

of population. For it will be considered "a sin to entail crime upon society, and equally a sin to make one's house a sepulcher, full of death and blight."

There has recently come to our knowledge a family of eight idiots, all grown to men's estate, with stalwart bodies, but not sufficient mental calibre to care for their personal wants any better than in early childhood. Their father and mother are cousins. With the habits common to ignorant people, bloated with whisky and tobacco, the tissues of the body built up on pork and corn; is it surprising that these old people are utterly discouraged in their poverty and the failure of all the objects of life? Would not legislation that would have interfered in preventing the marriage of such persons, or after their marriage, have interposed its beneficent restraints to have prevented these eight crimes from burdening the world have been wise and timely?

"This is the class that are damned into the world, not born." "It becomes the duty of scientists and reformers to see to it that this class of parasites do not drain the life of the parent tree."

Such are the penalties and disappointments that result from a life of ignorant sensuality and irresponsibility in many families. This may be considered an extreme case. But do we not see such results in a degree all around us? How often do we hear of good men, ministers of the Gospel and devout Christians, having wild, vicious sons and unreliable daughters, and how often is the question asked, "Why should such God-fearing families be so afflicted?"

A great stride forward will have been taken when the religious and secular mind shall have been disabused of the popular error that God creates every child that is born, calls him forth into life by the fiat of His will. Here human responsibility is ignored by the masses and Divine Providence becomes the scape-goat for our sins and shortcomings. But this immunity does not extend to the breeding and improving of domestic animals. The farmer and stock raiser knows to a certainty that if he wishes fine cattle and spirited horses he must be wise in selection, careful to supply nutritious and abundant food and provide just enough exercise to insure the health and vigor of the female.

This point is aptly illustrated by a correspondent in a recent number of the *Women's Journal*. The writer, a wife and mother, is over-burdened by housekeeping and the care of her little children; her husband stupidly oblivious of the fact. She says: "Once we were riding; at the foot of a hill he told me to get out and walk up as his mare would foal in July. My baby would be born in August."

He remembered to be kind to his horse and care for his colt in embryo. He knew his responsibility there, but he had no thought for his own child. I fear this is not an unusual case, for, alas, it is the experience of many wives. Another one writes: "I have no money only what I can get on the sly." Meaning if she could find small coin in her husband's pocket she would take it, if she thought he would not miss it. His children will inevitably be sly and thievish. But he feels no responsibility in the matter. They are God's children not his.

It would make a vast difference in that man's conduct, and still more in the character of his children, if he believed himself to be a free moral agent in this matter of generation, and while holding the balance of power is largely responsible for the endowment of his children. "As he sows so shall he reap."

We are told that God wills the salvation of all souls, but he cannot and will not save souls without human help.

This knowledge will mark a new era in the history of human progress and reform. Men will select their wives for their vigorous health, their moral and spiritual tendencies by inheritance and the effect of personal habits of life, and the probable result to their children from combination with their own peculiarities; before they dare jeopardize the welfare of offspring, who are so helplessly dependent upon their ancestors not only for the breath of life, but for qualities that will make their lives desirable, not an intolerable burden to themselves and society; that will endow them regally, not impoverish them with discord and disease; crown them with transcendent talent, not blast them with idiocy.

When this great day shall have dawned upon the children of men, the work of the church—Christ's church on earth—will not be the expounding of doctrine, calling upon men to save their souls by sprinkling or emersion, while they despise and neglect their bodies, but shall be the healing of the great leprosy of society, the cleansing of sensuous lives, the diminution of criminal classes, the care and education of youth by every elevating and salutary influence. Teachers and preachers must begin by casting out their own selfishness and cultivating virtue and purity in their souls, and so manifest it in their lives that from them will emanate an attractive radiance that will draw the sin-sick and heart weary unto them, to heal and bless. They must recognize physical law to be as divine and immutable as spiritual law, and impress upon the minds they would direct that there can be no real virtue except when manifested through a healthy body. Therefore the attainment and preservation of physical health becomes a cardinal virtue. And above all must we steadfastly live our principles of beneficence and purity if we expect to do good to others. Especially must we live lives of sexual holiness and pure continence except for procreation, whether married or single. Sexual abuses are the great sins of our day. The social ulcer, the cancer at the heart that is draining our strength, consuming our life and vital force, defrauding little children and the cause of the increase of crime, disease, premature death and all the sorrows that blast our lives and go to make up its wastes and burdens.

False teachers have proclaimed the doctrine of physical necessity, have wailed about "sexual starvation" and "over-population." Medical teachers and physicians have recommended marriage or concubinage as a specific for sexual diseases. All manner of protections and prevention to conceptions, with feticide, (which often means suicide,) have been devised. Some have even professed consecration of sexuality, which proves to be another name for sensual indulgence without procreation, but to me they are all false teachers, false prophets, that cry "peace, peace, when there is no peace."

They all lead to the same results—disgust, loathing, disease. The desecration of the God-like creative power and sacred sexual function creates a perfect pandemonium in the soul. Of it are born satiety, disgust, jealousies, contentions, nervousness, disease, and death of all that makes life sweet and desirable. Thus is Milton's allegory of the fallen angel re-enacted in our hearts and by nearly every family in the land.

In this condition children are too often conceived, added to the rebellion of the wife against the injustice of enforced maternity, and the plotting against, or at least the desire to destroy the embryo. What wonder that we are overrun with criminals of every shade and degree, God's likeness transformed into demoniacal distortions, and the world burdened with the support of jails, penitentiaries, reformatories, insane, deaf, mute, blind and idiot asylums, with a gibbet in every town-ship.

All these disasters follow the desecration and profanation of the most sacred function with which we are crowned. The creative power, in combination with reason, allies us more closely to an Infinite Creator than any other gift. Every infringement of the law of continence for sensual purposes to an enlightened conscience brings its own shame, debasement, and contrition.

Let no one say "this standard is too high;" that "it is not possible of attainment." I assure you it is. Many families are this day trying this method of living. And they report themselves as being happier and healthier, more loving and cheerful than before.

We cannot recognize the necessity of physical expression of the sexual nature save for its legitimate and creative function. Unlike the natural physical instincts which demand food, shelter, warmth and clothing, which are necessary for the renovation of the blood and building up the waste tissues, and the growth and health of our bodies, this is under the control of our emotional nature, and should be dominated by our reason and will power, as every expression of it reduces vitality and wastes life force. No man or woman in health and symmetrically developed has any desires, but through the imagination or sympathy. Like the shedding of tears, health or happiness would not be impaired by years of abstinence, but like weeping, indulgence always depresses nervous energy.

This doctrine of continence is the stone which all social reformers have rejected or neglected. I now present it as the chief corner-stone of the Institute of Heredity. If accepted, it will set the institute on a firm, enduring base. Storms or floods, winds or flame, nor the power of hell can never prevail against it, for it will stand upon a rock. Security and peace will dwell with wisdom within its borders, and none shall make afraid or soil its pure eschaton with slander or evil passions. This is really the whole of salvation each soul must work out for himself.

Brothers and sisters, I exhort you to present your bodies holy, acceptable to the Lord, which is your reasonable service.

We should teach to others the truths we ourselves have learned.

THE WOMEN'S NATIONAL RELIEF ASSOCIATION.

In the autumn of 1880, plans, long considered by a few benevolently-minded women, culminated in the formation of the Women's National Relief Association, having its headquarters in Washington, D. C., the object of which is so to organize benevolent effort that the women of the nation, by concert of action, may have in readiness for any sudden or imperative necessity arising from conflagration or other disaster, epidemics, famine or war, such sanitary aid and material as the occasion calls for, and to insure their economical and equitable administration. It has also the present specific object of supplying without delay the United States Life-Saving Stations with beds, blankets, warm clothing, and other necessities for the preservation and comfort of persons rescued from shipwreck.

It is desired that auxiliary societies shall be formed in every State as soon as possible, in order that much needed supplementary aid may be rendered to the life-saving service during the ensuing year, and that as speedily as possible the organization may be in a condition for efficient work in the other directions alluded to.

One hundred and ninety-six life-saving stations are established and sustained by Government. Though enough has been written of late to familiarize the public with the details of the service, probably few realize how arduous are its duties. The force employed does not admit of relief relays. The same men who patrol the beach must drag the life-saving apparatus for miles on the sandy beach, man the life-boat, carry on for hours the perilous work of rescue, and then, spent and exhausted themselves, work perhaps hours longer in preserving the lives they have saved.

A crew frequently returns to the station, after the racking labors of a whole day or night, faint with hunger, cold, drenched through and through, cut or bruised, and spent with fatigue. They bear with them a wretched group of the rescued, sometimes with women and children in the number, livid, ragged, half naked, hurt, famished, wet and frozen. The station fire is out, or low; no food prepared; nothing ready; everything to be begun. The crews are so short handed that no one can be left to make ready for the home comers and their precious freight. The fire must be renewed, and the rescued made comfortable, with but little means to that end. There is a cot and blankets at each station for each man employed, and, as far as these will suffice, they are used for the wave-sent guests. The government supplies no clothing, but the surfmen gladly give their own only changes of dry apparel to replace the wet clothing of the rescued, themselves going wet for hours, and taking such rest as can be found on the hard boards around the station fire. Occasionally circumstances require that shipwrecked persons should be outfitted with clothing. A man came ashore from the wreck of the A. S. Davis with only the band of his shirt left on him by the raging, buffeting sea. Another was cast ashore without the vestige of a garment. One of the surfmen, from his own scanty store, supplied his wants. The Government makes no provision by which that surfman can be repaid. Is it enough that these poor