and home life. In animals that form lasting attachments, we have instances of unselfishness that suggest the spiritual companionship of

the human sexes. The development of the brain of mankind has added refinement to love-making, and enormously deepened the emotion of sexual affection.

The male produces the sperm, or fertilising fluid, for fecundating or fertilising the female egg. Females have a more important and prolonged task in reproducing life than males. Usually the males have shorter lives than the females. Males are prone to show great spurts of energy. Females are more enduring and patient than males. Males attach importance to sex-love and its satisfaction in a somewhat higher degree than females, who are more concerned with offspring and home life. The males are born hunters and fighters. The females are less pugnacious, and anxious to look after the family concerns.

III.

At the early stages in the history of man, a system of marriage was devised to meet the needs of the community, and to establish the relation and rights of parents to their children. Probably promiscuous unions of temporary character were the custom of certain tribes, but it is now believed that widespread or universal promiscuity was by no means the rule even among very primitive people. The regulation of the sexual relationship has played a great part in human civilisation.

Marriage has had many adaptations and changes. At one time men would choose women from their own tribe, and at another from other groups or tribes of people. Capture-marriage was the rule at one period. Later, purchase-marriage prevailed, and men bought wives with cattle, weapons, tools, or money. In those

days wooing was not a very refined and complicated art, and it has been noted that savages have no idea of romantic love. Some primitive people ate human beings, killed their superfluous children, beat their wives, and made slaves of their womenfolk. These children of the race had not the brains that give rise to the spiritual ideas of the relation of husband and wife. They were little above the animals. There are, however, some modern savage societies in which real affection exists between men and women.

Tender, refined and romantic love between the sexes begins with courtship, which takes the place of the barbaric methods of gaining wives. When women won the right of selection, wooing by the men began, and from wooing springs modern marriage. In communities where women are more numerous than men, through war or other causes, the powerful male members of society married several women. This form of marriage is called polygamy. As a legal form of union it is now only practised in the East, and in a few parts of the Western World.

The ancient Greeks gave fewer rights to women than the Egyptians of an older civilisation. Although the Greeks were highly cultured, they had not a very high ideal of married love. The women were not treated as equals of the men, and their marriages were arranged for them by the father.

The Roman women enjoyed more rights and privileges than the Grecian. But even among these highly advanced people, there was no institution of courtship as we know it to-day. Girls were compelled to marry the men chosen by their parents.

In the Middle Ages there was an ascetic reaction against love, and many preached chastity as the highest virtue. Marriage was regarded as "an inferior state." Many evils arose from this attitude to love and marriage. In some European countries men were allowed to beat their wives, and to sell them. All these facts show that a tender spiritualised love is still quite young in the history of mankind. We are, indeed, still a long way from the finest realisation of this great ennobling emotion.

Freedom of choice in selecting a life partner, and the art of wooing by men, brought a finer appreciation of the great worth of affection between the sexes. Love becomes more complex. Both men and women seek ideal mates, and are not merely contented with the sensuous gratifications.

The single form of marriage is called by this name, Monogamy. It is the union of one man and one woman. Such mating is foreshadowed in the animal kingdom and among primitive races. Among the Western nations monogamy is the legal and the only approved form of conjugal union. There are, however, many deviations from this custom, notably the "social evil," or prostitution, which is an irregular form of polygamy.

Monogamy is the highest development of marriage yet attained. It promotes true companionship between man and woman, family life, and the care and the home-training of the children.

IV.

Sooner or later in early manhood or womanhood there comes an hour when the heart, or emotional being,

the brain, and the senses experience a wonderful attraction to a person of the other sex. The young man and the maiden are drawn to each other by the universal force of love. There is a difference between a real deep love and a mere infatuation of a passing character. Many ardent natures are apt to be misled by the fascination of a pretty face or a comely figure. Loveliness is a natural attraction, but "beauteous looks" are by no means all that is required to make marriage companionable and happy.

Playing at love-making, or flirting, has its risks. But this does not mean that there should not be friendships between young people of opposite sex. Such friendships are wholesome, and sometimes they develop into true passionate attachment, leading to betrothal and wedlock.

Marrying for money, or position, or to escape from unpleasant surroundings, is not founded on real affection. It is a matter of business or convenience. The only natural bond between husband and wife is love. It is true that fervent love and complete constancy are not always the rule in marriage. This is due to ill-repressed vestigial instincts, to the ignorance of the man and woman about one another, to errors in wedded life, want of restraint upon selfish impulses, and lack of forbearance. Often married disharmony results from a too hasty choice of a partner.

There is no question that ignorance about love and the full purport of the sex instinct causes many unhappy marriages. Wedlock is a physical as well as a spiritual union. There are three great mistakes that lovers are wont to make. First, many place too high a value upon

the bodily attraction and sensuous pleasures, and make these of sole importance. Second, some men and women think first of the mental qualities in the loved one, and forget that marriage means something more than an intellectual companionship. Third, there are persons who think it is right to strive against, and to deny, the sensuous attraction. True conjugal love, and the most lasting, is based upon the full acceptance of the three essential conditions—Spiritual Sympathy, Aesthetic Attraction, and Mental Affinity. These essentials must each possess their right value. Real love does not only affect the senses. It awakens deep feelings of affection, sympathy and devotion towards the beloved person.

V.

Courtship is the prelude to matrimony, but love-making is a necessary art during the whole of married life. Unfortunately many husbands and wives seem to think that the romantic chapter of wooing and engagement is at an end when they settle down to domestic life. This is a source of much wedded misery. Mating is a continual process of courtship. The animals set man an example in carrying out this law. Discord is likely to arise in marriage when both partners forget or ignore the fact that affection is like a fire that needs frequent replenishing. Love is a precious and delicate emotion. It withers in the cold blasts of indifference and neglect.

Married lovers are on a higher plane than mere married partners. They prolong the honeymoon till their old age by acts of tenderness, consideration, unselfishness, and protection. They appreciate one another's likes

and dislikes, and strive to adapt themselves one to the other.

Over-indulgence and over-repression of the instinct for union in the married relation are both prejudicial to lasting affection.

One of the secrets of happiness is the understanding of the natural and moderate satisfaction of our impulses. Married happiness may be wrecked by the thoughtless and selfish act of the husband who impregnates his wife a few weeks after she has passed through the dangers and sufferings of child-birth. The wife who neglects to show fervour and tenderness may estrange the husband. A married man who causes his wife suspicion of inconstancy may ruin his chance of domestic happiness. Men who condemn their wives to ceaseless drudgery, and give them no opportunity of rest, amusement, and pleasure, need not wonder if their helpmates become irritable or depressed. Women who neglect the home comforts often drive their husbands to seek comfort elsewhere.

Every young man and woman should be brought up with a high respect for wedded love and its obligations. An unhappy marriage is a tragedy. Both parties suffer in body and mind, and their unhappiness has a bad influence upon their children. Marriage is the best state of life when love presides in the home.

It would be better if young husbands and wives were usually more anxious to interest one another. Too often the man is entirely occupied with his own thoughts and affairs, and the woman in petty household matters. Business and housework are essential, but there are other great and important things in life besides the shop and kitchen. Husband and wife should aim at close com-

panionship. They should share in each other's amusements and hobbies, and make holiday together as often as possible. Life is full of interest. But a dull, unexercised mind does not discover the interests that life affords.

Boredom in marriage arises often because neither the husband nor the wife has cultivated the mind. The daily round is more or less tiring, and in leisure hours there is no stimulating conversation, healthy play, or relief for tired nervous systems. If a man marries a woman less educated than himself, he should try to interest her in the great questions of life, in the wonders of nature, and the works of the creative genius. If the wife has intellect or artistic ability, the husband should strive to give her the opportunity of gratifying her tastes. And wives married to men who lead sedentary lives should encourage them to play out of doors as often as possible. It is through the cultivation of interests which both can share and enjoy that married people may avoid the calamity known as "getting on each other's nerves."

CHAPTER XI.

PARENTHOOD.

I.

WHEN a man and a woman enter into marriage, or the conjugal state, they incur responsibilities to one another, to the community, and the human race. Every child born is a new citizen. He or she may become a valuable member of society and a healthy parent, or an undesirable, an incapable, or a criminal. In a word, good parenthood makes for human happiness, and progress, and bad parenthood fosters disease, feeble-mindedness, and wrong-doing.

Thousands of children die in infancy, through the mistakes, ignorance, and sins of the parents. Thousands are born to suffer ill-health through the whole of life, and die prematurely. Mis-spent youth and early manhood are likely to affect physical, mental, and moral qualities of offspring. Poisoned blood means poisoned offspring. Feeble parents cannot produce vigorous children. Ignorance, neglect of health, and vice are the chief factors of degeneration.

II.

Every young married couple should co-operate in their endeavour to give their children a healthy start in life. Upon the man devolves the great work of impregnation, the fertilisation of the female germ of life. This responsibility is not restricted to the conjugal act. It demands strict care of the life-force, observance of the rules of general and sexual health, moderation in the satisfaction of the amative desire, solicitude for the well-being of the wife, and knowledge of the hygiene of married life. During the months of pregnancy, the husband must realise that his help-mate is giving a very great part of her force and energy to the making of the child within her. It is his duty to shield her in every possible way from bodily over-strain, from cares and worries, and from anything that will cause ill-health or mental depression.

Children should not be conceived when either of the parents is in a poor state of health, much over-worked, or unhappy. Both parents should choose a time when they are feeling quite well, affectionate towards one another, and free from care of the mind. Children should be born in the spring or early summer, so that they may be strong enough to bear the rigours of winter. No woman should be compelled against her inclination to become pregnant. Enforced maternity may prove disastrous for the mother and the child. Many tragedies of marriage arise from this cause. After childbirth the mother requires some weeks of rest from conjugal relations, in order that the internal organs may recover from the strain of pregnancy and delivery. This is

supremely important. It is a selfish act to compel a wife to conceive another child before the first one is out of arms. Much married misery is caused by too quickly recurring pregnancies. The woman ages rapidly, and is liable to internal complaints, and her children are extremely likely to be puny and ailing. She may become a chronic invalid and a source of anxiety to her husband.

A young man should strive to preserve his potency or capacity for the duties of a husband. This is essential for the general health as well as for the function of giving life to the offspring. I will repeat here that the way of health and happiness lies in the right use of the love instinct, and the avoidance of abuse. Any poison in the system of the father may be the source of illness and suffering in his child. Among the worst poisons are those which cause the venereal diseases to which I have referred. There is also a great risk to offspring when the parents are intemperate in the use of alcoholic drinks, or addicted to drug taking.

Excessive indulgence in the conjugal embrace during the honeymoon is sometimes the cause of an inflammatory state of the female sex organs, which may be persistent in married life. It is not commonly known that the organs require periods of rest during the first months of marriage. Every husband should resolve to obey the injunction to cherish his wife, and this care concerns the body as well as the mind and emotions. It is not too much to say that success in wedded life depends greatly upon the conduct of the husband during the first weeks of living together.

All young husbands should know that the novel experiences of conjugal life may have a very deep effect

upon the emotional nature of their brides. It has been considered proper that girls should be ignorant of the physical side of marriage, and this ignorance exposes a young bride to severe risks of shock. All the husband's tenderness and tact is required to lessen the fears that many young wives experience. There is no reason whatever that nuptial rites should be a painful ordeal for the woman. Nevertheless, many married women never recover from the effects of the dread and the shock experienced through the ignorance or the selfishness of their husbands, displayed in the early days of wedlock. If a young man realises that he is lacking in the right knowledge of marital duties, he should consult a well-informed person before the wedding ceremony. Ignorance is no excuse for cruelty. Many men enter marriage with the vaguest understanding of the hygiene of the conjugal life. This trusting to "nature" or "instinct," often proves fatal to married love.

I have received so much evidence of the misery of husbands and wives, attributable to an indifference to knowledge of physical matters, and the emotional needs of the two sexes, that I cannot speak too strongly or too often upon this subject. I know cases in which positive hatred has developed in a young wife towards her partner at the very time when the pair should be most tenderly attached. There are also instances of bodily injury inflicted through a want of knowledge. It is lamentable indeed that these errors should so frequently blight the happiness of marriage. It may seem strange, but it is a fact, that many men and women who enter matrimonial life know almost nothing of the essentials of successful companionship.

Two persons who join in wedlock with the object of having children are really culpable, if they take no pains to understand the laws of healthy married life. For personal happiness, for the well-being of offspring, and for the welfare of the race to which we belong, it is our sacred duty to regard marriage and parentage as the greatest undertakings in life. We educate ourselves for a profession or trade. It is equally important to educate ourselves for marriage.

III.

I have written upon the general care of health. After conception, which is followed by the cessation of the monthly course (menstruation) the expectant mother must think at all times of the safe-guarding of the precious life within her. She must avoid great excitement, overstrain, and worry. Exercise is beneficial until a month or so before childbirth, but it must be moderate and not exhausting. Physically active women who feed well but plainly, and keep the mind as well as the body employed, run much less risk during pregnancy, than those who are inactive, luxurious, and discontented. Too hard work often causes miscarriage and premature birth.

Alcoholic drink cannot be recommended to young mothers. Drinking stout does not increase the flow of milk, and may cause injury to the child. After delivery every mother requires at least six weeks' rest. This is one of the most important rules for mothers. It is also essential that the mother should be able to devote practically her whole time to the baby. The child who is suckled by a healthy parent is fortunate. Twice as many more babies who are fed artificially die than those who

are fed by the breast. Those who are fed by the bottle weigh less, and are more exposed to disease than the naturally-nourished. It has been proved also that the children suckled by wet-nurses are less strong and are more liable to die than those fed by their own mothers. Mother's milk is the only ideal food for infants. Hand-fed children frequently develop rickets and have a tendency to consumption.

The mother is the more important or supreme parent of the child. She forms the babe from her own vital fluids during several months before birth, and feeds it from herself for months after birth. The mother is also the first teacher of the child, and the lessons she imparts before the age of six have a deep influence upon the mind and character. We are shaped in body and mind by our mothers. This is a great responsibility, the glory and the pride of Womanhood.

There is very little systematic preparation for motherhood in England. Girls of the upper and middle classes often devote much time to learning the piano and dancing. These recreations are perfectly wholesome. But not one of my readers will deny that motherhood is of much greater importance than these pursuits. What does the average girl know about the proper care of her potential motherhood during puberty, the duties of a wife, and the rearing of infants, and the upbringing of children? Yet these are the highest duties of women.

Some effort is being made now to instruct young women in maternal duties, but this branch of vital education needs to be widely extended. Every girl of the marriageable age ought to interest herself in the attempts now being made to enlighten the public con-

cerning child welfare. Books can now be obtained on the topic, lectures are frequently given, and there are one or two schools for mothers in this country. Surely this question is naturally interesting to a large number of young women. Every normal woman is interested in children. Every little girl who is devoted to her dolls and her live pets, has the making of a good mother. Healthy, intelligent, loving mothers are among the most important of all members of the community.

It would be a better world if girls thought seriously upon the responsibilities of parenthood, and if mothercraft were a great part of education. A young wife should know at least the theoretical part of maternal management before she marries. How often do young mothers find themselves quite ignorant and helpless when the first infant is born. Endless mistakes are made in the rearing of children, not through lack of mother-love, but from a profound ignorance of a child's needs. There is deep maternal affection in women's hearts, but not enough knowledge in their brains.

By preparation for parenthood, I mean right living from the days of childhood, attention to diet, exercise, the ventilation of houses and the cultivation of interest in the large affairs of life. Healthy motherhood depends upon a healthy childhood and youth. The anæmic, improperly nourished girl, who is also irregular in the important monthly function, constricts her waist with tight corsets, and rarely takes exercise in the open air, runs grave risks of unhealthy motherhood and imperils the vigour of her future offspring.

We often hear of terrible suffering in giving birth. Nature has not decreed that this process shall be always

very painful or dangerous. There is undoubtedly more or less pain associated with the giving of life to infants, but we know that savage women and some robust country women almost escape pain and are not much incapacitated after childbirth. Unhealthy conditions in maidenhood tend to unnecessary suffering and avoidable risks in motherhood.

The attitude of mind towards maternity should be elevated and reverential. I am positive that rightful sex education increases esteem for parenthood and fosters respect for the human body. Girls must be encouraged to inquire into the realities of human life, not to avoid them with shamefaced prudery. Fear and shame in our attitude to sex and the reproduction of children are morbid. Sex is not an evil. It is a mighty force, like heat or electricity, and it is our duty as reasonable beings to use this force for the uplifting of the race. We know that fire is one of the blessings of civilised mankind. But we know, too, that uncontrolled fire may work frightful disaster. It is so with the great power that we call Love or Sex. We may rise to the noblest heights through an understanding and control of this force, or we may sink into the lowest depths through misunderstanding and misuse.

A great many children live only a few years, and many are feeble all their lives. This is partly the result of artificial or hand-feeding. In some districts there are more than three times as many deaths among infants reared on the feeding bottle than among those who are nourished at the mother's breast. This fact should be known by all young women who wish to give their children the best chance of a healthy life. There is no method

of feeding babies that can compare with suckling by the mother. In parts of France, it has been noted that the infants fed by foster-mothers are much more liable to early death than those suckled by their own mothers.

The chief rules of healthy motherhood are the avoidance of too quickly recurring pregnancies, rest during the latter stage of pregnancy, and after child-birth, and the breast-feeding of infants. It has been said that to-day the dregs of the human species, the blind, the deaf-mute, the degenerate, the nervous, the vicious, the idiotic, the imbecile, the cretin, the epileptic,—are better protected than the pregnant woman. This is a very grave defect in our civilisation. The first care of a community should be the protection of mothers and their offspring. Over-exertion during child-bearing is the cause of much ill-health among women and deterioration of the race. Most of the Continental countries are now considering this important question of race-regeneration, and making provision for the needful rest of expectant mothers.

CHAPTER XII.

CONCLUSION.

THE preceding chapters are only an introduction to a very great subject, but if you have read them carefully, you will have learnt some of the main laws of human life. Love and life are words with a similar meaning. Without love and the pairing impulse there cannot be life, and life without love is quite unthinkable. We have seen that the mighty energy that is associated with the sexual instinct begins in the higher types of animals, and becomes the strongest and the most uplifting, or the most debasing, passion in humanity.

The elevating influence of sex-love is based on our mental and moral attitude to the impulse, our use of naturally implanted desires, the control of primal longings, and the development of a social sense that hinders us from doing anything that may injure ourselves, our offspring, and the generations to come. Every man and woman should have at least a rudimentary knowledge of these highly important subjects—Biology, Physiology, and Psychology.

These subjects should be taught in every school in the Kingdom. The first describes life, its origin and nature, the second the structure and functions of the body, and the third the manifestations of the mind,

in emotion, thought, and conduct. These studies are of fascinating interest, and their miracles are more wonderful than the most imaginative fairy story.

The evolution of Love, in its higher and spiritual sense, from the far remote days when sex did not exist, is a theme for artists and poets as well as scientific inquirers. Many of the enigmas of human existence are intimately associated with the profoundly important passion that began to influence the reasoning capacity of mankind at the dawn of human life on the globe. Indeed, it is quite impossible to found judgments upon any of the great questions of life and conduct, if we remain in complete ignorance of the origin, meaning, and nature of the love of the sexes.

A right understanding of the laws of sex teaches respect for love and for the human body, and diminishes the risks of the misuse or abuse of the vital impulse. Such knowledge can only be gained by wholesome inquiry, and is never derived from the ignorant, the obscene-minded, and the vulgar.

There are more fallacies about sex than about any other topic of human life. This arises chiefly from the two dangerous opponents of the truth, morbid prudery and ignorant levity. A scientific study of the mysteries of sex and reproduction does not lessen the romance and poetry of love. On the contrary, this kind of inquiry opens out a wonderland of supreme interest, helps us in the conduct of life, and increases our capacity for true love.

It is necessary to repeat that the greater part of the unhappiness of human beings springs from misunderstanding of the life-force and its rightful use, and dis-

respect for the racial organs and their great purpose. From the attraction of the first sperm-cell to the first ovum, up to the heroism, self-sacrifice and manifold noble activities and deeds inspired by Love, the process was long.

The book of nature is a long history of sexual development, but unfortunately many human beings, even in the cultured races, remain on the animal plane in the use of the erotic instinct. They seek only sensual satisfaction, revert to the customs of savage ancestors, and fail to realise the spiritual raptures and the true communion of lovers. Many men and women miss the greatest happiness that life can bestow through a bad start in childhood. They began the journey of life without knowledge of vital sex matters. They were taught unwholesome shame of the body, and this produced a shallow contempt for sex. This early influence is often the cause of vice and deviations from a normal and rightful employment of the sex instinct. Mis-education can even kill the power to love with the spirit.

The way of safety is in sane sex knowledge, reverence for love, and the cultivation of a feeling of regard for the well-being of the community.

Romantic, poetic, spiritual love is a comparatively new development of the primary sex instinct; and there are still races of mankind that have no word for love. Olive Schreiner predicted a day when the love of the sexes as personified by a "tired angel," so misunderstood and so often treated cruelly, "shall yet at last, bathed from the mire and dust of ages in the streams of friendship and freedom, leap upwards, with white wings spread

resplendent in the sunshine of a distant future—the essentially Good and Beautiful of human existence.”

The youths and maidens of our time can, if they will, enrich and ennoble human life by cherishing a high respect for love. They can aid in raising love from “the mire and dust of ages” by learning to understand the deep importance of sex in the scheme of Nature. We are still far from “love’s topmost pinnacle;” but the time is coming when knowledge, reverence, and idealism will conquer the evil forces of ignorance, disrespect for sex, grossness, and vulgar prudery that prevent so many from accepting the facts of human nature simply and reasonably.

There can be no true purity, no real uplifting of the sex instinct from the crude unimpassioned impulses of the ape and the tiger, without the wide and sympathetic vision that knowledge brings. Most of the misery of the civilised world would be banished if we all strove to live up to a noble ideal of the love of the sexes.



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