

THE EDITOR'S COMMENTS.

THE NEW WOMAN.

The magazines and papers have published an immense amount of stuff about "the new woman," and the attitude the fair sex will be placed in by mingling with man in the industries, business and politics. There has been pointed out, in most ludicrous fashion, the metamorphosis of the sexes into an order of home and public life the reverse of that which exists at present. There also has been painted in glowing colors the picture of the improved condition of mankind which some claim will result from the advance of "the new woman" movement. These extreme descriptions in one way or the other usually have been the handiwork of men, though women writers and speakers have not been lacking as illustrations of absurd notions in both directions. All this has been the cause of agitation and pointed discussion among people in every part of the Union. Now comes the announced view taken by the so-called new woman herself, as set forth in the statement of principles of the New Woman's clubs which it is proposed to organize throughout the country, and which already have been instituted in several sections. There is the preliminary expression of a belief "that there ought to be, and is, such a thing as the New Woman, as the forerunner of the Newer and Better Man," and then comes the declaration that:

The New Woman should be more intelligent, more modest, more kind, more charitable, more physically and mentally perfect and a greater force for good than the old; should be interested in her home life, that her children may grow to be better citizens; should be interested in public life, that her sons, husbands and brothers may more faithfully do their duty to the state.

Notwithstanding the noise and fuss which has been made about the sphere and rights of one sex being usurped by the other, it will not be so bad after all if the new woman shall develop along the lines set forth in the foregoing from the club declaration of principles. Without decrying any of the graces which now adorn the sex, or the extent to which they are displayed, it is not unreasonable to believe that many women can become more modest, kind and intelligent than they appear to be at present, and thereby may be aids to similar improvement in men; that women can be more physically and mentally perfect than now, by abandoning fashionable follies which deform and destroy their bodies and thus dwarf their mental powers; that they can be much more deeply interested in home life, there to engage in the functions of motherhood instead of availing them, and of rearing children to the stature of better citizenship; and that they should be interested in public life as mothers, wives and sisters, so that in the capacity which, under the laws of nature, they alone can fill, they shall inspire in their sons, husbands and brothers a higher order of faithfulness to the true relation of the sexes.

There is plenty of work for the new

woman, as there has been for the old; for new or old, as the expression may be coined for convenience, she is still woman, and there she must abide. No true woman would have it otherwise. There is opportunity, as there is occasion, for the advance of womanhood as a mass to a higher sphere than she is compelled to occupy today by the environments of social and political, and in many places religious, life. This advance is not in a line that will cause her to be less near to the womanly ideal, less motherly or wisely, or less angelic in her purity and constancy. Any change, to be an improvement, must lead her to be more tenacious of virtue, of truth, and of divine love; to make her more determined in attaining and exercising her full rights and privileges of honorable wifehood and motherhood; to teach her that as a better woman she is in her sphere as the companion of the better and purer class of men, and is not the associate of those who are strangers to virtue, honor and divine affection.

There is a force behind the movement for the advance of women that is working to a definite end. Whatever may be the emergencies which arise, or the motives which inspire politicians or others, to cause women to occupy a more prominent place than heretofore under our civilization in public life, there is displayed in the workings of Providence a higher, greater purpose to be accomplished than is always visible to the finite view. This is that woman shall be able to claim her place among men as the gentle maiden, the honored wife, the revered mother, and in the hereafter the queenly position to which she is heir as the daughter of God. In so far as the new woman conforms to this divine order of her being, the path of her progress cannot be effectually barred.

CHILD INSURANCE.

The recent Massachusetts agitation against insuring the lives of children is likely to bear good fruit outside of that commonwealth, as the subject is being taken up in other states, and is being discussed with the result that thus far public sentiment is in favor of anti-insurance laws with respect to children. From the statements which are made of the effect of child insurance, the states permitting it ought to be classed with Herod on the plane of the slaughter of the innocents at the beginning of the Christian era. It is said, and records are cited in proof of the assertion, that the amount of child murder for the sake of insurance money is increasing to an alarming extent. The statement of Dr. Samuel Boyd, secretary of the state board of health in Tennessee, is an illustration of the reports received upon the awful crime. He says: "There is no doubt that many children have perished in my city (Nashville) for lack of proper treatment who would have been living today if no inducements of a pecuniary nature had been held out. Many, too, have,

in my opinion, been murdered outright for the purpose of getting the insurance." The Boston *Herald* gives the report of the chairman of the Massachusetts special committee on the subject, Dr. D. F. Wright, in which he says:

Were the statements not well substantiated they would be almost incredible. The means employed for the murder of the innocents is generally no more violent than the withholding of a mother's care, starvation and the lack of medical attendance. We are told that conviction for the crime can seldom be secured, although abundant circumstantial evidence can be presented.

If the stories of child murder for the insurance are substantiated as claimed, it is high time one of the motives for the appalling crime—that of the pecuniary profit—should be removed by legislative enactment wherever it is found to exist. The accounts given of the slaughter of the little ones for the purpose named tell an awful tale of depravity in this country, in the loss of natural parental affection and the disregard for human life.

CHURCHES AFTER A PREACHER.

Rev. Geo. D. Herron, "the anarchist of the pulpit," has been creating a greater storm in California than he did in the East, by his terrible arraignment of the so-called Christian churches of the day and his demand that to fulfil the place of religious guides of the people they should proclaim the doctrine of community of purpose and action instead of upholding present conditions in church and state. Prof. Herron's revolutionary ideas have been expressed so forcibly in pulpits which were opened to him because of the fame he gained in the East as a teacher of reform, that his views have created a furore among the churchgoers, and various denominational ministers have come out in strong denunciation of his doctrines and expressions. One of the most effective of these speeches was made by a Congregationalist, Rev. C. O. Brown, whose address is now being distributed over the country, accompanied by a circular assailing Professor Herron and which contains, among other things, the following statements:

The time has fully come when some voice should be raised against the socialistic propaganda now actively at work among the Christian pulpits and churches of America. No more striking proof could be given than the fact that numbers of evangelical pastors welcome the unbridled socialism of Professor Herron, and hail him as a prophet inspired of God. To have such views proclaimed in the name of religion seems to us quite unendurable. Such words, as many of Professor Herron's, ought to stir the indignation of every loyal citizen.

But just the same Professor Herron goes on, and there is a possibility of some decidedly interesting polemic battles before he is squelched, for he has the reputation of being a very able speaker and writer. Here are some of the ideas expressed in his lecture upon "The fullness of these Times:"

Into the world today there is coming a new and grand idea, namely, that of the unity of individuals, all working in harmony for the common good.

The end of government, it is said, is