that she is with Child, gives her perhaps a strong enthartical Potion, which certainly destroys the Conception. There are others, that out of a foolish bashful Coyness, tho' they do know they have conceiv'd, yet will not confess it, that they may be instructed how to order themselves accordingly. Those that are coy may in Time learn to be wiser: And, for the Sake of those that are ignorant, I shall set down the Signs of Conception, that Women may thereby know, whether they have conceiv'd or not.

If a Woman hath conceiv'd, the Vein under the Eye will be swell'd. . . .

Again, stop the Urine of the Woman close in a Glass three Days, and then strain it through a fine Linen Cloth; if you find small living Creatures in it, she is most assuredly conceiv'd with Child. . . .

Also a Coldness and Chilness of the outward Parts after Copulation, shews a Woman to have conceiv'd, the Heat being retir'd to make the Conception: And then the Veins of the Breasts are more clearly seen than they were wont to be. The Tops of the Nipples look redder than formerly; the Body is weaken'd, and the Face discoulour'd; the Belly waxeth very fat, because the Womb closeth itself together to nourish and cherish the Seed. If she drinks cold Water, a Coldness is felt in the Breasts; she has also Loss of Appetite, four Belchings, and exceeding Weakness of Stomach. The Breasts begin to swell, and wax hard, not without Pain or Soreness; wringing or grinding Pains like the Cramp happens in the Belly above the Navel: Also diverse Appetites and Longings are engender'd. . . .

"The text is referring to the belief that regular menstruation kept the humors of the body in balance and was important to women's health; thus an "Alteration" or cessation of menses posed danger. This discussion is understood by historians to be an indirect reference intended to inform women that they might go to their physicians for medications to cause abortion.

*Produced.

The Second Framework: Evangelical Christianity

LYMAN BEECHER

From A Reformation of Morals Practicable and Indispensable

1812

and

From Resources of the Adversary and Means of Their Destruction

1827

Lyman Beecher (1775-1863), the author of these sermons, was a key spokesman for the second framework, evangelical Christianity. A Presbyterian minister educated at Yale, he became a leader of the religious revival known as the Second Great Awakening. Remembered today as the father of Catharine Beecher, Harriet Beecher Stowe, and Henry Ward Beecher, he was a formidable figure in his own time. Lyman Beecher fostered religious and moral reform societies to usher in the Kingdom of God. He imagined the body as the battleground in the conflict between the soul implanted by God and the desires tempted by Satan.

A Reformation of Morals Practicable and Indispensable

...From various causes the ancient discipline of the family has been extensively neglected. Children have neither been instructed in religion, nor governed in early life, as they were in the days of our fathers. The imported discovery, that human nature is too good to be made better by discipline, that children are enticed from the right way by religious instruction, and driven from it by the rod, and kept in thralldom by the conspiracy of priests and legislators, has united not a few in the noble experiment of emancipating the world, by the help of an irreligious, ungoverned progeny.

The indolent have rejoiced in the discovery, that our fathers were fools and bigots, and have cheerfully let loose their children, to help on the glorious work: While thousands of families having heard from their teachers or believing in spite of them, that morality will suffice, both for earth and heaven, and not doubting that morality will flourish without religion, have either not reared the family altar, or have put out the sacred fire and laid aside together the rod and the Bible, as superfluous auxiliaries in the education of children. From the school too, with pious regard for its sacred honours, the Bible has been withdrawn, lest by a too familiar knowledge of its contents, children should learn to despise it. As if ignorance were the mother of devotion, and the efficacy of laws depended upon their not being understood. With similar benign wisdom has not only the rod, but government and catechetical8 instruction, and a regard to the moral conduct of children been exiled from the school....

Much may be done in the way of prevention: but, in a free government, moral suasion7 and coercion must be united. If children be not religiously educated and accustomed in early life to subordination, the laws will fail, in the unequal contest, of subduing tigers to their yoke. But if the influence of education and habit be not confirmed, and guarded by the supervening influence of law, this salutary restraint will be burst and swept away by the overpowering force of human depravity. To retrieve therefore our declension, it is indispensable that new fidelity pervade not only the family, the school, and the church of

God, but that the laws against immorality be restored to their ancient vigour....

Our fathers were not fools; as far from it were they as modern philosophers are from wisdom. Their fundamental maxim was, that man is desperately wicked, and cannot be qualified for good membership in society without the influence of moral restraint. With great diligence, they availed themselves therefore of the laws and institutions of revelation, as embodying the most correct instruction, and the most powerful moral restraint. The word of God was daily read and his worship celebrated in the family and in the school, and children were trained up under the eye of Jehovah. In this great work, pastors, and churches, and magistrates cooperated. And what moral restraint could not accomplish was secured by parental authority and the coercion of the law....

If we do give up our laws and institutions, our guilt and misery will be very great.

We shall become slaves, and slaves to the worst of masters. The profane and the profligate,9 men of corrupt minds, and to every good work reprobate,10 will be exalted to pollute us by their example, to distract us by their folly, and impoverish us by fraud and rapine.11 Let loose from wholesome restraint, and taught to sin by the example of the great, a scene, most horrid to be conceived, but more dreadful to be experienced, will ensue....

Resources of the Adversary and Means of Their Destruction

The Scriptures teach, that sin commenced its reign on earth under the auspices of a mighty fallen spirit; and that he, having seduced mankind from their allegiance to God, has been constantly employed to maintain his bad eminence over them. They also teach, that the Son of God has interposed to destroy the works of this spirit; and that he will accomplish the object: that the power of Satan shall be broken; and the whole world be restored to loyalty and the favor of heaven....

I am aware, that with some, the doctrine of fallen angels is but an

8The term catechetical relates to the catechism, or instruction, in the elementary principles of Christianity, usually by questions and answers.
9A version of the word “persuasion.”
10Declension denotes the decline from a standard, here a moral one.
11The profane here are dissipated persons, or ones who have abandoned themselves to vice.
12Men who are reprobate to every good work are sinners.
13Plunder.
eastern allegory; and the idea of a conflict, between the creature and Creator, ridiculous and unworthy of the divine supremacy. I can only say, that if there be not an order of sinful intelligences above men, the Bible is one of the most deceptive books ever written. It is a matter of fact before our eyes—a matter of experience too—that the carnal mind is enmity against God; and that God, in Christ, is reconciling the world to himself.

A new and mighty effort is demanded to send light through the territories of darkness—to repress crime and perpetrate our civil and religious institutions. In our large cities, especially, is the increase of ignorance and licentiousness lamentable and ominous. Here wealth and temptation concentrate their power upon masses of mind, whose influence cannot fail to affect deeply the destiny of the nation. If they send out a vigorous current of healthful life-blood, the whole nation will feel the renovating influence: but if, with every pulsation, they send out iniquity and death, no power on earth can avert our doom.

A moral power is the only influence that can save our cities. Until our cities shall thus be made to feel, in every part, the purifying power of the Gospel, the whole land will continue to send to them, as it has done, hecatombs of youthful victims, to be repaid by disappointed hopes and moral contamination....

LYMAN BEECHER

The Perils of Atheism to the Nation
1830

As an early nineteenth-century Presbyterian, Lyman Beecher fought hard against Catholics. A believer in the Trinity of Father, Son, and Holy Spirit, he opposed the new creed of Unitarianism that denied the Trinity and freethinkers who upheld rationalism and questioned religious thinking. In this lecture, Beecher expressed his fear that freethinkers were bringing to the United States the horrors of the later phases of the French Revolution, known as the Terror.

All governments originate in the necessities of self-defence against the violent evil propensities of man....

There never has been but one government professedly atheistic. The National Assembly of France, in the commencement of the revolution, appointed a committee to inquire and report whether there were a God: and the committee reported that there could be no liberty on earth while there was believed to be a God in heaven; and that there is no God, and that death is an eternal sleep. The Assembly adopted the report, abolished the Sabbath, burnt the Bible, instituted the decade, and ordained the worship of the goddess of liberty, in the person of a vile woman. But the consequences were too terrible to be endured; it converted the most polished nation of Europe into a nation of fiends and furies, and the theatre of voluptuous refinement into a stall of blood. And yet, this dreadful experiment these men would repeat upon us. The entire corroborating action of the government of God, with all its satellite institutions, they would abolish, to let out upon society in wrath, without mixture and without measure, the inpatient depravity of man.

The family—the foundation of the political edifice, the methodizer of the world's business, and the main spring of its industry—they would demolish.... The family—that school of indelible early impression, and of unextinguished affection—that verdant spot in life's dreary waste, about which memory lingers—that centre of attraction, which holds back the heady and high-minded, and whose cords bring out of the vortex the shipwrecked mariner, after the last strand of every other cable is parted—these political Vandals would dismantle. The fire on its altar they would put out; the cold hand of death they would place on the warm beatings of its heart; to substitute the vagrancy of desire, the rage of lust, and the solitude, and disease, and desolation, which follow the footsteps of unregulated nature, exhausted by excess....