



PERSONAL PURITY



FOR GIRLS



BY
ERNEST EDWARDS

LIGHT IS PURE



TRUTH IS PURE



PUBLICATIONS

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Personal Information

FOR BOYS

FOR GIRLS

FOR YOUNG MEN

FOR YOUNG WOMEN

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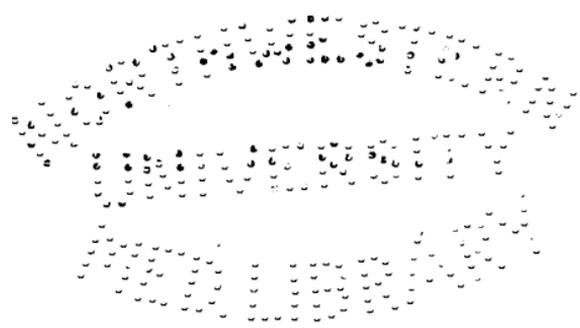
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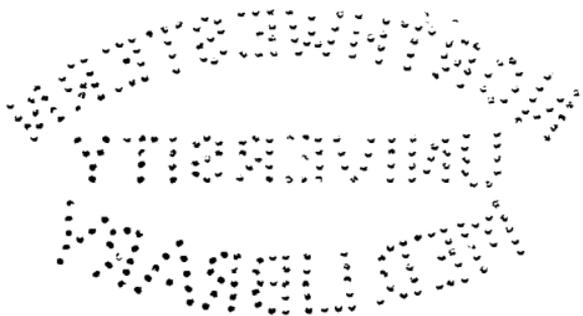
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FOR GIRLS



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INTRODUCTORY

THIS book is primarily intended for girls under the age of sixteen. It may be safely placed in the hands of girls of seven or eight, or read to them by parent or guardian. It will be immediately followed by a book for girls of sixteen and over, in which the questions raised here will be more fully answered; but there is no reason why girls who are no longer children should not peruse these pages with profit.

An endeavour has been made to write in a manner that every child should be able to understand, long and technical words being as far as possible avoided. By this means

the little talks that follow will seem to be more direct and personal than if the work were written in the form of a scientific treatise.

It may be asked at this point whether a book such as this is needed. The answer is a decided Yes.

Sexual matters have been too long kept in the background. A feeling of shame, or rather false modesty, has prevented parents from discussing these matters with their children, and the result is that girls have grown up from childhood into maidenhood without that knowledge of themselves that, if only for health's and morality's sake, they ought to possess.

Mothers have preferred to keep their daughters in the dark on sexual questions, under the false assumption that ignorance was innocence, forgetting that ignorance has been the cause of many a girl's undoing.

Why should mothers and nurses say, when

a girl asks of her new-born brother, "Where did he come from?" "We found him under the gooseberry tree," or "The doctor brought him," or simply "God sent him"?

This idea of the doctor bringing babies sometimes leads to ludicrous results, as when a child said to its father, "I suppose mother will have two babies. Nurse has brought one and the doctor is going to bring another."

She had heard the new baby cry after the nurse had come, but before the arrival of the doctor.

It is not right to tell untruths to children, especially on such subjects as these, and it is to be hoped that the time will soon come when a knowledge of her body and of all its varied functions will be given to every girl as early in life as possible.

As a matter of fact, the majority of girls—as do most boys—learn a good deal about sexual things in an irregular way, in flip-pant and lewd conversation with one an-

other and in low-class literature, but the knowledge so obtained is not the best, because it is necessarily incomplete, and if the girl herself is curious, or if her moral sense is weak, she gains further knowledge sometimes at the expense of her self-respect, if not, indeed, of her reputation.

To mothers, then, we would say, Do not keep your little daughter ignorant on matters relating to her origin, to her reproductive system, and to her duty in keeping herself sexually pure.

To the girl who reads these words we would say, It is not wrong to ask the question, Where did I come from? How was I made? or, What are (and what is the use of) those special organs in my body that we call sexual?

Let mothers and daughters take each other into their confidence. Let a full understanding exist between them. And if you want to

know how to establish such confidence, this book will show you.

It will speak of the reproductive organs of plants and animals with plainness, reverence, and refinement. A perusal of its pages will lead the girl, as soon as she is old enough, to understand how to treat those organs so as not to abuse them, and the result will be that the girl herself will obtain the best of all knowledge—a knowledge of herself.

ON NATURE

IF you happen to be a child of seven or thereabouts, I imagine that you are just beginning to look around with wondering eyes on what we call surrounding objects.

You are just beginning to realize that you are alive, that you are a little girl, and a very live—perhaps lively—girl, too; that you have hands and feet, eyes and mouth; that you can run and jump and play; that you have sensations, can feel joy and sorrow, can both laugh and cry, feel happy when you are good, and unhappy when you have not been as good as you know you can be.

Then, your eyes have gone to the landscape, and you have gazed at the trees and shrubs and flowers, at the skies, with their clouds

of many kinds, dark and light; you have watched the golden sunrise and the many-coloured sunset.

You have watched the swallow and the martin in their rapid flight, you have gazed at the loud-cawing rooks in the trees above you, have listened to the cackling of the hens and the scream of the geese and the crowing of the cocks in the farmyard, have seen the rapid movements of fish in pond and river, and in a thousand other ways have made acquaintance with that vast organization we call Nature.

Perhaps even at your early age you have, in your quieter moments, asked with a kind of awe, How did all this come about? Who made the trees, the flowers, the fishes, the animals, the birds, the sun and moon, and everything else?

If you are older, say twelve or thirteen, you have certainly asked these questions. You have looked at your dolly and said, "I

know who made that. My mother made it. She bought the wax head at the shop, and got some rags and stuffed them into a little case she made for the body, and I helped to make the legs and arms. *But who made me?"*

I will answer your question in the following pages.

To make the subject more interesting and useful to you, however, it will be necessary to lead up by easy steps from the simple things of life to the more important ones. I only ask for your attention, and that you will treat this great subject in a serious manner, avoiding all flippancy or careless talk whenever you refer to yourself, to your parents, or to any of the things that we shall deal with as we go along.

Once upon a time there were no little girls upon the earth, no fathers or mothers; and farther back there were no animals at all, no plants or trees, nothing that we call "life" or "living things."

Long before this—how long nobody quite knows—this great earth was in a state of vapour, something like the steam that issues from the spout of a kettle when the water boils, only it was not steam.

By and by the vapour cooled and became, first fluid, then solid. Have you ever—as I did often when I was a child—melted some lead in a spoon? It was then in liquid form. Had you made it a great deal hotter it would have gone into vapour, just as the boiling water goes off in steam. But you could not make it hotter, so you took the spoon from the fire and watched it cool, and as it grew cold it again became solid.

Well, the earth was once like that. First a vapour, then a liquid, and then a solid. As it was always whirling round in space it assumed a spherical form, or became round, or very nearly so, and the surface began to be broken up into mountains, valleys, rivers, and seas.

After a very long period a little speck of life appeared, which grew and grew until it became a plant. Another little speck of life developed into a fish, and then followed birds, beasts, reptiles, etc., and last, and greatest of all, came man.

To-day your father and mother are a type of the highest form of life on the earth. Their greatest act was to bring you into the world and all this that I have described is what we call Nature, or natural action.

ORGANIC LIFE

Plants

ALL objects on this earth belong to one of three kingdoms, viz., the animal, vegetable, or mineral. The last mentioned—which includes rocks and stones, as well as iron, tin, and copper—has been given the name inorganic, because objects in this kingdom have no separate organs wherewith to grow and reproduce their species.

Plants and animals have these organs, so they are called organic. It is with organic life in some of its aspects that this chapter will deal.

If you go into your garden and pull up a plant, what do you find? You discover that

your plant is composed of two parts, the stem and branches above ground, and the roots under the ground.

If it happens to be summer you find on the branches leaves and flowers; and if you had waited awhile the flowers would have gone and seed pods appeared in their place.

Now, we will suppose for a moment that the plant you pulled up was one of those beautiful and plentiful flowers that are so largely cultivated and so much admired—the sweet pea.

Suppose you kept the pod of seeds until the following spring and then sowed them. What would come up?

I fancy I see you smile as you answer, "Why, sweet peas, of course."

To the question there is only one answer, and yet the reply you have given contains one of the most profound truths in the universe.

Like will produce like, and that is why

we are able to keep our flowers and plants and fruits year after year.

Being members of the organic kingdom, all plants have the power of reproducing the same species as themselves, and no other; thus carrots produce carrots and not parsnips, and scarlet runners give us scarlet runner beans, not peas.

Occasionally this rule is set aside by man interfering with it, and the baby plant that appears is then called a "hybrid," which is a Latin word signifying the result of cross-fertilization.

By artificial means clever gardeners have been able to "cross" various kinds of the same *genus* or family of flowers, and thus have produced a great variety of colours and forms; but we may take it as a general rule that a primrose will produce or reproduce a primrose, and a daisy a daisy.

Now, let us take our sweet pea blossom and carefully examine it. On opening the

petals we find several slender stems, called stamens, and at the top of each is a little hollow knob filled with fine golden dust. This dust, or powder, is called pollen.

This stamen is one of the organs of reproduction, or, in other words, is the male, or father part of the flower. The golden dust, or pollen, is the fertilizing material.

From the base of the flower we notice a green stem, which you will readily recognize as the seed-pod. This is called the ovary, and in it are a number of seeds. It is at present very small and of course immature. At the top of this stem there is a tube, which widens at the top. This is the stigma. Look, it is moist, and some of the pollen from the stamens is already adhering to it.

You probably guess what will happen. Some of the pollen will pass down the stigma and into the ovary, and when it has reached the seeds they are what we call fertilized, or preganated with life to reproduce itself.

To understand this it is necessary to state that the ovary, or seed-pod, is the female, or mother part of the flower, and the pollen dust contains what is called the life principle, and when—and not until—the seeds receive this life principle from the pollen they will grow and mature into real peas such as you have sown.

This is practically the history of reproduction in all flowers and plants. Sometimes the plant—as, for instance, the vegetable marrow—has separate male and female flowers. At the end of the female flower you will see the tiny marrow, and to fertilize it the gardener will often pluck a male flower and plunge its stamens into the heart of the female flower, so that the pollen shall adhere to the female stigma and be carried to the ovary, which in this case is the marrow itself.

The tomato is another plant of this class, the tomatoes coming on the lower part, and the male flowers above them. It is usual, on

a fine day, to gently tap the plant, when the pollen will fall and fertilize the fruit below.

Bees are one of Nature's servants in this work in the plants I have mentioned, and in cases where one plant will have male flowers and another of the same sort female. By flying from flower to flower they carry the pollen from the male to the female, sometimes flying large distances to do this when the plants are far apart.

I believe it is the habit of bees to visit only one kind of flower in a day, and by taking this precaution cross-fertilization is avoided. Of course, the bees have no knowledge that they are doing this. Their business is to collect nectar and make it into honey. But they perform this very necessary function of fertilization all the same.

Fish

WHEN you were born, the nurse or doctor came to your father and said, "It is a girl."

'And when your baby brother came, the doctor said, "It is a boy." All babies, you probably know, are either boys or girls, male or female.

This is another rule of Nature. Now, how does a boy differ from a girl? There is a difference in several important particulars, but chiefly in the reproductive organs.

The boy's organs correspond to the stamen, or male part of the flower; while the organs of the girl correspond to the stigma and ovary of the female flower.

I only mention these things now, as I shall speak of them more particularly in a later chapter.

What I want you to understand is that right through the animal kingdom there is this male and female principle. An animal is either masculine (male) or feminine (female); in other words, it is capable of becoming either a father or a mother.

In some low forms of life, such as the oyster, this principle is united, this vivalve

having both male and female organs. The oyster seems to be a relic of a bygone age, when animals were in an early stage of development and naturally possessed this double sex principle.

But to-day the sexes in nearly all animals are apart, one being male and the other female; but the two are really one, because contact is necessary between both the male and the female animal to produce a baby just as it is necessary between flowers.

This united action, however, varies in detail among different animals, as I shall now show you.

Let us take first the case of a fish, say a Yarmouth bloater, or red herring. If you have examined a herring, you will notice that it has either a hard roe or a soft one.

The hard roe is composed of thousands of little round objects like seeds. When I was much younger I used to like to put these

seeds in the fire to hear them pop. Perhaps you have done the same.

Now, these seeds—which correspond to the seeds in the ovary of a flower—are eggs, and out of these eggs the little fishes come.

But they would never come unless they were fertilized, and this is done in a very simple way. At the proper time the female herrings swim in large shoals from the deep sea into shallow water, the male herrings accompanying them.

It is at this point that fishermen go out in boats with nets and catch them in hundreds and thousands.

Those who escape the nets swim on until the water is shallow enough, and then they expel from their bodies all the little seeds or eggs, which are by this time enveloped in a slimy fluid, like the white of an egg.

When this is done the male fishes immediately swim over the same place and expel from their bodies a quantity of fluid, also

like the white of a raw egg. This fluid corresponds to the pollen on a flower. In other words, it contains the life principle, and this, working its way into the eggs, fertilizes them, so that, in a few days, with the help of the sun and the warmth of the water, the eggs open and the little herrings are "hatched."

One point to bear in mind is that the young fish never know their parents, neither do the parents ever recognize their offspring.

It is one of the accompaniments of low forms of life that the sensations of parenthood or daughterhood are unknown. They cannot love.

Another fact is that many millions of the eggs are destroyed before they can be hatched, and millions more of the young fish are eaten by larger fish, or come otherwise to an untimely end.

Were it not so, the multiplication of fish would cause serious disadvantages to other

forms of life on the earth, as a moment's consideration will show.

Birds

ASCENDING in the scale of life development on the earth, we naturally come from fishes to birds.

Birds are a superior form of life to fish, for whereas fish are cold-blooded, birds are warm-blooded.

Perhaps you have seen a pair of canaries in a cage. One of them is the father, or cock, the other is the mother, or hen.

If you go into a farmyard one of the first things you see is a rooster. You can tell him by his fine arched neck, his beautiful plumage, his splendid tail, and his comb. And when you hear him crow, you know there is no mistaking him. He is a cock.

The hens, or female fowl, are much humbler looking birds, but they are just as necessary to the farm as the cock, perhaps more so.

If you go farther afield, into the woods, or where there are high hedges, you will have no difficulty in finding birds' nests.

Perhaps you have a hobby for collecting birds' eggs—although I believe this is a boy's pursuit rather than a girl's—and you have at home a number of eggs belonging to birds whose nests you have rifled.

I may say, in passing, that, although it is not wrong to take eggs in this way when they are put to an educational use, you should never take *all* the eggs from a nest. If you should do this, the old birds will desert it altogether, and perhaps not be able to rear a family at all during the season.

It is far more interesting, when you have discovered a nest, to go very carefully every day and watch what happens. Only you must approach very warily so as not to frighten the birds.

When you first found the nest it was per-

haps only just finished, and there was nothing in it.

But the next time you peeped in you saw the hen bird sitting in the nest, and if you waited until she flew away you would see a tiny egg there.

In a few days' time there would be four or five eggs, and the hen would be nearly always sitting on them. Then one day, to your delight, when you looked at the nest you saw that the eggs had disappeared and in their places were some tiny birds with big mouths which they kept nearly always open.

Perhaps for a moment you wondered where their parents were; but you would not have to wait long, for presently they would fly into the nest each with a worm in its beak, which they would drop into the open mouths of their youngsters.

And day by day the young birds would grow bigger and stronger, and the parents would have to work harder and harder to get

them sufficient food, until their feathers would grow, and their wings form, and they were able to fly away and forage for themselves.

Perhaps, like King George, who wanted to know how the apple got into the dumpling, you are asking how it was that the little bird got into the egg, seeing that before a bird can come out of an egg it must first be inside it.

After learning how the seeds in the ovary of the plant were fertilized by the pollen, and the eggs of the herring by the fluid emanating from the body of the male fish, you will have no difficulty in understanding how birds' eggs are laid and fertilized.

In principle the method is the same. But there is a slight difference between the ways adopted by the fish and the bird. In the latter the eggs are formed in a part of the hen's body, called the ovary. You are getting familiar with the word "ovary" by this time.

It is simply the organ where Nature forms the eggs.

At first the egg, when it is ready to be laid, possesses only the female life-principle, and although it could be produced in this form, the hen might sit on it for ever without hatching it.

So at the proper time the cock bird, which has the male life-principle in its little body, expels a small portion of it, in the form of a white liquid, into the hen's body just where the egg is waiting to receive it, and the egg, thus fertilized, is then laid in the nest.

By a wonderful process of Nature, which nobody understands and therefore cannot be described, this male life-principle mixes with the female principle in the egg, and the young bird begins to form.

When it is fully formed the shell is broken, and the young bird comes out.

If you have seen a hen's egg broken in a

cup, you may have noticed a little white stringy substance in one place. Most of it is in the white part of the egg, but a portion of it penetrates the yolk.

This is the portion—the male principle—contributed by the cock. It is called the “tread.” Without it no egg could be hatched into a bird.

Animals

FROM birds we come by a natural step to quadrupeds, or four-footed animals. Like birds, quadrupeds—commonly called animals, although, of course, everything that has life and can move about of itself is an animal—have warm blood; unlike birds, they suckle their young. That is, the baby animals take their food in the shape of milk from their mother’s body. They are called mammals, which means “breast.” You call your mother “mamma” for the same reason.

Now, in mammals the young are not hatched from an egg quite in the same way as are the young of birds and fishes. But they come from an egg; in fact, all life to-day, from the highest to the lowest, is produced from an egg. It is a natural law.

The principle is the same, but the method is different.

Mammals, too, possess a power that is, or appears to be, denied to fishes, and to be given to birds to only a limited extent. I refer to the power to love.

Birds certainly love one another during the mating season, and in some cases, as in turtle doves, when one is killed or otherwise taken from its mate, the other will pine away and die.

That they also love their offspring in a certain way is shown by their care to get them plenty of food, and their anxiety when danger approaches. But here their love of each other and of their young seems to end.

Among mammals there is an increasing power to love. There is nothing so ferocious in the world as a tigress robbed of her whelps (or young), therefore it is reasonable to believe that the tigress loves her children.

It is also reasonable to suppose that the tiger has some regard for his mate; and it is the same with all wild animals.

The idea of mating seems to indicate the presence of the feeling of love.

If we use the word attraction, which has almost the same meaning as love, the idea I want to impress upon you will be made plainer. It is a law of Nature that living things of opposite sexes should both attract and be attracted by each other.

Sometimes the attracting power is chiefly on the part of the female. This is the case with stags, buffaloes, etc. When the mating season is at hand two stags may be attracted by one doe, and then a fight—sometimes to

the death—ensues. The conqueror is at once accepted by the doe as her mate.

This mating of animals—as I need hardly tell you—is necessary for the propagation of their species. A herd of does might live together in a park all their life, but there would never be any young, or fawns.

As with the fish and the birds, so with animals. In the last-mentioned case the egg is formed, as usual, in the ovary inside the abdomen of the animal. The eggs are many in number, and as they ripen they pass out of her body and are lost.

But not all. At the proper time—a wise provision of Nature that we cannot account for, and can only describe—the mate, or male animal, sends his life-principle from his own reproductive organs into the body of the female, where it reaches the eggs and fertilizes them. Then the eggs, instead of being laid into a nest, as in the case of birds, pass into

a specially prepared part of her body, where they grow gradually into real live animals.

While they are growing, or developing, or forming—either word is right—they are nourished by the blood of the mother, and at the right time they come forth into the world, perfect living beings.

Perhaps one morning, when you went into the kitchen, you saw, to your surprise, Mrs. Pussy Cat lying in a basket with four or five pretty little kittens crawling over her, or suckling hard at her teats, and you looked up at the cook and said, "Cook, where did they come from?"

As it has never been thought proper that little girls should know the truth about these matters through a sense of false modesty, the cook would return an evasive reply, such as "Oh, she brought them in from the garden," or "They dropped down from the skies for pussy to nurse them."

But if you had noticed Mrs. Pussy care-

fully during the previous week or two you would have seen that her sides were bulging out in an unusual degree. She was "carrying" her kittens in her own body until such time as they were properly formed.

It is just the same with your dog—or bitch, which is the name for a lady dog—when she gives birth to a litter of puppies.

Never think again of whelps, fawns, puppies, calves, or kittens being picked up under fruit trees or dropping from the clouds. In every case they grew from a tiny egg into the properly developed animal, and all this was done inside the body of the mother.

You can now understand how it is that mother animals love their young, and you do not wonder that the young run straight to their mother at the approach of danger.

It is only when the young animals grow big and strong enough to get their own food and live, as it were, "on their own," that the mother will drive them away from her.

By and by the kittens will become cats, the puppies dogs (male) or bitches (female), the fawns stags or does, the calves bulls or cows, the whelps tigers, or lions, or leopards, as the case may be.

As soon as they have matured they mate with one another just as their parents did, and families are born to them.

In this way the animal kingdom is kept going; otherwise, were there no families reared, all animals would in time die out.

Where a species become extinct, it is either because they are unsuited to the continually developing condition of the earth, or because man has killed them all.

For the last-mentioned reason wild buffaloes have practically disappeared from the prairies of North America.

Man

MAN is the highest form of visible life on

this planet. He belongs to the animal kingdom, but is something more than an ordinary animal. He has reasoning power, and it is reason that guides his life—or, at least, should guide it.

It is true that the lower animals, as they are called, have reason in a limited degree, but it is so far below the reason of men that we give it another name and call it “instinct.”

Then, the quality or attribute of love is much more highly organized in man than in any other animal, and this is what makes home-life possible.

If there were no love in the world, your father would never have made a home and invited your mother to share it, and neither you nor your brothers or sisters would have been born.

But when your father became a man, and your mother a woman, this principle of love that was already in their hearts expanded until it reached each other. In plain language,

your father found and loved your mother, and your mother, when she discovered that she loved your father, agreed to marry him and share his home.

When they had been married some time, say about a year, you were born, and later on your brother came to keep you company. You remember it was the appearance of your baby brother that led you to ask the question, "Where do babies come from?"

After what you have read in the preceding pages you will be quite ready to be told that, as is the case with the birds, beasts, and fishes, your origin was a tiny egg that was formed with many other eggs in the ovary of your mother.

This egg was so tiny that it could not be seen without a strong magnifying glass, yet in that egg, so small as to be practically invisible, was the principle of life from which the wonderful piece of flesh and blood, with arms and legs, and head and brain, and eyes

and lungs, that we call a girl, originally sprang.

This is not a subject to be looked at lightly, or laughingly talked or joked about. Still less is it a subject for low or lewd conversation.

I know of nothing that should excite our wonder and reverence more than this great work of Nature, the forming of a small speck of matter, and from that small speck developing a child like the one who is now reading these pages.

The theme is a sacred one, and should be thought of just as you would think of any other sacred subject, as something too great and beautiful for flippant talk or thought.

Think, then, that long before you were born an egg was ripening in your mother's body. If nothing had happened to it, it would presently have passed away and been lost; but in the case we are considering it was fertilized by your father from his own

body, and then it was carried into a little place where it lived and grew and developed into the form of a baby.

For nine whole months you were carried in your mother's body, and during all that time her thoughts were centred on you.

Food was conveyed to you from your mother through a small channel that entered your body where your navel is, and when you passed out into the world and became a living child this was taken off because it was no longer needed, and when the place healed your navel was formed.

You do not wonder now that your mother and father both love you, seeing that you belong to both of them. You are literally part of their flesh and blood, for it was the union of the life-principle in them both that gave you form and life.

For months before you were born they were thinking constantly about you. Sometimes, when you were developing, you moved

your hands or feet, and your mother instantly knew you were alive, and her thoughts went to you in love.

Then it was that your father took the greatest care of your mother, keeping all danger from her, not allowing her to be frightened or get too tired, and getting her the best things to eat.

For it was necessary that she should have good food, and that she should be cheerful and have kind thoughts, and not be in anxiety or fear about anything, in order for you to be born, when the time came, a fine, strong, and healthy child.

ABOUT HEREDITY

HEREDITY is the passing on of qualities—virtues, vices, and habits—from parents to children.

A great writer once said that a man's entire life was governed by his heredity and environment. He meant that a man's nature was necessarily the same as his parents, and that his actions, good or bad, were prompted or caused by the conditions in which he lived.

The great writer was partly correct, but not entirely, because he did not take man's free will into consideration. Apart from this, it is true that, as you inherit the bodily form of your parents, so do you to some extent inherit their nature.

This fact comes out in various ways. It

was noticed once that a boy, even when very young, used to put his arm behind him when walking, and people wondered at it until they found that it was the habit of his father to do the same thing.

Sometimes if a girl be noticed squinting one of her eyes, it will be found, on inquiry, that her mother squints too.

If you see a baby or a child looking weak and ill, or thin and badly nourished, you won't be far wrong if you decide that the parents—one or both—are unhealthy.

I think it is rare for a baby to be born really in a state of disease, and I believe apparently healthy children can come from unhealthy parents; but it is beyond dispute that such children have a tendency to catch the same diseases their parents are suffering from, and under favourable conditions *do* catch them.

This is notably the case with consumptives. A consumptive mother may bring children

into the world with apparently healthy bodies, but as the child grows into a man or woman the germs of consumption enter the lungs, which are not strong enough to resist them, and the child takes the terrible disease and dies.

Hasty-tempered parents will nearly always have hasty-tempered children; and, on the other hand, you will usually find good-tempered and sweet-natured children spring from parents of the same or a similar character.

People who breed animals for various purposes, such as horses and dogs, know this law of Nature, and profit by it. If they want a fine colt to train for racing they do not mate a racehorse with a mare that only draws the plough. They get a horse and a mare both of which have racing qualities, knowing that only by so doing can a racing colt be born.

Again, if a man who has a thoroughbred

collie wishes to have some puppies of the same breed, he takes care that his dog shall mate with another collie; if he did not do this the puppies, when they came, would not be pure bred.

It is just the same with plants. As a general rule the pollen of a poppy will only fertilize another poppy; but if the pollen from a red poppy gets into the seed-box of a white one, the new plants, when they grow, will produce red and white flowers.

Gardeners and horticulturists—that is, those who make the cultivation of flowers a profession—have become acquainted with this law, and have used it to some purpose.

They took a wild rose, and by cultivating it carefully and taking care that only the pollen from the best flowers should be used to fertilize the seeds year by year they have produced a most wonderful collection of roses, in colour and form.

We have been talking about the sweet pea.

There is no other flower in existence with such a wonderful variety of colours, and it was all done by proper fertilization.

The peculiar properties of the pollen on the stamen of any flower will, in the natural order of things, be reproduced from the seed into which the pollen falls.

So will the virtues or vices, as well as the physical peculiarities of both father and mother, be reproduced, to a more or less extent, in their offspring.

This, in brief, is the meaning of heredity.

ABOUT HEREDITY

(continued)

IF you have read the last chapter carefully you have probably already come to this conclusion: If I am the product of the attributes of my parents; if I have their faults, as well as their virtues; if I inherit their physical qualities; if I am weak because they are weak, or strong because they are strong; so, through this law of heredity, will my attributes be transmitted to my children.

That is the thought I want you to hold in your mind while you read the rest of this book.

You are only a young girl now, and are standing at the gateway of knowledge. When you reach maidenhood, say about the age of sixteen, you will go from a consideration of

this book to the second of the series, which will tell you more about yourself and the responsibilities you will then assume.

But at present you have learnt all that is necessary for you to know on the subject of reproduction, and the next few chapters will be in the form of advice how to conduct yourself so as to get the best out of life without injury to either yourself or other people.

Bear this thought, then, in mind, that, as the Bible says, No man liveth to himself alone.

By and by you will leave childhood behind you and reach the period I have called maidenhood. In time that, too, will be left behind, and you will have become a woman like your mother.

I want you to make a mental picture of yourself at this future period. You have a home of your own and several little ones who call you mother.

Now, pay great attention to this.

Would you have your children happy?

Then you must cultivate a happy disposition.

Would you have your little ones good-tempered, cheerful, and of a kindly disposition?

If so, you must cultivate these qualities yourself. If you are morose or sulky, hasty or quarrelsome, you cannot, in the nature of things, expect your children to be otherwise.

Would you see your boys tall, robust, manly, and strong?

Then you must see to it that your own body is fit in every way, that all its functions are carried out with regularity, and that you are as strong as it is possible for you to be.

If you don't mind your babies being puny, fretful, weak in mind and body, and a nuisance to yourself and everybody else who comes into contact with them, then stop indoors all day, reading trashy stories, drink a lot of tea and other things that go by the

name of slops, avoid fresh air, don't take any exercise, and fix your body up in tight corsets, as is done even in these days by girls as soon as they are able to wear stays.

This book is intended to be a plain talk to girls, and I want to be exceedingly plain just here. Young though you are, you have a responsibility laid upon you that you cannot throw off, and that will only increase as you grow older.

In the name of all that is good, then, and for the sake of the tender little ones that will be given to your care some time in the distant future, let your life be such that no one shall be able to point the finger of reproach or scorn at you.

Live that your body may be strong and your brain sound, that you may be a joy to your parents, good company to all your friends, and, later on, the best and brightest and noblest of mothers to your children.

ON CARE OF THE BODY

IN order that you should know how to treat your body, it is necessary that you should learn as much as possible about it. The time has gone by when it was considered improper to teach children physiology, and there is no reason now why every girl should not know all she can about those organs by which life is produced and sustained.

You, who read this book, or have it read to you by your parents, will never be able to say that you sinned in ignorance; and as you have at least some amount of knowledge concerning yourself, I hope and believe this knowledge will prevent your sinning at all.

I want you to understand that every action you perform will be reflected in some way in your body.

If you go paddling in the water without removing your shoes and stockings you may take cold, and years afterwards will have rheumatism, which will give you more pain than you will care to bear.

If you are greedy, and eat too many sweets, cakes, or toffee, you will feel very unwell, and your stomach may throw up all the food that is in it.

Do not do foolish things to your body. Some girls put their fingers in their eyes, and succeed in injuring their sight for the rest of their life. Do not pull your face about at all, unless you want to grow up an ugly girl.

Be very careful where you place your hands. If there is one part of the body that is more sensitive to the touch than any other part, it is your sexual organ. It is sometimes called the front passage. Anatomists have named it the vagina. The only purpose to which it is put at present is to enable you

to urinate—that is, to expel the water from your bladder when necessary.

You should never omit to do this whenever you feel your bladder is full. This is not a subject for a refined girl to talk about, but it is absolutely necessary for your health that, when you feel uncomfortable in this way, you should at once retire to a convenient place and pass the water from your system. If you neglect this “call of Nature,” your health will suffer.

You must, of course, touch this part of your body when you wash it, and you *should* wash it and all the adjacent parts every day.

The groins, and the parts surrounding the back passage, or *anus*, should also be daily washed and thoroughly dried with a towel that is not too coarse; and if there is any chafing or soreness some of the best dusting powder should be applied. This must, however, on no account be allowed to cake on

your skin, because it will block up the pores and hinder proper perspiration.

So you see repeated washings are necessary, and if you do this thoroughly and carefully you will always be sweet and clean.

But after you have performed these necessary offices, do not touch these parts again during the day or night.

The vagina, or passage inwards, is a very delicate organ, and will have by and by very important functions to fulfil. You may possibly have some irritation there that will lead you to rub or scratch it. You must on no account do this.

Tell your mother quickly and plainly what is the matter, and she will no doubt be able to apply some simple remedy.

Any irritation, or soreness in your groins, or between the passages, must also be seen by your mother, and, if necessary, by a doctor.

If you rub or scratch the place, you may

produce greater sores, and if your nails are not clean you may cause blood poisoning and an abscess will form, which will be so painful that you will have no peace by day or rest by night. When these abscesses form, they generally have to be cut through by the surgeon's lance, and this is not a pleasant operation.

But there is another and greater danger that I should not be doing my duty if I did not point it out to you. Nature has so formed you that the vagina may be made to give you a certain amount of pleasure.

There is a connection between this part of your organization and your brain, and it will immediately respond to any kind of emotional feeling with a sensation of its own.

In certain circumstances—which I need not particularize, as you will get your knowledge of this through experience—this sensation will be pleasurable, and it is then that you will feel a strong temptation to play with

your sexual parts with your fingers, in order to increase the pleasure.

I need hardly tell you that this temptation must be strongly resisted. The sensation may be caused by some thought that has come into your head, and, if so, the thought must be instantly changed. If your thought has been impure, think of something that is pure and good, and the impure thought will go away.

Above all, do not allow anybody else to touch you in this part of your body.

I am writing very gravely on this matter because I know the temptation on the part of girls—especially as they grow towards their “teens”—to play with their private parts is very great.

You may, indeed, get some amount of physical enjoyment by handling yourself in this way, but the feeling or sensation is only of a few moments' duration, and ceases quite suddenly, leaving you weak, with a revulsion

of feeling that may make you positively sick. This habit is called self-abuse, and it is not difficult to tell when a girl is guilty of it.

You would not like it to be known that you did such a thing at all, yet if you do, it will show in your face as plainly as measles.

I will tell you what it will do. It will give you aches and pains in your back, sides, and head, and neuralgia in the face; it will affect your spine, and prevent you from walking upright; it will make you nervous and languid. Your cheeks will be pale and hollow, your eyes dull and lustreless; instead of being healthy and strong, you will become ill and weak; your temper will be bad, and you will become disobliging, irritable, and perhaps quarrelsome.

I have said there is a connection between your vagina and your brain.

Self-abuse will weaken the tissues of the

brain, and bring about idiocy, perhaps lunacy and early death.

You surely will not be guilty of this wicked act now. The risk is too great.

ON CARE OF THE BODY

(continued)

THE last chapter was a rather extended one because of its great importance. This one will be shorter, but the advice I shall give must be just as carefully followed if you would maintain your health and strength.

I have already spoken of the necessity of washing certain parts of your body. In truth, there is no part that should be neglected in this respect.

Your skin is covered all over with little ducts, called pores, and by these a great deal of waste liquid leaves your body every day in the form of perspiration.

It is absolutely necessary these pores should be kept open. If they were all closed only for a short period you would die.

That this is the case we know from actual experience. There was a great procession in Rome one day, and in it was a little boy who wore no clothes and whose body was closely wrapped in fine leaf gold. He was, in short, a living golden image.

He was, of course, the centre of attraction, and everybody said what a pretty sight he was. But his triumph was short, for when the procession was over, and before they could get the gold off him, he was dead.

The cause was simple. The gold had stopped up the pores in his skin and had killed him.

If you neglect to wash yourself all over at frequent intervals, some of your pores—and there are millions of them—will get stopped up, and although the gilt-boy's fate may not be yours, you will suffer in a variety of ways.

There is an old adage which says, "Cleanliness is next to godliness." I think I can

improve that by saying, Cleanliness is the only godliness," for it is only by being clean—in our bodies, in our talk, in our thoughts, words, and actions—that we can attain real godliness, which is only another name for goodness.

Now, let me give you a little bit more physiology. I have already spoken about your reproductive system. You have another system, called the digestive apparatus. Unless your digestive organs are kept in good working order you will never be well.

But first let us see what they are.

The medical term for them is the alimentary canal. They consist principally of one long tube that begins at your mouth, goes straight to your stomach, where the tube opens out into a sort of sack; then it narrows into what are called the intestines, which, after turning and twisting about in a wonderful manner, pass to the lower part of your body. That part is called the

“bowels,” and it is here that the food you eat, or what is left of it, is collected, and finally expelled from the body.

It is not quite so simple as this, because I have omitted to mention one or two organs that have special work to do in helping to digest your food.

I shall speak of these in a moment. But first let us consider what becomes of the food when it enters your body. You immediately begin to bite it. As you value your health, don't forget the biting. Chew your food well. Never “bolt” it, like your dog does. He can digest anything; you cannot.

When the food passes into the stomach certain acids come from the walls of that organ, and act upon it so as to make the body able to extract all the nourishment possible from it.

Then it begins to go through the intestines, and there are yards and yards of them.

They are mainly inside that soft part of your body called the abdomen. When you have what you call the stomach ache, the pain is inside the intestines at that part, and is probably caused by wind, or gas, which shows that you are, as the doctor would say, "out of order."

All this time the work of digestion is going on, and you are getting all the nourishment possible out of the food.

The nourishment is taken up by the blood and passed through every part of the body, forming new tissues, new flesh, and replacing all the particles of the body that are worn out in your daily work or play.

But after all that is of any good has been taken from the food there is still a considerable portion left that is of no use, and this passes into the lower bowel and is expelled from the body in the way with which you are familiar.

The liquid is strained through the kidneys

and passed through small pipes to the bladder.

Your bowels must be emptied of their contents at least once a day, and if you have any difficulty in doing this, tell your mother about it at once. If you take a small quantity of clear cold water before breakfast, this will prevent any trouble. The waste material in the intestines has often been compared to ashes in a grate. When you light a fire you always clear the ashes away first, because, as you know very well, if the grate is choked up with ashes the fire will not burn.

So all the waste that is in your body must be thrown out, else you will suffer, and perhaps die.

ON EATING, DRINKING, CLOTHING, AND EXERCISE.

By this time you probably hardly need to be told how important it is that you should pay due attention to your food. This matter is not altogether in your hands, because most of the food that children eat is provided by their parents.

But as a rule parents may be relied upon to give their growing girls good and nourishing food, and therefore if harm happens on this score it is usually the girl's fault.

For instance, some girls are greedy. They eat far too much. You should never continue eating until you are surfeited.

I have seen children at a school treat who have bragged about the quantity of bread and butter and cake they have eaten.

Poor things! their pleasure was short-lived. Presently I have seen them lying on the grass moaning with pain, and the day for them has been spoiled.

I think I have said in a previous chapter that every act you perform produces a given result. I make no apology for repeating it, because it is one of Nature's laws.

If you eat an ounce more than your system requires you will suffer, and if you eat greedily, as some children do, you will suffer in proportion.

It will be a wise plan for you not to eat things that you find do not agree with you. As you grow older, you will be able to eat many things that you cannot now digest, but for the present it is worse than useless trying to force your stomach to retain and utilize food that is unfitted for it.

For instance, do not eat much meat. Especially avoid pork and veal, and if you

have on your plate meat that is not properly cooked it will be better to leave it there.

Fresh vegetables and cereals nicely cooked are the best things to eat. There is not a better food, especially in the winter, than a plateful of one of the many kinds of crushed oats. It forms a staple breakfast.

Fruit, provided it is ripe, fresh, and not decayed or otherwise bad, may be freely eaten by most girls. But not on a full stomach. It should be taken always as part of a meal.

There are a few people who cannot eat fruit because it gives them diarrhoea, but usually girls can eat as much of it as they care to without harm. Only even here you must not be greedy.

If you eat plenty of fruit you will not need much medicine. A nice ripe orange or pear is better than all the pills or doctor's mixtures in the world, and far nicer to take.

Do not eat between meals, do not eat

what does not agree with you, avoid too many sweets, and don't be greedy—these are some of the best rules of conduct I know.

These cautions in regard to eating are equally applicable to drinking.

Avoid intoxicating drinks—that is, drinks that contain alcohol—as you would poison. Alcohol is a deadly poison, and the deaths it has caused are numberless. You do not need beer, or wine, or spirit, and if you are asked to have any by anybody, politely but firmly refuse. You are never too young or too old to learn to say No.

Tea and coffee are not good for growing girls. They possess a poison called theine, which tans the stomach like leather, and although men and women can and do take them without much apparent injury, they are decidedly bad for children.

The best drinks for young girls are weak cocoa, well boiled, fresh new milk, and pure filtered water. If you eat plenty of fruit,

both raw and cooked, you will not want to drink much.

With regard to clothing, here again the parents are largely responsible. But the girl can indicate to her parents what her feelings are.

If she feels hot and over-weighted with clothes, let her remove some of them, for to retain them in such conditions is weakening to the system.

Young girls should never wear corsets. They do not need them, and if they are laced up tight, as is often done through a mistaken sense of beauty, the girl suffers. Her internal organs are displaced, her natural functions disarranged, and her health is endangered.

The underclothing should be sufficiently warm, but not thick. Petticoats should be avoided. If a girl wears warm flannel or tweed knickers and a suitable skirt she will not need petticoats. The usually worn cot-

ton chemise and drawers may well be replaced by a woollen combination, the thickness of which should be regulated by the season.

With regard to hats I cannot be dogmatic. Many girls go without hats altogether most part of the year. Go without them if it suits you, avoiding the strong rays of the sun on the one hand, and a hard frosty night on the other. In both cases the head will need protection.

Above all, or rather below all, see that the soles of your boots are sound. Holes in boots and shoes mean bad colds, catarrh, and several other complaints. Be therefore well shod.

Every girl should take exercise. It ought not to be necessary to say this, because playing is as natural to children as to kittens and lambs. But there are girls who spend most of their time indoors, reading, sewing, or even listlessly idling the time away.

If you are to be well and strong "all over," you must exercise your entire body. You must spend some time every day in the open air. You know, there is nothing like the air to give you an appetite.

If possible, take a short walk before breakfast. That will make you enjoy your morning meal. Then, if you go to school, make the best of the recess that usually is granted at eleven o'clock. Do not spend the recess standing still, or moping by yourself. Move about, run, jump, play; you will study all the better when you get back to your class.

Walk home to dinner and to tea, and, if possible, get out a little in the evening.

If you have left school and are not closely confined by home duties, or have not begun to earn your own living, your opportunities for exercise will be probably great. Take full advantage of them.

There are many games and pursuits now popular with girls that they could not en-

gage in some years back. I refer to cycling, hockey, tennis, hill-climbing, etc.

A good long walk with an agreeable companion—preferably a male—will set your cheeks tingling, make your blood course more quickly through your veins, and give you a feeling of lightsomeness and joy that you had not previously felt.

But exercise of all kinds must be taken in moderation. Get tired, but not too tired. Your feelings will tell you when you have done enough. Tiredness is beneficial, exhaustion is harmful.

I do not advise much cycling to an unformed girl. The saddle has not yet been invented that does not press with undue severity on the generative parts of a girl's anatomy that come in contact with it, and if the pressure is continued too long harm will result.

To an older, properly developed woman the danger is not so great, but to a young

girl caution is very necessary, as the parts I refer to are so delicate and tender that the rough usage of a bicycle saddle would in time cause serious injury. Be careful, then, that your cycle rides are not overdone.

The same remarks will apply—although not to the same degree—to sports and games in general. Too much tennis will make your right arm bigger than your left, so that you will grow lop-sided.

Choose your games and sports as you would choose your food, i.e., engage in those that you feel do you good. And then be sure and leave off before you get too tired. These are simple directions, but they mean a good deal, and wise is the girl who attends to them.

MAIDENHOOD

THESE lessons in conduct for girls are now finished, and it only remains for me to give a little kindly advice to those of my readers who are leaving their child days behind them and are approaching the period of life we call maidenhood.

There will come a time—those in their teens are already experiencing it—when you feel that you are no longer a child. The things that you used to cry for are not now nearly so attractive as they were then, and, on the other hand, you have desires and feelings to which hitherto you have been a stranger.

You are probably beginning to grow more rapidly. Your figure is developing more

fullness, your breasts are forming, and hair is showing in the armpits and covering your private parts.

These are outward signs that your reproductive system is maturing. The organs of reproduction are the vagina, which I have already described, the little bag, or sac, into which the vagina leads, and where the egg is developed into the living baby, and certain organs called the ovaries where the eggs are formed.

These are situated in the lower part of the abdomen, and at this period they will give unmistakable signs that they are developing.

Nothing should be done to hurry this development, which takes several years to be completed. Marriage should not be thought of, and immoral conduct of any kind will do more harm at this than at any future period.

A girl at this time needs the most tender care and attention. She is full of inarticu-

late wants, that are none the less real because they are inarticulate.

She may have pains in her back, feel languid, perhaps hysterical, and have an absolute longing for sympathy and love. She will feel nervous and frightened about imaginary evils, and life will seem, as the poet says, "like an empty dream."

If you find these feelings or any of them coming over you, do not be frightened or disturbed. They are quite natural, and nothing that happens in a natural way will hurt you.

You may have pain in the lower part of your body, and may pass some blood. Girls first do this sometimes as early as ten or twelve, sometimes as late as sixteen or eighteen.

Do not be at all disturbed when you first see this. Go and tell your mother immediately, and she will explain what it is. It is a perfectly natural thing to happen, and it will improve your health.

At this time you will begin to take a greater interest in persons of the other sex. This, too, is natural and should be encouraged. Here, however, caution is necessary.

A girl who is always "running after the boys" gets a character for being "fast," and soon loses the respect of others.

There is no reason why you should not have boy companions—indeed, it will be beneficial in every way for you to have them; but you must have great regard for your behaviour towards them and for their behaviour towards you.

If you are modest and kind and gentle towards all your companions, you will find they will be equally so towards you; whereas they will be quick to see any departure from modesty on your part, and in some cases will be prompt to take advantage of it.

Maidenhood is the most critical time in a girl's life, as I think you understand by now, but it is also the sweetest and happiest.

The irresponsibilities of childhood are left behind, and the responsibilities of womanhood are not yet assumed. You have reached the first milestone in life, and can pause and rest awhile as you think of the days that are past, that will never return, and contemplate the rest of your journey, the end of which, to your young and inexperienced gaze, seems very far away.

Make the most of this brief period of maidenhood, then, that is opening out to you. These happy and quiescent days will never come back. In the words of the poem—

The mill will never grind with the
water that is past,

and you can never recall the days when once the sun has set on them.

Above all, work. Idleness should be repugnant to every self-respecting girl. Besides, it is unhealthy. The lazy girl, by her very inaction, invites disease.

Help your mother in the house. The girl of to-day becomes the wife and mother of to-morrow, yet many women enter on the greatest period of their lives with nothing like adequate preparation.

Learn to sweep a room well, to dust carefully, even to wash and scrub floors. Learn to cook, and don't be afraid of the washing up afterwards. Washing plates and dishes and saucepans may be made a source of absolute pleasure.

Do not forget that your "vocation," as it is called, the purpose for which you were made, is to become the mistress of a home. In this home you will reign as queen.

When the late Queen Victoria was a little girl it was foreseen that she might some day be called upon to sit on the throne, and so the whole of her education was arranged in the way that would best fit her position as Queen of England. The wisdom of this was

seen when at an early age she was called upon to occupy this high post.

To be queen of a home does not need the same kind of education as that required for the sovereign of a realm, but a proper education is absolutely necessary if your future married life is to be a success. It would be a very good plan, therefore, for you to make a study of the necessary qualifications of a good "housewife," and to perfect yourself in them.

If you ask how you are to do this, the reply is: Make a companion of your mother, notice how she does things, and then copy her. If you spend much time at home, there are a thousand and one things that you can do that are now done by your mother, or your other sisters, if you have any.

If you become a real "helper" in early life, first to your mother, then to your brothers and sisters, and, after them, to your friends, you will get into the habit of "help-

ing" people, and as you go through life you will find many people who will be very glad of the help you find yourself so able and willing to give.

A helpless, ignorant girl is not wanted anywhere, either in or out of a home, and nobody will think anything of her; but a girl who can do what is wanted, in an emergency or otherwise, is welcome everywhere by everybody, and the general opinion of her is that she is clever and worth making a friend of.

Of course, I need hardly say that whatever you attempt to do should be done wholeheartedly and not lazily, or with indifference. Whether you are making a bed or a jam tart, do it with all your powers, and both will be well made. If you go about the work in an indifferent mood, the chances are that both the bed and the tart will be hard. Be thorough, therefore, in all you undertake to do.

Another important point is for you to learn to do everything for yourself. Be independent. Don't lean on anyone else for support. Stand on your own feet. There will be plenty ready to lean on you; and you can bear other people's burdens if you like; but the strong girl stands alone, conscious of her strength, and with no desire to lean on other persons.

Whatever you attempt to do, do it with the conviction that you will succeed. If you doubt, you will never reach success. "I can do it" is a far greater aid to you than "I think I can do it," or "I will try and do it."

Some people say when attempting to do a hard thing—

"I will do my best, but—"

That "but" is fatal to success.

Cross it out of your dictionary, as Napoleon did the word "impossible."

“But suppose I fail?” I think I hear you say. Then, try again. Never give in. It has been said that the secret of the greatest victories won by the English army is that the soldiers never know when they are beaten.

If you never recognize defeat, but try again and again, you will succeed, never fear.

You have been told to be contented. Let me tell you to be both contented and discontented. In other words, be as happy and satisfied with your lot and your work and your abilities as possible; but keep your eyes fixed on a higher position than the one you occupy.

You can be perfectly happy where you are, and all the time be trying to reach a higher and nobler level of life. Ever strive upwards and onwards, so that you may become better, wiser, happier, and more useful to those around you.

Cultivate all those things that trend towards a happier state of existence; the culti-

vation will be followed by fruit in good time.

Be not hasty, but deliberate in thought, word, and deed. A hasty word once spoken can never be recalled, but if you keep it back, the emotion that caused the word to spring to your lips will pass away, and the hasty word will not be spoken. Thus you will have nothing to regret.

At home, be jolly, light-hearted, and gay. Let the house ring with your laughter and song, give a kind word always, even in response to an angry one, and never, no, never, be angry, or sulky, or passionate, or hasty yourself.

You are young yet to know much about the cultivation of your mind, yet you can begin to do this. Never read trashy books. There is a lot of literature about, much of which will come into your hands, that you cannot do better than burn.

On the other hand, there are plenty of

good books, magazines, and papers that will do you good in every way to read.

Thus will you prepare yourself for the period in life that every good girl and true maiden looks forward to—the period that commences on the day when a man shall lead you to his home and call you “wife.”

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