

patient per day to each practitioner, that will give us about 4,000 young women per week who are victims of immorality and irreligion.

Of course Chicago does not furnish this vast sacrifice. No, the victims come all the way from Memphis to Minneapolis, from Denver to Buffalo. The strangest part of all this is that the doctors do not consider themselves engaged in anything immoral or reprehensible. They do express a fear of the state law, but God's law has no terrors for them. These doctors look upon an infant much as Charles Lamb would look upon a young roast pig. Elia says: "See him (the sucking pig) in the dish, his second cradle; how meek he lieth! Wouldst thou have this innocent grow up to the grossness and indocility which too often accompany a maturer swinehood?" The Chicago abortionist asks, "Wouldst thou have this innocent grow up to become a preacher, an alderman, aye, perhaps a family executioner like myself?"

What a realm of thought this horrible Chicago trade opens up! It takes one away to the banks of the Ganges, to the malarial swamps of Africa and to the rice fields of China. What a vista of social and philosophic questions does not it propound? What a woeful state of religion and morality does it not illustrate? With such a terrible evil at the bottom, vain are all the schemes and systems of social regenerators and scientific reconstructionists. The poor wretch who with a perverted religion throws her new-born into the Ganges, may be a murderer, but still she remains a woman; because of the mistaken sacredness of her deed, the maternal instinct is still preserved to her. But the unfortunate young woman who comes to a Chicago butcher to hide her shame is no longer a woman. In her the maternal instinct is killed. She goes back to her place in society a fiend, a murderer, no longer one of God's creatures. She may settle down, get married, raise children, but from her will come your Giteaus, your Jack the Rippers, your White Caps, your atheists, anarchists and all your pests of society.

The basis of all progress, the foundation of all morality, the acme, in fact of all eugenies is the purity of woman. Revelation teaches this and evolution must admit its truth. The primary duty of a religion founded on revelation is the care, the fostering, the preservation of the instincts of motherhood implanted by God and nature in woman's bosom. The promotion and purity of these

instincts should go hand in hand with a moral training repressive of the physical, the carnal, the criminal desires. With this type of woman is society regenerated, civilization perpetuated, religion made possible, a millennium on earth established, and a glorious heaven in prospect.

Pursue the reverse course, destroy the instinct of motherhood, and forward the animal and carnal and what kind of woman would you have? You will have a monster neither man nor woman, neither brute nor human—a Catherine de Medici. With such a type no progress is possible, no civilization possible and no religion practicable. Your man of science, your evolutionist, your historian, all alike must admit the truth of this.

There is another view to be taken of the question. These 4,000 young women who fall weekly into the hands of our scientific executioners, are, it may be safely said, the brightest, the healthiest and most superior of the sex. We all know that the brighter and better a young woman is, the more earnestly is her seduction sought by the dissolute of the male sex. Parents and guardians of such young women cannot be too careful in the preservation and protection of their charges. It is a duty to society, to the community and to the state to protect these young women, to educate and instruct them in the duties of womanhood, and to establish them in their rightful spheres.

Take any of our small towns in Illinois or Michigan, and study the people of that town. You will be surprised at the evident degeneration of the race. It will occur to you as if propagation went on entirely among the riff-raff, to a certain extent, this is so. If, in a family, one or two bright, smart young girls happen to exist, the great ambition of these girls is to become typewriters, stenographers, or book-keepers, and then bury themselves in one of our large cities. The same rule holds with the boys. They, if smart and bright, want to become lawyers and doctors. The result is, the weak and sickly are left at home to propagate, while the bright and healthy come to Chicago to be brutalized, sterilized and demoralized.

Galton attributes the brutality, ignorance and tyranny of the middle ages to the system of celibacy in the church. This took away the men most calculated for paternity and progress. The quiet, mild, moral young man was the one chosen for the priesthood or the monastery, while the wild, rude and reckless

were left to propagate the race. There is such a thing as evolution in eugenies, but after all it is only the evolution taught by revelation.

The religious revolution of the sixteenth century brought into existence a married priesthood. But this did not solve the question. We find that a married priesthood devoted entirely to ecclesiasticism is a much worse evil than a celibate priesthood similarly situated. What we want is a religion that in its priesthood unites both the secular and the religious, where the priest and the farmer are combined in one, where muscle and intellect are equally developed. We want a religion in which all shall be interested, and to which all shall contribute on a distinctly understood principle. We don't want a religion with a begging petition at the end of every sermon. We don't want a religion that every time we sit in a pew a box at the end of a long pole is thrust under our nose. Such a religion is degrading to both priest and layman, and in fact it is only such a religion that can have in it the classes of priests and laymen.

While glancing over the Chicago *Advance* of Dec. 20th I noticed a communication from Utah. It was a report of some church convention in Salt Lake. It appears there are as many church organizations out there as there are secret societies in St. Louis. I read about the Utah Union, the Utah Association, the A. H. M. S., the Y. P. S. C. E., and a half dozen others, but at the end of the Rev. Mr. Bailey's report is the significant sentence: "If the churches and schools, which have been asked for help for this church, would send in their offerings for the church it would help the pastor, who has assumed a large amount trusting to such response for aid."

Such pitiful begging as this would destroy manhood even in a mule.

JUNIUS.

## EUROPEAN TOPICS.

In England the inevitable and wearisome Home Rule struggle is again in full swing. After the first few weeks of preliminary skirmishing, the campaign has been fairly begun. The characteristics of the struggle do not show the slightest variation. The same old well-worn arguments have been repeated, the same well-known replies given; but nothing new has been imported into the question. The result of the recent election at Holborn furnished a slight variety in the course of