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FREELOVE A LAW OF NATURE.

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*A PLEA FOR THE LIBERATION OF THE
SEXES*

AN ESSAY

Wherein are set forth the Demerits of Prostitution, Polygamy, and Monogamy.

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FREELOVE A LAW OF NATURE.

In saying Freeloze is a law of nature, I do not wish to imply that this announcement, which is true, is entirely new and original. In going far back of the Christian era you find Freeloze was then recognized as one of nature's great laws. Lycurgus, the ancient lawgiver was a teacher of it, but probably from not quite as scientific a standpoint as the defenders of it are to-day. Before going any further, let the meaning of the word Freeloze be thoroughly understood. For many think if all were to become Freelozers the world would be instantly converted into a colossal house of prostitution and not even a fee exacted for admittance to its chambers. As far as I can ascertain it is simply a compound of the words *free* and *love*, which when defined mean unconstrained affection, or affection wholly at liberty to flow in the magnetic channel of nature.

Many are filled with horror at a faint utterance of the word free love, but why should it be more horrible than the crying for freedom of anything else? Many are asking for free religion, others for free mails, free press, free speech, some for free trade, and the masses for a free, honest, and impartial government; but a few dare ask for Freeloze. And these few are looked upon by nearly all of the human family as ravishers of virtue and destroyers of human felicity.

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But first, let us review our present relations of the sexes. The many ways devised by man to bring the sexes in union are numerous and confused, and the more fashionable the more injurious. Those now practiced in our country are known as resulting from monogamy, polygamy, prostitution, and clandestine promiscuity. Monogamy and polygamy are claimed to be of religious origin, both pure and divine. Prostitution in its beginning is very difficult to trace, but it is believed that some time in the ancient days it originated in poverty, love for acquirements, and sexual starvation. Clandestine promiscuity is the result of suppressing the natural current of magnetism by unnatural laws. The magnetic current constantly flows between the sexes, and when restrained by law it continues its course in secret. You may endeavor to the utmost to suppress nature, but despite all effort she will arise, confront, and overpower you. Thus, unnatural laws created by man cause him to act in secret against them.

It is a well-established fact that in the human body exists an *aura*, commonly known as magnetism, which if not electricity is of a very similar nature. A demonstration of it can easily be seen by taking a wisp of a broom, having a smooth surface, about two inches in length, and with the thumb and index finger of each hand take hold of its ends; then take another an inch or thereabouts in length, bend in the shape of the letter V, hang it in the center on the one placed between the thumbs and fingers, allowing the ends to touch lightly upon some smooth surface, as a stand or table, with the top inclining toward either hand to

which the magnetic current will carry it. In trying this test with some persons, whom I believed to be strongly magnetic, the V would pass and repass with considerable force from one hand to the other, and sometimes make the distance in four or five jumps, the magnetic current being so powerful with them. Again, in others, having much less magnetism, it would move very slowly, and in those of weak constitutions it would scarcely move at all.

The magnetic or electric *aura* existing in both sexes creates a mutual warmth of pleasure when in the presence of each other. It is this invisible and constant effluent agent which causes the one to be attracted by the other. The eye is the center from which it pours forth; but the sexual organs contain the very magnet itself. For no parts of the body will produce so high a degree of excitement of a pleasant nature as those organs. Every part of the body contains more or less magnetism, but the fountain-head lies within the sexual part. You may take two persons of opposite sex, magnetically adapted, and first, permit them to exchange magnetism with the eyes while in the same atmosphere, which will afford considerable pleasure to both; second, by the shaking of hands, or caressing, which will enhance the pleasure; and third, by the sexual act which will increase it to such an exciting state as to produce at times convulsive fainting on the part of the female, though not injurious. By this illustration it is plainly seen that the magnetic center is located in the procreative organs. For it is only when the positive and negative meet in sexual union that the full magnetic powers are

brought in action, and even not then, should there be no magnetic adaptation.

Dr. Foote in one of his essays gives a very fine definition of magnetic adaptation, which reads as follows: "Magnetic adaptation may possibly be the offspring of mental and temperamental adaptation. Its presence is unmistakably indicated by a mutual warmth and mental and physical exhilaration when in the atmosphere of the object of one's affections. In persons of an active, amative impulse it enkindles sexual desires; in those possessing little or no amative excitability it at least awakens mental vivacity and physical exaltation, which are still further enhanced by bodily contact."

Persons of opposite sexes are attracted by each other, and sometimes the attraction is undying, secretly lasting throughout their entire lives. Many persons having received false education, believing the fascination to be immoral unless sanctioned by the laws of marriage, do firmly endeavor to break the charm, not knowing that the magnetic influence of one is acting in unison upon the other, and that the magnetic current is forever struggling to flow in the channel nature created for it. Yet very often the glittering of the spurious gem of morality is hidden from view by the passing over of the powerful cloud of magnetism, gently wafting them by its breezes to each other's arms.

Some persons have such strong magnetic powers as to constantly attract a large number of admirers. I know young women and men who, if they were placed before the eye of the artist, would be pro-

nounced far from models of beauty; yet if their personal charms were judged by the number of admirers, they would stand perfect models before the artist and sculptor from which to sketch and chisel. Now I dare say that not one of these persons really knows or comprehends in the least particular whatever the true cause of their popularity with the opposite sex.

Dr. Foote, in one of his works, "Plain Home Talk," says, in regard to the large amount of magnetism some people possess, that "the keepers of houses of ill-fame in large cities know that many men possess this singular power to charm, though perhaps not one of them knows the mysterious agent they employ to produce this fascination. The result is that men who are so powerfully electric or magnetic as to be able to exercise such controlling influence over young women are stationed in all large manufacturing towns where female operatives are numerous to obtain fresh victims for the fashionable dens of prostitution."

Now having fully proved that such a matter as electricity or magnetism does exist in both sexes, and that it is the agent employed in the attraction of the one to the other, and the power which constantly animates and keeps alive the fascination, (and without doubt it is the life of the sexual organs, as well as the other parts of the body), what must the result be when this magnetic flow is restrained by laws entirely adverse to the object nature so wisely intended it?

Come, do not renounce your powers of reason, all you who are so bitterly opposed to the liberation of

the sexes for fear it would create a greater state of unhappiness than that which now exists. The sexes in our "land of the free" are locked together by a legal key, and only by the turning of the same by the hand of the law can a separation be produced. Any persons meeting in sexual union without having the lock adjusted by the officers of the law, and the key hung up in the register office, are considered to have degenerated to such a low state of morals as to be not fit to receive any recognition whatever from society or be accorded any of the legal rights of the land. How few pass through life enjoying its sweetness after having been chained to persons whom they did not previously know or understand!

In "Plain Home Talk," by Dr. Foote, I find the following facts, which are only too true: "An English paper several years ago stated that in the year 1854 there were in London 1,132 runaway wives, 2,348 runaway husbands, 4,175 married people legally divorced, 17,345 living in open warfare, 13,279 living in private misunderstanding; 55,340 living in mutual indifference, while only 3,175 were regarded as happy, 127 nearly happy, and 13 perfectly happy." And I will venture to say that if the statistics of this city (New York) to-day were taken, the same amount of unhappiness proportionately would be revealed.

Here we find the system of monogamy to be an impediment to social and sexual happiness, for nearly all who attempt to drink from the fountain of love with this cup discover that it transforms happiness to sorrow, affection to hatred, and oftentimes life to death. When such is the existence of those who

marry, in what condition do we behold those not permitted to enter the marriage state and those forced to prostitution to avoid sexual starvation? Those that are not permitted to marry, and, through fear of being scoffed at by our hypocritical society, abstain from participating in sexual pleasures when not sanctioned by legal marriage, suffer both mentally and physically from sexual starvation, a disease as much to be dreaded as some of those contracted in houses of prostitution.

Dr. Foote, in the same work referred to before, informs us that "cases of disease produced by sexual starvation are not so common with the masculine as the feminine sex. 'Men are privileged.' Why, the God of nature cannot tell, but undoubtedly Mrs. Grundy can. Men only are allowed to make advances. They do all the courting, often shabbily, but they do it all. . . . With all their privileges and opportunities, however, I have met with some men, old as well as young, of conscientious or bashful traits of character, or without social opportunities, who were really suffering from physical derangements caused by sexual starvation. There are those who think they should bestow no attention upon a young woman unless with intention of marriage, and their moral nature revolts at association with disreputable women. There are conscientious young men in large villages and cities who, not having opportunity for introduction in good society, live as isolated from women as hermits, having no other society than that of men with whom they are employed. Many of these, however, are finally con-

quered by their instinctive longing for the society and magnetism of the opposite sex, and, denied the society of the good and respectable, they lay their conscientious scruples a sacrifice at the feet of harlots.

“The Christian world is full of women contemptuously called ‘old maids,’ who are drying up and daily growing more fretful and nervous in consequence of sexual isolation, for men, as a rule, cruelly avoid women of a certain age, when Mrs. Grundy brands them with the common distinguishing epithet by which they are known. It is one of the great evils of the marriage institution that a woman may not remain single, enjoying the social consideration of the married and the social attentions of men, especially when marriage is such ‘a leap in the dark,’ and often proves so disastrous to the happiness of her sex. . . . In nunneries we meet with the most marked cases of sexual starvation. Nuns are seldom, if ever, vigorous looking. Even if they are apparently healthy, there is a paleness about them which indicates a deficiency of that magnetic vitality and red corpuscle which give the true indications of health. They may protest that they are healthy, but their countenances tell a different story, especially to the practiced eye of a medical man. Only lately I was called upon by a well-dressed, intelligent-looking woman, having in charge a delicate, bloodless, cadaverous-appearing young woman of about twenty years of age. On examining her case I found no indications of organic disease. She seemed to be simply bloodless and completely wanting in elec-

trical or magnetic vitality. I instinctively diagnosed her case as one of sexual starvation, and, turning to the elderly lady, remarked that I should suppose this young woman had been carefully restricted to the society of her own sex. What visible effect this announcement had upon the young invalid I know not, as I was addressing and looking directly at the one who accompanied her, and who appeared for a moment surprised and confused, but finally sufficiently recovered her self-possession to remark that her niece had been till very lately for several years in a convent. . . ."

Those that are forced to substitute prostitution in place of natural and healthful intercourse are but a slight or no degree better off than the poor victim who secretly resorts to masturbation to appease those desires which nature ordained to be pleasantly and healthfully soothed by those corresponding in his opposite sex; yet sadly and cruelly, day by day, continues the destroying of those organs, the pleasures of which the mother of nature intended to be joyfully shared with others. A man holding sexual intercourse with a prostitute seldom receives any response, she failing to impart any electricity or magnetism, the only pleasure thus derived from the act being of a frictional nature, the same as would be experienced in self-pollution, and equally as injurious. Not only is it a destructive kind of self-abuse, but a generator of the most deleterious and loathsome diseases known to humanity.

Now let us see what effect prostitution has upon woman, and the human family in general. "It is

sickening to reflect," Dr. Foote truthfully tells, us "that in Christian countries there exists, to an extent even greater than in the vast domain where the Christian religion is not taught, a class of woman, who, for a sum varying from twenty-five cents to one hundred dollars, will put themselves in sexual contact with men for whom they entertain no sentiment of love, no sense of physical attraction, and toward whom they, in many cases, feel an aversion, if not disgust. It is also humiliating to all who are working for, and have faith in, the ultimate moral and physical regeneration of the human race, that the amative passions of men can be so morbid as to lead them for one moment to value an indulgence of this nature which can be purchased like a paper of tobacco or a glass of rum; but look whichever way we will, we are confronted by a masculine element wherein the sentiment of love is so perverted that there is a perpetual demand for demoralizing indulgence, and a female element wherein perverted love, pride of dress, and destitution, stand ready to supply it. Hence, sexual gratification becomes an article of commerce, purchased by males and sold by females, greatly to the moral and physical degradation of both. The first effect upon the female is moral debasement. Her countenance may have exhibited all marks of trouble, disappointment and want, but now she has the additional mark of shame. She has lost her self-respect, and painfully suspects that she has forfeited the respect of others. When this suspicion is confirmed, she becomes bold and reckless. An expression of hardness creeps over her features, and all the artlessness and sweetness of

her former face have given away to a look of disgrace, defiance, and self-abandonment. In a little while the violation of her moral nature exhibits its effects in her nervous system, and she is obliged to live under constant excitement of some kind in order to feel at all comfortable in mind or body. If the social surroundings are not sufficient to furnish this, liquors, drugs, and narcotics are excessively resorted to for this purpose. Finally, physical corruption, by venereal distemper, is inaugurated. How could this be otherwise? Suppose a person should post himself in a conspicuous corner of the street, or in some building accessible to everybody, and should propose to eat everything that the crowd chose to give him, provided he were paid for it. Then picture to yourself any number of wanton men and boys patronizing his folly—one giving him something he possibly likes; a dozen, something he perfectly loathes; and twenty more something he is entirely indifferent to, but which he knows he does not physically need. Let this abuse of his stomach go on day after day, and night after night, for months and years. What person is there whose stomach, under such treatment would not become frightfully diseased? Even voluntary excesses in eating bring on the various derangements of the stomach known by the one common name of dyspepsia; but what sort of a malady do you suppose the person would have that I have just instanced? Heaven only knows! Well, now, it is unnecessary for me to assure any one that the procreative system of the female is just as sensitive as the stomach, and that with abuse it is even more liable to

disease. With voluntary, unpaid for, excess, various difficulties, such as leucorrhœa, prolapsus of the womb, etc., ensue; but when a female gives herself up to sexual pollution to every one who will pay her for it—often entertaining several in one day or night, for whom she cares little or nothing, or cordially dislikes—what may we more naturally look for than the vitiation of the vaginal secretions, and the generation of poison capable of inoculating the blood of both sexes and producing local affections of a most frightful character? There is, consequently, in addition to the original stock of venereal disease, about which there is so much dispute as to its origin, a new supply constantly being manufactured in the dens of harlotry, and of a quantity and quality not in the least inferior to any which has been imported.

“With such inevitable results attending marketable promiscuity, prostitution may be compared to a vast sea of physical corruption, in whose waters the licentious lave and come out lepers. Where the beautiful river, lake, or ocean contributes to the commercial prosperity of any city, there also this great sea of corruption rolls most unobstructedly, and thousands of peaceful villagers who daily or nightly frequent the metropolis, in an unguarded moment, become submerged in its dirty waters, and then carry home to their faithful wives a disease more loathsome than a suppurating cancer.

“The blood of the whole human race is becoming contaminated with venereal poison. Do you question this? Look at the fact that in the United States there are not less than 100,000 harlots, and in London

alone nearly an equal number, nightly dealing out sexual pleasure and physical death to a still greater number of inconsiderate men. It is computed that in the ten chief cities of England there are about 300,000 prostitutes! Cincinnati is one of the smaller cities on this side of the Atlantic, but a paper published there remarks that the amount of property, personal and real, invested in the traffic of prostitution in that city, as revealed by late police investigations, is one million of dollars, and it places the annual expenditures in this direction at one million two hundred and fifty thousand dollars.

“In the city of New York there are altogether ten or twelve thousand courtesans, and probably one hundred thousand is an under estimate of all in the United States. ‘But they are not all diseased,’ says one. Admit that; but it is safe to infer that one-third of the whole number are, and a little exercise in simple division shows to us that the seeds of venereal poison are communicated nightly to over thirty thousand persons in our country alone, many of whom have wives or bed companions to whom they are liable to impart the disease.

“Next, perhaps, offspring are infected, and they with their ulcerated little gums communicate it to the nipples of nurses who have been called to supply the places of diseased mothers in nurseries, and they in turn impart it to other innocent babes, and so the infection spreads, like fire on the prairie, through the whole human family.”

After prostitution comes polygamy, which is the most unreasonable and unjust system now in

practice to unite the sexes. It corresponds quite favorably with the farmer's rule of producing sheep or cattle, where one male associates with fifteen or twenty females. Why a man should have the right to subject a dozen or more women, making them his sexual slaves, the God of reason does not know, but the devil of avarice could undoubtedly tell. Under this system a man controls the sexual rights and liberties of as many women as he may be able to own or possess, entirely regardless of any adaptation. For polygamy apparently is only a question of wealth; the more wealth the more wives. It is a system of sexual freedom to man as far as his wealth will permit, but one of cruel sexual slavery to woman, there being no other alternative for her but to accept what is proffered. Thus it abridges her of any right whatever to select for herself; and in this respect polygamy and monogamy are identical. In neither of these does woman have the right to ask for what she wants, that is, the right to ask for a companion, the man whom she loves. And not until woman is endowed by society with the right to select and ask the man whom she desires to be the father of her child, will humanity have healthier, handsomer, and more intelligent children.

Furthermore, it is evident that no man can have fifteen or twenty wives without bestowing special favors on some, making them favorites at the expense of the others. The true cause of this is, a man having so many wives will be apt to find at the least one out of the number of perfect adaptation, and she will receive more attention than any of the others. And in this

case the remainder are withheld from the society of men for whom they are naturally adapted. So here we see the sexes unequally joined together, and endeavoring to live in one of the most unnatural states known to the world. Hence among the women agonies untold must prevail. Now let me ask a few questions regarding this divine institution. Has nature given one man sufficient sexual power to cohabit with fifteen or twenty women to the entire gratification of each? If she has, why has she? If not, why perpetuate a system contrary to her laws, which must be obeyed to receive the enjoyments of life so plentifully provided for all?

Some statisticians claim that the female sex preponderate to such an extent as to necessitate polygamy. If this inequality of the sexes is from nature, a plurality of wives may be justified; if not, it must be condemned. One statistician tells us: "If we look at foreign countries, we see that under the age of fifteen the males exceed the females; but that beyond fifteen the females preponderate, and so on until ninety."

Can it be difficult to give a satisfactory explanation of this? No. At the age of fifteen he says the males preponderate, but beyond that period the females exceed the males. Now it cannot be that after passing this point in life the masculine sex changes to that of the feminine, thus bringing about the change. Neither is it reasonable to suppose that the male portion naturally die off faster than the female. But here is the true solution of the problem: The males do die off faster, but from unnatural causes. The terrible wars of nations

slaughter them by the hundreds of thousands, leaving the same number of females companionless. In nearly all the positions and occupations of peril, where accidents are daily occurring, destroying life, the males solely fill them. Railroads, mines, fisheries, building, and navigation are entirely manipulated by males. The aggregate loss of life from all these is sufficient to make thousands of females mateless. Large standing armies, which most of the foreign countries maintain, are to a great extent curses to social and sexual happiness, as well as to the masses that are held in subjection. Take France for example. She has a standing army of six hundred thousand soldiers, which deprives about half of its number of females of males. Russia has an army more than twice the size of France, and the whole standing armies of Europe would include millions. Hence millions of males are forced to isolate the same number of females. So while gazing around the garden of human nature, I fail to find any rock on which to build the castle of polygamy. And what nature condemns so likewise must I condemn.

To do justice to the principles of sexual rights, which I am defending, the system of monogamy, which is by far more practiced in our country than any other to enslave the sexes, should have its many demerits impartially placed before the people, leaving them to judge whether it be a friend or foe. And to do this I shall quote extensively from one of our most eminent physicians, Dr. Foote, who says with propriety on this subject: "First. It leads to either selfish idolatry or to selfish indifference. If not to these,

then, what is worse, to matrimonial quarreling. The marriage of one man to one woman, if it indeed be a happy union, leads the wife to idolize her husband and the latter to idolize his wife. In all such unions the love is so exclusive that there is hardly a liking for good neighbors, and scarcely any love at all of God. The two are enrapt in mutual affection, and live mainly for themselves and within themselves. They are blind to the woes of those around them, and though they may profess Christianity, they do not live consistently with its spirit. They are content to leave unfortunate people without their gates to the care of old maids and widows. Then if the wife of such a union is taken away, the other forgets the great work assigned him by his maker and hesitates not to tell his friends he has nothing to live for, and would gladly be buried with her. If the husband be stricken down the widow envelops her body in garments of black, secludes herself, too long, perhaps forever, from her duties to the living; and though the one that is left may ultimately find consolation, he or she has failed to develop in the narrow atmosphere of the home that broad generosity which, when cultivated, places one in close sympathy with all the children of our Father. The beautiful, pathetic, and popular song, 'Do they Miss me at Home?' breathes a spirit of selfishness, self-love, and idolatry that vibrates harmoniously in the atmosphere of such a household as this. It also accords with the popular sentiment of the times. I will quote one verse:

" 'Do they set me a chair near the table
When evening's home pleasures are nigh,

When the candles are lit in the parlor,
And the stars in the calm azure sky?
And when the "good-nights" are repeated,
And all lay them down to their sleep,
Do they think of the absent and waft me
A whispered good-night while they weep?"

"This is certainly delightful food for vanity, but is it the natural sentiment of generous and unalloyed affection? If we entertain for any one unselfish affection, will we not be happier to know that that person is happy? Would it not make us feel miserable to suspect that that person is wretched, even though that wretchedness be caused by our absence? It is impossible for us to love any one truly, unselfishly, and generously, without feeling happier to know that that one is happy.

"The foregoing pictures one of the idolatrous kind of marriages. If the union be of that milk-and-water kind which develops no attraction between the pair, you will almost invariably find them seeking separately individual pleasure, often at the cost of the happiness of others. Each one lives for himself and herself, and having little true enjoyment at home, too much time is devoted to nursing the 'blues,' to reflections upon real or imaginary matrimonial ills, or the seeking of pleasure, not easily found, away from home. They seldom have contentment, and are consequently never in spirit prepared for the practical and humanitarian duties of life.

"The union of incompatible natures leads to discord, and overlooking in this place the effect upon offspring, the bickerings of such a couple not only ruin their own dispositions, but often make themselves felt

upon the peace of mind of their more fortunate neighbors. Everybody stands in awe of a matrimonial fracas! The cat on the hearth involuntarily raises her back in sympathy with the belligerents! Of course they feel under no moral constraint to be faithful to their marriage vow, yet jealousy and idolatry sometimes spasmodically exist in this kind of mating. I recollect reading somewhere of one instance of a husband in New York during a religious revival becoming jealous of his wife's love for Christ, and so great was his insane rage he blasphemously exclaimed that he would avenge the wrong if he could get hold of him. But as he could not do this, he, being a devil carnate instead of incarnate, turned his wife from his door forever!

"Second. It practically leads to a disregard of nature's institutes on the part of a very large class, embracing children above the age of puberty, but under the age for marriage; men who cannot afford to marry; women who are not sought in marriage; husbands with infirm wives; wives with impotent husbands; widows, and widowers. Perfect physical health and mental content and cheerfulness are not, nor can they be, possessed by those who do not live naturally. To live naturally is not simply to eat and drink to a temperate extent, but in all respects to moderately indulge all the natural appetites. The rule of abstinence applied to any one of them is hurtful, and if, like many other violations of the laws of life, the injury is not sufficiently immediate to be traced to its true cause, depend upon it, it will, nevertheless, sometime make itself felt. It is our duty to guard equally against

abstinence and excess, and if the latter be more prevalent in one sex, the former is no less so in the other, owing to the inequalities in our social regulations.

“For a more extended treatise on this subject read the essay, ‘Influence of the Sexual Organs on Health,’ commencing on page 616, ‘Plain Home Talk.’

“Third. It leads to selfishness. *My* wife, *my* husband, lead to *my* house, *my* children, and finally to *my* loaf of bread, and a beggar at the door. The man’s interests are at that instant separated from those of his fellow beings, and from the moment he assumes these relations, if husband and wife pull together—and they do in property matters usually—the main efforts of the two people are directed to filling their own laps at the expense, if necessary, of starving mouths around them, open like so many bills of hungry robins, and the scant crumbs that are dropped into these famishing lips are not in any wise generous enough to enable these two people to creep under their sheets at night with the happy consciousness of having complied with the golden rule. . . . The most generous people in the world grow less generous after marriage; this is axiomatic, and consequently this relation instead of enlarging the human soul shrinks it away, and the old man looking out from under his time-whitened brows watches jealously the rising world about him lest all that he have be filched from his grasp, leaving him to die in indigency, or it fails to descend undiminished to his posterity. Perhaps his children have formed matrimonial associations, and if so, of course outside of the family, with divers fami-

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lies; then there is found a new crop of couples, each pair mainly engrossed with its own aggrandizement and happiness. Next usually follows the wars of mothers-in-law with their sons-in-law, etc., with the prospect of a grand family tempest for the spoils at the decease of the old people. Now, reader, is this picture overdrawn? Is it not the rule rather than the exception? I wish you might prove me to be in error; but with all the pride of family, universally entertained, leading people to conceal these disgraceful quarrels if possible, we encounter them everywhere. The records of probate courts and surrogates teem with them."

His fourth remark upon this subject is filled with truths, but as it would occupy pages which cannot very well be spared, I am forced to omit it and go on with the next.

"Fifth. It often holds together for a lifetime the parents of continually dying progeny! What? Yes; it keeps in the bonds of wedlock in a large number of instances persons of such similar physical temperaments that their children die in the womb, in infancy, or in advanced childhood, and the mother is ever clad in weeds of mourning! Whenever you see parents, fruitful but childless, constantly bearing and as constantly losing children by death; when you see parents of whom it is said. "They had a pretty family, but they have lost them all," there is some *natural* reason why those husbands and wives should not remain together. Differently associated, they might become the parents of viable children. Without the restraints of monogamic marriage woman would not allow her-

self to become pregnant the second time by a man whose germ united with hers could produce only a short-lived child.

“Sixth. It overlooks the daily demonstrated fact that a married couple may *grow apart*. Marriage contracted under the most auspicious circumstances between an intelligent man and considerate woman, who do not act hastily or misjudge their adaptation to each other, may in one, five, ten, or at the outside, twenty years, become a hateful yoke, which sours the temper and perhaps ruins the character of one or both of them.

. . . A husband may possess a mind not satisfied to run in one rut, or to make no progress. He has a taste for science and the attainment of knowledge; she has not, and has no higher aspiration than to personally see to the immediate necessities of the family. Or, reverse the illustration. The man is satisfied to know only the driveling matters appertaining to trade; if a farmer, he is satisfied to talk only of crops, cattle, and hens; if a merchant, only the rise and fall of the market, the quality of his merchandise, and the length of his tape. The wife meanwhile aspires to learn all she can, not of novels, but of nature, and of works calculated to enrich the mind, and, in brief, of every source within her reach. She thinks, perhaps writes, for the edification of others. Now, is it at all unnatural that the progressive companion should little by little lose respect for the belittling qualities of the other? Then can love exist with what finally develops into contempt, though the latter may not be unmixed with heartfelt pity? Just look how these people chafe each other continually! Can any good come of

this domestic friction which clips away as fine as iron filings the good temper and better qualities each possesses?"

Here appears another fact in nature which is strongly against the monogamic system. Dr. Hollick, in his "Marriage Guide; or, Natural History of Generation," says that "one of the most remarkable circumstances connected with the experience of sexual feeling in females is the fact that it will be often felt with one companion, even to excess, but not with another, though there may be nothing as dislike or disinclination. . . ." How many women are passing life's happiest days in wedlock with men whose natures are such as to never arouse their sexual feelings! The advocator of the exercising of the sexual organs, only for procreating purposes, and the strict follower of continence, will "laugh a long laugh" at me for considering the sexual feeling or excitement of any importance whatever. But let me say to them that it is *essential* to health, and what creates health affords happiness. Dr. Hollick also very truthfully explains that, "in addition to its other uses, sexual excitement is undoubtedly beneficial, in various ways, to the organization generally. It serves as a wholesome stimulus to the nervous system at ordinary times, and a means of expending surplus energy when the vital functions are too active. It is very seldom the case that there is perfect health without it, and scarcely ever is there an exemption from severe nervous affections. . . ." When the truth of this fact dawns upon us, demanding our attention, are we to disgracefully cry it down because Mrs. Grundy pro-

nounces us "fools," thus leaving thousands to suffer and fill untimely graves? Liberate woman from sexual bondage, and she will not have for a companion a man whose magnetic powers fail to awaken hers.

The greatest wrong inflicted on the human family by this system here presents itself. The magnetic temperaments of two persons very often after continued coition for a time more or less become of a sameness, causing each one to repulse the other. But in two persons whose individual powers of magnetism are strongly positive and negative copulation may be continued throughout life with no small amount of enjoyment; but that most thrilling excitement of the sexual act, when the magnetic currents meet, followed by absorption, producing indescribable pleasures completely dazing both, is rarely experienced after the honeymoon has waned, for the temperaments have to a certain extent become assimilated, and only by remaining apart, giving sufficient time to recover their original magnetism peculiar to each, will the same amount of pleasure be realized as previous to its waning.

In those whose magnetic temperaments soon assimilate entirely the most wretched lives are passed; the one constantly repulses the other, engendering a feeling of dislike if not hatred between them. Hence they are forced to believe that they never loved, and that the honeymoon was only a false representation of their true feelings, each condemning the other as having acted the part of a hypocrite, while the truth of their unhappiness is the two have actually become "one" and a change of sexual diet is all that would

be necessary to place them in full possession of their former pleasures. The sexual organs need a change of food upon the same principle as the stomach. Supply the stomach with one kind of food and see how soon it will object, and if forced upon it disorder immediately takes place. Not only the stomach, but all other parts of the body when confined to one particular thing, become sluggish and inactive, eventually ending in disease. Dr. Foote states that "needle women may save the strength of their vision by not confining their work too constantly upon cloth of one color. A constant writer need not contract that form of paralysis called 'steel-pen disease' if he will use pens of a variety of metal; or, in other words, change from one kind to another. There cannot be a particle of doubt that the disease is induced by too constant contact of the fingers with one metal. Some may not be aware that there is such an affection as steel-pen disease; many cases of it have been presented to my notice for treatment. The sense of smelling is made sick or paralyzed by an irritation with one odor, however agreeable when not too long applied. The sense of hearing is not impaired by loud, variable noises, but under the constant din of monotonous sound. The sense of taste becomes sated if only one article of food is used for a long time, and unless a person subsisting upon it is engaged in manual labor which causes great physical waste, loss of appetite will be an inevitable penalty. Frictionize the ends of your fingers for a long time on any one thing and they will become numb, and I have no doubt that if the hands should be exclusively employed in hand-

ling some one material they would become paralyzed."

X Would it be unjust to suppose that the decline or assimilation of the magnetic powers of two persons, when confined to each other, could be accounted for under the general recognized law "*that variation of stimulus is necessary to preserve the tone and health of any organ of sense, and that prolonged application of the same stimulus exhausts it?*" If this supposition is true, why are the sexual organs an exception to the rule?

How often do those who enter the house of marriage jump out of its windows when escape is impossible any other way? For, regularly as the day dawns, we see chronicled in the morning papers long and elaborate articles of scandals in married life. Very often accompanying these are sad accounts of the most atrocious murders, the fruits of bitter matrimonial quarrels, where the appetite of revenge was slaked with the blood of life, leaving the revenged victims of remorse to feed the gallows! When day after day, and year after year, we behold in our "land of liberty" dissatisfaction, misery, and death arise to the surface of the lake of matrimony, wherein the sexes thoughtlessly plunge, can we honestly say that the system of monogamy is a desirable and just one?

Monagamy has also created within the human breast the passion of jealousy, which can only be eradicated through the teaching of the great law of nature, Sexual Liberty. Under this system the only object of the sexes in life is to own each other and, when accomplished, the one is unremittingly

guarded by the other as the miser with his ever-vigilant eye protects his bag of mammon.

Many think "the more jealous the more in love," but that is not true. The more jealous the more selfish. If a man having a woman for a companion, and when she exhibits a desire for the company of another, he sternly objects, is it rational to believe that he sincerely loves her? or loves her only for self-gratification? It certainly can only be love for the consideration of his own happiness, not hers. For did he truly love her it would afford him great pleasure to see her in a state of happiness, even if associating sexually with another produced it. The same may be said of a woman acting in a like manner toward the man whom she has for a companion. Remember that it is selfishness which prompts one being to interfere with the happiness of another; and as long as our state of society teaches the sexes to be selfish by owning each other, body and soul, just so long will the demon of jealousy haunt their footsteps through the day of life from its morn of love and beauty till the passing away of its eve of peace and repose in the darkness of the night of death, where, undisturbed, sleep those of the past.

Here the sexes enjoy less freedom than in many other countries. Lord Byron, while in Cadiz, wrote his mother regarding Spanish customs as follows: "I beg leave to observe that intrigue here is the business of life. When a woman marries she throws off all restraint, but I believe their conduct is chaste enough before. If you make a proposal which in England would bring a box on the ear from the meekest of

virgins, to a Spanish girl, she thanks you for the honor you intend her, and replies, 'Wait till I am married, and I shall be too happy.' This is literally and strictly true.

"The Spanish lady may have her cortejo as well as the Italian her cicisbeo. It is Spanish etiquette for gentlemen to make love to every woman with whom they have the opportunity, and a Spanish lady of rank has said that she would heartily despise the man who, having a proper opportunity, did not strenuously solicit every favor she could grant. Every Spanish woman reckons this as a tribute due to her charms; and, though she may be far from granting all the favors a man can ask, she is not the less affronted if he does not ask them."

In Abyssinia a system of Freeloze prevails, according to Lady Hamilton in one of Dr. Foote's works. "Mutual consent," she writes, "is one form of marriage among them, and this dissoluble at pleasure. They cohabit together when they please, and annul or renew the contract in the same manner. Thus a woman or man of the first quality may be in company with a dozen who have been their bridegroom or bride, though perhaps none of them may be so at present. Upon separation, they divide the children. The eldest son falls to the mother's choice, and the eldest daughter to the father. There is no distinction from the prince to the beggar, of illegitimate or legitimate children."

A French gentleman of education who has lived in Paris tells me that the middling class of Parisian girls, such as work in shops and are employed as sales

ladies, enjoy the same privileges with their opposite sex as those in wedlock. "A girl may have her lover," he informs me, "and live openly with him without receiving the least insult against her character, as society tolerates and even recognizes it to be a natural right. Many women pass their whole lives with men to whom they are companions only by their own choice and free consent, being at liberty to sever all relations when desired. A woman seldom assumes the name of her lover, and often may have several and be the possessor of children from each.

"French women, as a rule, dote upon their cleanliness, and take pleasure in displaying their ankles, which are always adorned with clean hose. No matter how poor the girl and scanty her wardrobe, even if it consists of only one dress, it must be kept neat and clean. Cleanliness is a French woman's virtue.

"Mock modesty is an entire stranger to the middling class of French women. While in conversation with men, no evasion is made of the plain facts, when speaking of a person's illness, should the disease be located in the sexual organs. It is thought neither impolite nor vulgar to see a company of young girls telling each other of the pleasant times passed with their lovers, with whom they associate to the fullest extent possible in nature. An illegitimate child is no barrier to a girl either in society or business; or, in other words, it is no derogation to her. She receives the same amount of respect, and is as willingly given employment as before being endowed with maternity. Society even extends her a helping hand, discounte-

nancing the act of one who would attempt to crush her.

"The girls of aristocratic families are allowed no freedom whatever, always being guarded so closely as to make it utterly impossible to have lovers. But the moment they are married all restraint is removed, leaving them at liberty to choose for themselves, which nearly all immediately do, for the marriages are contracted by the parents or guardians, in which seldom or never love plays any part, and sooner or later both wives and husbands find more suitable companions elsewhere."

Yet notwithstanding all the liberties allowed French girls of the middling class, their standard of morals is on par, if not above, that of American girls of the same standing. Neither are the aristocratic French wives with their lovers less moral than those of the same class here.

Many do ask, when the liberation of the sexes is demanded, "What would become of the children if the sexes were set at liberty?" This I answer by asking if it is reasonable to suppose that the father's love and the mother's affection will cease to exist when the sun of liberty casts its glowing rays where the darkness of bondage now prevails? Again another question is asked of the most vital importance: "Is not the largest portion of the human family too ignorant to be left at liberty to produce as they like?" Yes; but for the welfare and happiness of nature's noblest work, the human race, do not let the ignorant remain so; educate them. Oh, I most earnestly implore the intelligent, the wise, the philan-

thropic, to lend a helping hand to raise from the gutter of ignorance the millions now writhing there in pain ! Oh, I beseech them,

“ Let knowledge and happiness forever roam
Where ignorance and misery now pitifully moan.”

Permit me to ask, what becomes of the children now ? The largest portion die before reaching maturity, and those who have constitutions with sufficient strength to painfully drag their bodies through life continue begetting others equally as miserable, often more so, which accounts for the wretched condition in which we find the human family desperately struggling for an existence.

Under the monogamic system children are created, hit or miss, but the misses prevail. Many are the results of indifference ; some the accidents of affection, and a few the desired fruits of love. A man and woman after having been licensed, live together, producing children entirely regardless whether they are in a healthy state mentally and physically as to be fit to procreate. He having his system poisoned with the virus of syphilis, alcohol, and tobacco ; she with scrofula, consumption, and catarrh, what must their progeny be, having the combined diseases of both ? Only masses of corruption animated for a time. Have two persons any right to produce children when afflicted with all these diseases ? No ! No more right than the carpenter has to build a house which will tumble in on the occupants, causing death. According to the laws of our land this is a crime ; and if it be a crime to build a house of wood which will fall, killing its occupants, is it not a crime to create a house

of human flesh in which the soul of life cannot exist? Persons like these should prevent conception when so thoroughly permeated with disease, only being able to cause their offspring to bloom, wither, and die. And even those that do survive are torments of disease until death releases them.

To exercise a healthy prevention of conception is considered by our laws a crime. Why a crime. I do not know, neither has nature condemned it as such. In all other places where life is jeopardized great care is taken to prevent such disastrous consequences. We have quarantine established to prevent the spreading of infectious diseases; and if it is not a crime to withhold from the healthy diseases of destruction, neither can it be a crime to prevent the creation of human beings of disease which eventually must destroy them. Nor can it be a crime to prevent conception when a woman has become exhausted from child-bearing, which if continued would only produce sickly children, making life a sacrifice in the end.

I beg of those who consider the preventing of conception a crime to listen a moment to common sense. Nature has made woman the mother-earth of humanity, and man only the sower of the seed. Hence it is her inalienable right to say whether the seed after having been sowed shall remain for conception or be removed, making coition fruitless. In removing it without injury to herself, no law of nature is violated, but she simply avoids an undesired state of motherhood. *A crime is an act which violates one of the many laws of nature.* A heathful preventive of conception harms neither the man nor the woman

who may choose to exercise it. Any act which does not infringe upon or come in contact with the laws of nature fails to be a crime and cannot be punished as such.

Many women now bear more children than they have physical powers to undergo, while a large number never become mothers from the fact that our damnable system of marriage and hypocritical, mock-modesty society close the gates of the garden of maternity, in which Nature gave each a desire to roam. Can we pass through life without any compunction of conscience, knowing that our laws and rules of society withhold from woman the sacred right of motherhood for which daily she yearns, at last departing life a hopeless and forlorn creature? Yes, a hopeless and forlorn creature! To-day I know both married and unmarried women whose most fervent prayers have been to fill that unwritten page, and who still cherish that one fond hope; yet as often as they realize the day drawing nigh when nature will remove the powers of procreation, making maternity impossible, their sorrows become intensified, and the most bitter anguish fills their hearts, where the joy of motherhood should ever linger.

The married woman may have a husband whose nature is such that it fails to act with hers, or he may not be sufficiently developed, or slightly deformed, so as to make impregnation impossible; hence a childless state befalls her. If at liberty to seek another companion, she could have that most ardent desire gratified by becoming a mother. The unmarried woman, when the bloom of youth slept upon her countenance, failed

to receive a proposal of marriage from the men whom she loved, and those who may have been willing to enter into wedlock with her were not desired; and when it awoke, departing never to return, she no longer was sought by the opposite sex, thus passing away with her longing for posterity unsatisfied. Had the custom of society allowed her to become a mother without the permission of a legal marriage, life would have been of longer duration, filled with parental happiness.

How many more years must dawn and fade before mankind will depart from the path wherein are strewn the many thorns of sexual slavery? When we see the flowers of knowledge ever blooming along the wayside of life, hope will revive, for the day of the liberation of the sexes is breaking on the horizon.

When the tree of life ceases to bring forth gross selfishness; when the cloud of indifference disappears from the heavens; when the river of malevolence flows no more; when the spirit of inequality departs, never to return; when the sun of persecution sinks below the horizon, never to rise again; when the fire of jealousy no longer burns within the human breast, the sun of sexual liberty will burst forth from under the cloud of thralldom, casting its rays of warmth and splendor upon the lake of human love, wherein the sexes may freely bathe.