

THE CURTAIN LIFTED.

NATURE'S REVELATIONS

FOR THE

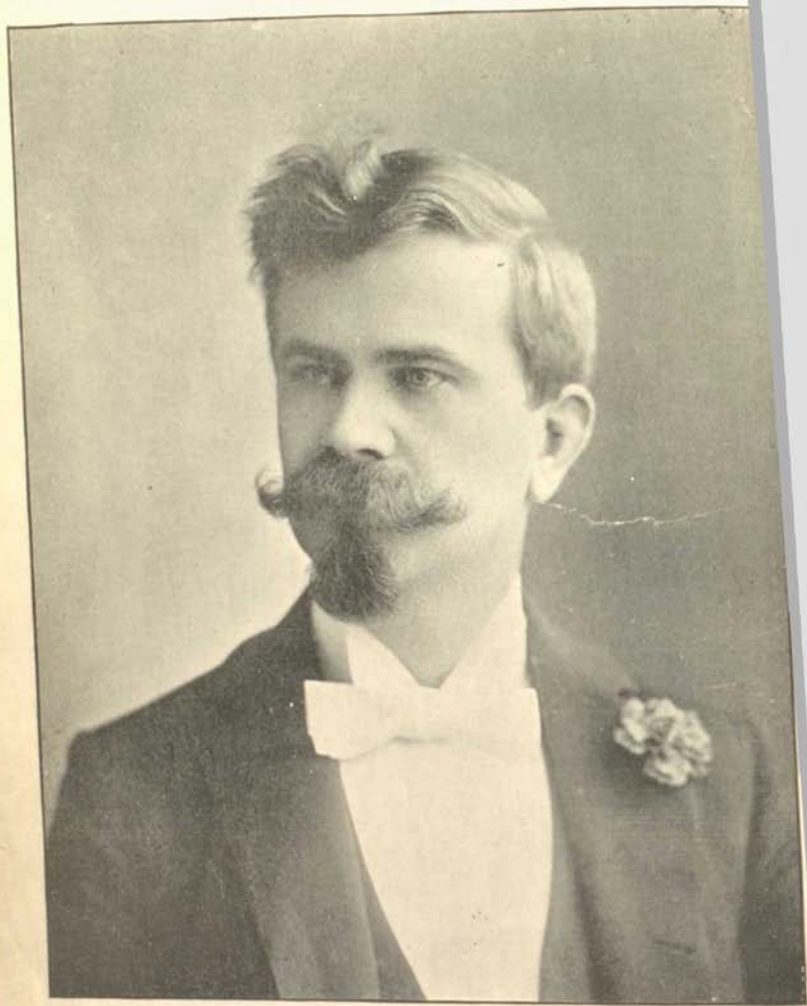
MARRIED ONLY.

SECRETS OF LIFE UNVEILED.

BY
PROF. L. H. ANDERSON.



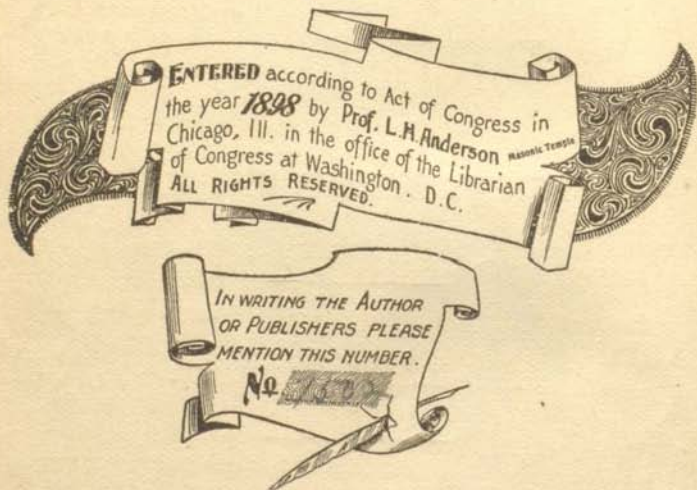




Sincerely Yours,
L. H. Anderson.

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INTRODUCTION.

WHEN we had written "Occult Forces," we found there remained much to say on the prevention and cure of disease; and was almost impelled to write "Startling Disclosures for Men Only," still the need was pressed home for "something more," a word for women, and so "Nature's Secrets for Women Only," was in due time roughly drafted out, and printed. The hearty reception and rapid sale of these books, demonstrated to us our words met with favor from the public, who are thirsting for knowledge and health. We know we have set ourselves a difficult task, to write at once a book which shall be packed full of good things, healthy in tone and spirit, honest and straightforward in character, and chaste in design; a book at once plain in every honest particular, pure in its expressions, and calculated for the good of the married and those intending to marry. Now, as far as it is possible to lead men and women to be healthy and happy, to rightly understand the nature of marriage and its duties, the creation and care of offspring within the limits at our disposal, we have done so.

As teachers of the science of health and practitioners of long experience, in cases arising from ignorance of life-duties, perverted sexual instincts, marital infelicities, temperamental inadaptation, and the physical, mental, moral and spiritual ruin arising therefrom, we may state, our belief to be, viz.:

Three-fourths of the ills of mind and body from which men and women now suffer are preventable. And while holding this view, we feel in duty bound to continue by pen, as well as by speech and practice, to declaim against the causes and habits, want of knowledge and the viciousness of men and women, which have led, consciously or otherwise, to the state of things which we so sincerely deplore.

Next to love of life and to the desire for food, the sexual instincts are the most powerful in the human organization. They color and sometimes shape the entire destiny of the individual. Their regulation and government lead, in most instances, to honor, old age, pleasant reminiscences and self-respect. The very opposite to the tales of sin and suffering, which we must imagine, rather than attempt to describe.

If the sin and suffering referred to is prevented, in a few cases only, we would be justified in writing these pages. We are convinced not only a few persons, but thousands of men and women in this country and abroad will be helped and blessed and saved, by reading and acting upon the useful hints contained herein. Therefore the duty of writing becomes a positive pleasure—for we will help thousands, whom we shall never see and of whom we doubtless will never hear.

We may have something to say on our favorite topics, Health and Magnetism. But what of that? May we not write on those subjects in which we are a recognized authority, without being charged with being unprofessional?

Opponents may grumble and interested parties may call names. We defy opposition. No one shall be able

to say that in writing, we were merely doing so to secure and command a sale of our Hygienic Books and Appliances. True, it is possible, our books may and do bring us professional work. What of that?

If we know and are able to cure disease, we don't think we should conceal the fact merely to please medical and non-medical opponents, who want to live somehow, but who cannot in the slightest degree either prevent or cure disease.

The hygienic practitioner knows that health is resident within the organism, that health is to be derived from healthy sources, and healthy practices, or obedience to Nature's Laws without and within the organism. Therefore as Hygienic Practitioners, we write and preach, lecture and teach to make these facts known to all. If we are able in some measure to do this, why should we refrain? Shall we hold our peace in order to avoid giving offense to the professional men who grow rich upon the ignorance of their patients, and in order that the distillers of poisonous liquors and the compounders of filthy, disease-creating drugs may fill their tills and at the same time ruin the health, corrupt the morals and wreck the mental powers of man? We do not believe in keeping the people in ignorance—unhealthy parents mean unhealthy offspring. Diseased bodies mean diseased minds. Every diseased mind means a diseased link in the social and moral commonwealth of our country. Therefore as lovers of the community and as patriots, we will, as far as lies within us, cast freely abroad the seeds of knowledge, that men and women may be healthy and strong—happy in their new relationship, and in their children. Righteousness (or

right doing) exalteth a nation. The converse, wickedness (or wrong doing) debaseth a people, is true in nations and in individuals. Right doing cannot be founded on or arise out of ignorance. How can men obey, when they know not what they are to obey? Men, swayed by impulses, rush in the mass to do evil. The individual, ignorantly swayed by impulses, especially those noted in these pages, cannot fail to err and to suffer. We might, however, take no notice of this erring and suffering, and trust to the universal laws of compensation to put matters right, were it not for the profound physiological factors, that the innocent suffer. Unborn children, and children born, will bear in themselves in health and disease, in mind and body—in perfect figures or distorted forms, the image and superscription of their parentage. "Men do not gather grapes from thorns nor figs from thistles," applies with terrific force to humanity; and this we would make clear to the comprehension of our readers. Having freely and fully stated our mind on these points, we must throw the responsibility on those who read this book for any misapplication of the knowledge contained therein.

We have and will continue the endeavor to arouse the moral sense of the community—socially and personally—and more especially the candidates for marriage to a right understanding of Nature's Revelations which most effect them—posterity and their progeny.

Few men and women are so degraded that they desire unhealthy children, the halt and blind, shreds and patches of humanity for offspring. Yet as such beings exist, it is evident the work of moral education is not

only incomplete, but is absolutely unknown in some quarters, and this is especially true of the so-called educated classes, whose children come alike to the pious class leader, the local preacher, the lay minister, and to the godly parish incumbent, the honored pastor and bishop for moral instruction. If this be true, the common people are not likely to escape. In some instances, offsprings are the result of pure lustfulness, which is the mere gratification of the amatory instincts, regardless of the objects for which these instincts were evidently implanted in our nature, that is, to cement conjugal affection between the sexes in the bearing and bringing up of offspring.

Now, men and women will cohabit, within and without the sanction of moral law—without the sanction of the church, with and without the knowledge which governs the sexual relationship. It is therefore surprising the result of all the ignorance of sexual law, matrimonial, temperamental, and conjugal, and purely animal relationships, has not produced more dire evils than those of which we complain. Yet these evils are so great and terrible, that we would not be doing our duty unless we called attention to some of them, and helped thereby in some measure to lessen them.

What we have touched on in previous works, we do not intend to dwell upon in this, except by reference, although we mean to have each book as self-contained as possible. This is devoted to its own special aspect of what we may correctly term "sexual morals," and will deal more especially with marriage, and all that which concerns the marriage relationship—hence the very important and subtle nature of this work above

any yet written by us. Those who take up this book and expect to find therein a single word or sentence which shall in any way pander to immorality, will be woefully and miserably mistaken. If we lecture on Health, and cure diseases by natural and healthy measures, this book, like our work, will be natural and healthy in character. Although not intended for gratification of the thoughtless, and issued solely for private circulation, it may with safety be read by all married persons and by every young man and maiden in the land who is contemplating marriage.

We earnestly ask for the following pages a careful reading. It will repay those who do so. They will get therein information which only the wealthy have heretofore been able to secure. Information, which all honest minded men and women should have, and which is withheld from them by the conspiracy of silence of those fearful lest the people would abuse the knowledge herein given, and those, also, who find that it "pays them" best to keep the public in ignorance.

As yet no plain and simple book, full of practical and useful information, has been issued for the people on these subjects. We herewith propose to invite attention to this, and we sincerely hope our readers will be benefited by the sound and helpful information and advice it contains. If they feel it is a book which should be made known to their friends, let them act as conscience and judgment should dictate under the circumstances, and make it widely known. It is written for those who can make good use of, and learn something from Nature's revelations to the married.

CHAPTER I.

MARRIAGE IN THE LOWER KINGDOMS.

UNION of the Male and Female elements in some form appears essential to the propagation of the species, hence the potent powers for good and ill of love in the magnetic influences exercised between the sexes, by mankind, have been and are foreshadowed in the world of life immediately preceding man.

For before man was, the seas already teemed with life, and countless myriad forms attested creative skill. The ocean depths, voiced out of their silence and demonstrated the existence of Nature's law giver and Nature's laws, those great unseen moulders of matter, life and spirit—which present themselves in endless variety of organic being. In the old record it is written: "Be fruitful and multiply." Since that far-off time, the command has been obeyed, the herb and grass, the fish and fowl, bird of the air and beast of the field, have those instinctive pulsations within by which they are led by Nature to be fruitful and to multiply. There were no mistakes then, all was good. Life, organization must precede true growth or development. Heat and light are essential to both. The more perfect the life, the higher the organization. The more healthy the organization, the more perfect adaptation of the sexes to unite, and produce seed, after their kind, and so fulfill the laws of reproduction.

Nature reveals three Kingdoms in this world.

The Mineral Kingdom, which has no life, does not increase, multiply or grow in the ordinary sense of the term.

The Vegetable Kingdom—with grass and herbs, trees bearing fruit, and all flora. All these have seed within themselves after their kind. They grow from seeds—possessing the formative life within, and are nourished by the earth, moisture, air and sunshine.

The Animal Kingdom—constituting all organized beings from a flea to an elephant, and the numerous parasites which live and move in all. Finally at the head of animal life stands forth man as the final consummation, and highest exhibition of creative wisdom. All that which came before man, became in a measure prophetic of himself. Man being distinguished from all the rest in two important particulars.

He walked upright physically and mentally. And he alone can understand the laws of his being, and learn therefrom the purpose of his creation.

Man, like the humble herb, has his seed within himself. Plants grow or come forth from seeds. And all animals, insects, fishes, reptiles, birds, beasts, and men, grow from seeds also.

The ignorant and the thoughtless see no beauty in these Kingdoms of Nature, save that which gives sensuous pleasure for the moment. The student of Nature might find within the compass of a cubit enough of life and mystery to occupy the profound meditations of a lifetime. However, we must confine our attention within a well defined area, i. e., that pertaining to the sexual economy.

Take an acorn, peel off the shell, and then carefully slice down the kernel with a sharp knife, and there will be found, in the center of it, a young oak tree, ready to grow, if planted. Suppose the acorn was planted, in soil not sufficiently good, warm, or moist, with a poor exposure to the sun's rays, it should not be surprising if a sickly stunted shrub would appear in due time instead of a healthy and vigorous tree.

Give fitting conditions, and "tall oaks from little acorns grow." In the mountain glens of Colorado, on the steep and rugged sides of the great mountain, and from out the rock fissures, are to be seen here and there stunted oak trees. One wonders how they can be so small and unhealthy. Good seed has been dropped from some tall and healthy tree, a passing bird has picked it up and carried it off on its flight. Perhaps attacked by some stronger bird it has let the acorn fall. The seed has dropped into a crevice where there is some loam or soil. In due time the life within the acorn wishes to become one with the life without, and become stronger and grow larger by the operation. It takes root and grows, but never becomes anything worthy of the name of an oak. Why? Because the soil was bad. Bad seed will not come to much in good soil, nor will good seed grow healthy and strong in bad soil. Good seed, good soil, and good conditions (i. e., a period of undisturbed repose) are necessary to the growth of healthy plants. All plants produce the germs or seeds of future plants, since creation's days till now—and man has been supplied with herb, grain, and fruit. The seed is contained in the fruit of the plant.

When the plant produces the fruit, the supreme end of its individual existence has been fulfilled.

In some plants co-exist the male and female elements. In others they are distinct, as in male and female plants and trees. The fine dust or pollen from the male flower on one tree must be carried by insects or wafted by the winds to the female flower on another, if not the female seed is infertile, and no plants or trees will spring therefrom.

"Sometimes male and female flowers grow on the same stalk. The maize plant, or Indian corn, is a gigantic grass which grows more than six feet high. At the top are graceful sprigs of male—or pollen—producing flowers, while midway on the stalk are female flowers, throwing out long silken tendrils from the germ vessels. When the pollen grains are ripe, they fall upon the silken tubes, which convey the matter they contain—that is, the male element of the plant—to the female germ which lies hidden in the ovary. From the union of the two elements is produced the yellow kernel of corn or maize seed. If any of the silken tubes fail to come in contact with an atom of pollen, a seed upon the cob will be wanting. Thus if the pollen was to brush off as it falls there would be a long cob, but no seeds."

In most plants the male and female organs of reproduction, or generation, from which are produced the seeds of future plants, are on the same plant or flower.

When plants or flowers are most healthful, they are adorned in their highest colors and send forth their sweetest perfumes. It is also then they are in the healthiest and finest seed-producing condition. Exam-

ine almost any flower, a lily for instance; all around are the beautiful petals; rising from the center is a tubular body, called the pistil. This is the entrance to the female seed-forming organ; at its base is the ovary (from ovum, an egg), and upon cutting this open there will be found the germ cells in which the seeds grow and ripen. Around the pistil are several slender stems, called stamens, and at the tip of each is a bulb, the anther or male organs which produce the pollen. The pollen, when ripe, falls upon the pistil, and its juice is carried by the fine tubes to the germs in the ovary. These being then impregnated with the power of life, become new plants, and so keep up the race to which they belong.

Wheat, barley, oats, rice, maize, are the seeds of beautiful grasses, and one grain may produce hundreds—and so on for ages, feeding the human race. Other seeds give us apples, pears, plums, oranges, and all kinds of delicious fruits, which are also healthy and nourishing food—all coming from the union of the male and female elements in the life of the plant or plants of the vegetable kingdom. Passing over the boundary line of the Vegetable into the Animal Kingdom, we see the same laws obtain, viz.:—Sexual union is necessary to the propagation of the race.

Bee life gives us a fitting example. The common honey bee presents many points of interest, into which I need not enter here. Bees live in swarms, hive together, make cells of wax, which they fill with honey gathered from flowers and blossoms. In each hive there is one female, or queen bee. She is the mother of all the young bees which go off in swarms to fill other

hives, and thus keep up the race of bees. In every hive there are also a number of males, which are called drones. From one of these the queen selects her husband, who is the strongest, the most healthy, and best of the male bees, showing that none of the feeble and helpless are selected for that office. The queen bee instinctively knows if her numerous progeny are to be healthy and vigorous, her husband must be healthy and well ordered as well as herself. The drones or male attendants who have not been selected, are killed or driven out of the hive as useless members of the community. The rest of the swarm are neuters, neither male nor female, these do all the work. In due time when the queen bee becomes filled with the germs of young bees, she requires to be vitalized with the male element. This is supplied by the drone. The mother bee is then impregnated, the germs in her abdomen are fecundated, and she lays thousands of living or fecundated eggs, which are carried away by neuter bees to cells prepared for them, where they are shut up with a supply of bee-bread, made of the pollen of flowers and honey. The little bee-grub, as soon as hatched out of its shell, commences to eat. In due time the young grub alters in form and comes out, into this existence, a perfected bee.

The loves and mating of insects is full of interest to entomologists—and to others also who make a special study of insect life. We must refer to it here to help us to understand the higher subject to which we are approaching—from the lesser to understand the greater.

The world of lesser life, teeming with beauty—the waving fields of grain, the hedge rows, with their roses

and honeysuckle, the cowslips and daisy, primroses and pinks, the busy bee and the many buzzing insects which fill the air with their brief span of life. The beautiful insects, moths, butterflies, and dragon flies, which fill the air and flit from flower to flower, instinct with life and gorgeous in perfect beauty, and hallowed by creative skill, keep up the life of the race in the same way, by the union of the male and female elements.

Each kind has its seed in itself. Flowers produce their seed. Insects their eggs. The pollen must come in contact with the germs. Each female insect must have her male consort, or there can be no offspring. Keep the male from the female, and the races are at an end; and the world, a voiceless globe rolling through space without purpose or aim. For without race, Love and Life, existence is a blank. Could we ensure it. It is ordered otherwise; and from the water brooks, the meadow side, from the grass, bearing its seed in itself, to the insects and fowls of the air, life and love make existence intelligible. The life of all plants and insects, and man himself, depends upon this law of sex. For us its importance must not be ignored. The truth is, "The earth is set in families, and marriage fills the world with life." What life must depend upon us.

From insect life, we step across another boundary line and find ourselves taking a lesson from the denizens of the deep—the fish in the sea. The fish are male and female. The female fish at her time of breeding is filled with countless numbers of eggs called the "roe," and the male fish is filled with a soft-like substance called the "melt." These two come in contact, the eggs of the female become impregnated, and in due time little fish

in shallow waters disport themselves, and grow, and when large enough, take to deeper waters.

For instance, the salmon every year come out of the sea in swarms, swim up the rivers, jumping falls and dams, and running the risk of capture and death in order to find suitable places to lay their eggs. Their instinct leads them to shallow water, where the eggs can be hatched in the sunshine. The female salmon lays thousands of eggs upon the gravel banks at the bottom of shallow streams, where the current will not wash them away. The male salmon then deposits upon the eggs—the white slimy substance, the melt, and the eggs are impregnated, and the evolution or formation of new beings commence. Recent research has demonstrated the contact of the male and female elements is actual—each salmon egg, however small, contains a tiny slit or opening in its side. When the male substance is laid upon them, these slits open and receive the vital principle of the spermatozoa. After a few days' basking in the sunshine, the eggs burst, and the young salmon enter upon their new existence; and when strong and large enough, they proceed down the rivers to the sea. There they increase in strength and vigor, and in due time desire to bring forth their young, and guided by instinctive desire, endeavor to swim up the very rivers in which they themselves had been born, to have their offspring; and so on, generation after generation. So far we see love of home and of country in man foreshadowed in the realm of the fish kingdom.

It is interesting to note—according to the great authority, Carbonnier—"female fishes, as far as I can

learn, never willingly spawn except in the presence of the males, and the males never fertilize the ova except in the presence of the females. The males fight for the possession of the females. In many species of fish, the males, while young, resemble the females in color; but when adult, become much more brilliant, and retain their colors throughout life. In other species, the males become brighter than the females, and otherwise more highly ornamental only during the season of love,—and they thus convey the best elements of form and beauty which they then possess to their offspring.

The males sedulously court the females, and, as we have seen, take pains in displaying their beauty before them. Can it be believed that they would thus act, without purpose, during their courtship. And this would be the case, unless the females exert some choice, and select those males which please or excite them most. If the female exerts such choice, all the above facts on the ornamentation of the males become at once intelligible. Here we see in the lower world, the male endeavoring to attract the attention of the female, while the latter makes her choice among her numerous suitors.

The eggs of most fish have only a soft membrane around them, through which the male element penetrates. But when we pass, for instance, from fish to birds, this method of impregnation is not possible. Each egg is surrounded by a hard shell. It is necessary the impregnation should take place in the body of the female bird, while the egg is being formed, and before it is encrusted in the hard shell of lime in which it is subsequently laid. This is done by the actual contact

of the male organs of generation, with those of the female bird, in the pairing season, or spring time of the year. Here we learn another important lesson: The sexual organs are only used for a definite end—namely, the reproduction of species. So far neither insect, fish, nor bird, and as we will show you later, nor beast, uses these organs for mere gratification. Their energies are largely reserved for the creative act, and when their young are brought forth, the end and objects of their individual existence are achieved.

In the courting season, pairing and mating—the male birds are bedecked in their finest plumage, and sing their sweetest songs, and do all in their power to attract the female; and, if possible, one male bird endeavors to cut out some other admirer and suitor, and get full possession himself. Often the male birds have serious fights, and the female, indifferent alike to the wounded, dying, or dead, invariably walks off with the victor, who becomes her mate for the year, if not her mate for life. After the period of courtship is over, the male bird becomes a sensible and attentive husband. The pair work together most assiduously in carrying material for, and building together, the future home for their little ones. He does the most of the singing to cheer up the family circle, his wife being too busy to sing. Often while sitting on the nest, he brings food to his mate, or takes her place on the eggs to keep them warm, while she takes a constitutional; a fly around to get some air and recreation, and perhaps to make some calls on old friends to let them know how she is getting on in married life. The lark leaps up in the sky, and with bright and merry blithesome song he cheerily entertains his

wife sitting in her humble nest in the meadow beneath. The nightingale sings all night to his companion to keep up her spirits, so that partaking of his influence her little birdies may be cheery and bright when they come into the world. When the young ones are hatched, both parents labor diligently to feed them. What wonderful lessons the Creator has here for all mankind. In the feeding of the birds there is no partiality—the little ones in their nest, hungry and ever ready for their food. The parents rise early in the morning to feed them. The father gets a nice, delicate morsel, and gives it to little number one; mother has something nice for number two; and so on number three, and four, and five, if there are five all are served in turn, no bird getting two shares, and none going without. Such is the care, attention, and devotion exercised by the parents, till the young birds are fledged and are able to do for themselves. There are no drunken mothers and careless fathers in the bird world, no vagrant attachments and divorces there. Might not men, find herein, "pictures in silver, framed in gold" and learning from them, "consider their ways and be wise?" Montague maintains that the males of song birds and of many others do not, in general, search for the female; but, on the contrary, their business in the spring, is to perch on some conspicuous spot, breathing out their full and amorous notes, which, by instinct, the female knows, and repairs to the spot to choose her mate.

Singing is a sign of sexual perfection. Men bankrupt in their sexual nature are inharmonious. Prostitutes are noted for their husky and raspy tones. In the

bird world, singing is a sign of perfect happiness, physical and amatory strength. Bechstein, a most careful observer of the habits of birds, says: "The female canary always chooses the best singer, and in that state of nature the female finch selects out of a hundred the male whose notes please her most.

Birds parade, strut, "put on airs," warble, sing, and even dance, or fight, to attract the attention and win the affection of the female. In Scotland, in the grouse breeding season, large numbers of grouse meet in level spaces in the woods, and here they run around in a ring fifteen or twenty feet wide, until the ground is tramped down, and the "fairy rings" appear which have puzzled the ignorant. These grouse perform "ghost dances," run about, backwards and forwards, spread their feathers and tails, and do all they can to show the female birds how clever they are and how much they can do.

Some birds actually build bowers for their sweethearts, in which to perform their love antics. The bower birds of Australia build bowers on the ground for the express purpose of courtship—for their nests are built in the trees. These bowers are decorated with feathers, shells, bones, and leaves, to make them attractive. Mr. Strange, who has watched the habits of bower birds in confinement, says: "At times the male will chase the female all over the aviary, then go to the bower, pick up a gay feather or a large leaf, utter a curious kind of note, spread all his feathers erect, run round the bower and become so excited that his eyes appear ready to start from his head. He continues opening first one wing and then the other, uttering a low whistling note, and like the domestic

cock, seems to be picking up something from the ground, until, at last, the female goes gently towards him." The bowers or courting houses, which these birds take great trouble to make, are often eighteen inches in height, and raised on a platform of sticks. After the fighting for possession, chasing and coaxing, the males and females pair, breed, and carefully bring up the families; and the young, in due course, follow suit. They are all guided by unerring instinct.

Not so with mankind; they are often minus the instinct of the brute, and lack the wisdom of manhood. Their courting is based on passion. They gratify sexual desire regardless of consequence, and indulge at improper periods and seasons, not knowing, and therefore violating the laws of being, with tragic results to the community, offspring and posterity. It is but a step onward to pass from plants, insects, fish, and birds to mammalia, and thence to man. Mammalia is that class of animals which bring forth their young. The seal, walrus, and whale belong to this class. The cat, dog, cow, horse, sheep, swine, and deer will be most easily recognized. They bring forth their young at stated periods, and sustain them for a time with a milk-like fluid, secreted in mammary glands, the udders and teats, which are characteristic of female animals. In all these, the species is continued, and the race kept up as with fishes and birds, etc., by the union of the male and female elements, only the egg is kept within the body of the mother, and hatched and nourished there, until capable of birth and of living independently, or, rather, apart from the mother.

Now, all mammalia are formed, born, and brought

up almost identical to man. Special male and female organs are formed for the purpose of propagating and continuing the species, and sustaining the race. Animals have their love and mating seasons, or periods of heat, in which they draw towards each other, fight for each other, select their mates, pair and breed.

The female germs, as in the seeds of grasses, flowers, and plants, are formed within the body, in the ovaries. The ovaries mean egg-makers; the ova sacs are literally the sacks which contain the ova, or eggs. The germ, often a microscopic spec—is the essential, vital part of the egg. The remainder of the egg (no matter how large or small, from the egg of a humming bird, which is not larger than that of a common bee, to that of an ostrich) is made up of food to supply the bird with material before it is hatched. In animals, however, the germ is developed within the body of the female, and is nourished by her blood. The spec which is at first too tiny to notice, becomes in due course a small or large animal. When it has fulfilled its days within the receptacle prepared for it, certain tremors come upon the beast, and in due course the young are brought forth.

In a state of nature, the parent animals unite, in the zenith of their health and vigor, and their young partake of like character—healthy and good. Beasts are never beastly; they do not get drunk, profess religion, and beat their wives, nor do their wives starve their young, and go gallivanting with others in the absence of their husbands; hence the sins and degradations which overtake sinful, acquisitive, and ignorant men.

"It is brutal, low, vulgar, to talk of these things,"

some would say, "or to attempt to learn anything from beasts." We think very differently. We can learn lessons from all creatures. Sexual diseases lie at the base of nine-tenths of the ills of suffering humanity. If they were more "brutish" they would be affected less. If half as much care was taken in the courting and mating of men as of sheep and horses, we should be a nobler and higher people. Herbert Spencer thought this, and we don't disbelieve it. But we know of no way in which it can be brought about, save by instructing the people in those outward and visible signs which indicate health and virtue, and by warning them against those evils concerning which our teachers, preachers, the medical profession, and other blind leaders of the blind would have us remain ignorant, and thus leave the majority of mankind to "Stew in the juice of sensuality," and sink below the level of brutes until, no longer able to reproduce their species, they cease in the third or fifth generations to breed the leprous things known as human beings.

Man stands at the apex—that is, at the very top—of animal life. He is the culminating point of the series. He is not a mere animal, although thousands of the human race are animalized, and even degraded below the level of the brute creation. We have already pointed out man is distinguished from all other organized beings. He alone walks upright, physically and mentally, and he alone of all created terrestrial beings, is capable of understanding the laws which govern his life and existence, and the why and the wherefore of his creation. Highest in the order of animal life—classed "mammalia" as to his bodily life, birth, procreation, and death—he infinitely transcends all be-

ings which suckle their young, in the grandeur and power of his mental, moral and spiritual faculties. He possesses reason, judgment and spirituality within, which they neither have nor can possess. He is evidently fitted and endowed for usefulness, and happiness. In this world infinite possibilities are his. He possesses the character of the gods. In fact, a good man is infinitely superior to many of the gods. Alas, as the penalty of enjoying reason, exercising his own judgment, and deciding for himself, man, as he can soar above, can also sink below, the level of the brute. "The tender mercies of the heathen are cruelty," says one of the old writers. Unfortunately the "heathen" of our own kith and kin are to be found in every village, town, and city of this land. Men and women are not only engaged in vile traffic of young and virtuous children, but our large towns stream with a degraded class of mashers, which would cause "a heathen Chineese" to blush for very shame, for the appearance and character of these products of man's degradation. If men and women realized that their children were not merely the fruit of their bodies, but were also the offspring of their united souls, they would esteem fatherhood and motherhood more highly, and not enter lightly or carelessly upon the duties of parentage. Parents unite in marriage, have children to love, feed and educate, for manhood and womanhood. They (the children) in due time become parents also. Generations come and generations go, the race advances, and the purposes of the Eternal, in the subjection of the earth and the subordination of the elements goes on apace with the advancement and perfection of mankind.

"Be fruitful, increase, and multiply" is a command meant for the good of the creature. The grasses and herbs, great whales and fishes, the birds of the air, and the beasts of the field, obey the instinctive laws of their being. What is needed is, that human beings should intelligently obey this same law, so as to be fruitful indeed—bring forth that which is good and lovely; and not increase and multiply that which is diseased, crippled, unsound, and idiotic. What the world wants is well-born children.

In order to obtain them it is necessary that our young people understand something of the sex functions and be taught to consider them pure and holy. The mother who fails to talk kindly, lovingly and honestly with her sons and daughters upon these all-important subjects is planting the seeds of future unhappiness and discord in the life of the ones she so truly loves. She should allow no false modesty to deter her from fulfilling this duty to her children. Then when her daughter stands at the altar with the man to whom she has promised her future happiness, her heart will not be torn with conflicting emotions, for she will know that her child respects her own being too much to give herself up to excesses of any kind, and regards her health as too precious to be wasted in pernicious indulgences.

She will feel that her son has given her his fullest confidence and know that his noble soul would shrink from an unnatural act or from the coarse, loveless embrace of the courtesan. She will feel that in his keeping the love and purity of some lovely woman will be safe.

Mothers, into your own hands is delivered the salvation of the race. Will you shrink from the duties which devolve upon you, or will you meet the occasion with a

brave heart and endeavor to lead your little ones in the paths of purity?

Will you allow them to grow up in ignorance of the truth regarding their own bodies, of the divinity of their own being, or will you teach them gently, sweetly, honestly to regard all things as "a part of one stupendous whole"—and themselves the highest and noblest work of Nature? Shall they gain their ideas of the vital question of sex from playmates and chance acquaintances, or shall they learn at mother's knee the holy lessons which shall keep them pure in body and soul? How few mothers realize their responsibilities.

CHAPTER II.

BASIS OF TRUE CONJUGAL ATTACHMENT.

WOMAN is the noblest work of Nature. The mother of all and beloved by all, she is filled with affection, charity, patience, hope, endurance, fortitude, and all the ennobling qualities of human nature. She is as a fountain of sweet waters unto man; the richness and beauty of her love, the angelic goodness of her heart, cannot be equaled upon the earth. Man admires, honors, respects, and almost adores her. He acknowledges the matchlessness of her charms, and the power of her attractions by bending in worship at her shrine. She is an inexhaustible fountain of love to comfort man and to cheer him, whether on land or on sea, in war or in peace—whether he be in the house of worship, in the theater, in the grove, or in the parlor—whether he be at home or abroad.

In the adornment of the richest palaces, in the embellishment of halls of pleasure, in exhibitions upon the walls of galleries of the fine arts, we do honor to woman, and manifest our esteem and love for her, by suspending her portrait in conspicuous positions and high places; and even in the monetary concerns of our existence—upon the faces of checks and bank bills—we meet the shadow of woman's beauteous face, crowned with wreaths of honor and the horn of plenty. The delineations of her graces may be found mingled in all the adornments of life.

Man may boast of his heroic deeds upon the field of battle; but woman has the higher boast, the honor of being mother to all. Man may talk of his sufferings in war for the glory of his land; but he is outdone in endurance by woman, who suffers the pains of travail to raise up sons to fight the battles of her country. Man may boast of the genius and talent of his children, whom he has educated in wisdom, but to woman is due the greater credit of impressing them with genius before their birth, nourishing them in foetal life with her own blood, and supporting them in infancy from the rich treasures of her bosom. Woman is the first to lend an ear to the calls of the needy—the first to send the light to the benighted nations of heathen lands. Wherever she is found, her hands are filled with pity, sympathy, charity, and love. And for the graces of her person, and the noble qualities of her mind, man loves her—he can never forget her. For her he visits and explores the uttermost parts of the earth, and the vast depths of the mighty seas, that he may gather costly jewels, furs, and garments to decorate her angelic form; for her he dares the tempest and the hurricane, the shock of battle and the faggot of the barbarian; for her he delves by day and by night, beneath the heat of the scorching sun, and in damp and loathsome pits, where the rays of heaven never come—that, when his toils are over, he may rest him in her embrace, and hearken to her notes of sympathy and love.

Man, without his love for the fairer sex, would be like the earth without the cheering and genial rays of the sun; like an icy mountain of Greenland, which never melts, but remains cold and hard forever. But when

the love of a pure and virtuous woman reigns in his heart, and leads him to the nuptial state, he becomes softened, civilized, and humanized.

Marriage without true conjugal attraction is nothing less than legal prostitution; an offense to the great principles of integrity, which sustain and regulate the universe, without obedience to which man cannot be good, wise and happy.

Conjugal attraction can be based only upon mental, moral, and physical adaptation. Dr. Cowan says: "In no way can this unity of thought, feeling, and action—harmonious adaptation—be so well secured as through Phrenology—a science that is to do more for the welfare of the human race than any heretofore discovered. Through the right application of this wonderful science no mistakes need be made in wife or husband-choosing, and no doubts need be entertained, but all is made clear as the truths of which it is the exponent. Masks avail nothing; deception, hypocrisy, and untruth avail nothing, under the searching analysis of the brain's soul chamber." There is no doubt that a knowledge of Phrenology would be materially helpful in making suitable choice of life companions, and all wise people will endeavor to make sensible and healthy selections; but a consideration of the law of choice can only be dealt with in the briefest manner in this book. What we have to consider is, men and women will marry, make their own choices, love and court, in the old fashion of those who lived and died before them. Therefore, if we can help our readers to understand some essential things which are usually overlooked in this matter, we will have done well. In the previous chapter we have led up to what Nature has to reveal to us in this. Mar-

riage is the union of two human beings. The result of that marriage should be the production of healthy offspring in numbers, not beyond the means of reasonable support and healthy training.

The human germ is formed slowly in the ovary, and when perfected, bursts forth therefrom fit for impregnation. If impregnated, it is nine months in arriving at the development which fits it for birth and independent existence. For twelve months more the child draws, or should draw, its supply of nutriment from the mother: therefore, two years may be considered the normal interval from birth to birth. To have children more frequently than this is a gross violation of Nature's laws as revealed by the above facts. Having children more frequently robs the mother of health and the child of the proper stamina it should receive before birth. Dr. Nichols says: "The mother is exhausted by too frequent child bearing, and children are deprived of the love, the magnetism, the life of the mother, which comes to them from her blood transformed into the most delicious food for them, and the nervous and spiritual food which no money can buy, and which no one can give but the mother."

To understand the relation of the mother to the child, a brief description of the child-forming and child-bearing organs require to be given.

The principal female organs are the ovaries. These are oval in shape and are situated in each groin on each side of the uterus or womb. They are about the size of the testicles in the male, and perform a similar office. In these are formed the ova, or germs of new human beings. When the germ has become perfected, it bursts from its sac, with considerable force, and is seized

by the finger-like extremities of one of the Fallopian tubes through which it is carried into the womb.

The uterus or womb is situated centrally in the pelvic region, behind the bladder and before the rectum, and four or five inches from the mouth or lips of the vagina. The womb is pear-shaped, with the small end downward.

In a healthy state the womb is about two-and-a-half inches long. The walls are about half-an-inch thick, while the cavity within the womb is not much larger than an almond or a cocoa bean. After impregnation it expands so as to contain a foetus weighing, in some cases, fourteen pounds, with membranes, after-birth and fluid weighing as much more. In cases of twins, where there are two fully-formed foetuses and two placentas, the bulk is greater. The uterus expands rapidly and its minute and imperceptible arteries acquire great size. In a few hours after birth it contracts to nearly its previous dimensions. The vagina is the passage to the womb, and consists of a membranous canal with muscular fibers, lined with a delicate mucous membrane, and forming the passage from the vulva, or external opening, to the uterus.

The bosom, containing the milk-forming glands of the female, is closely connected with the generative organs in function and sympathy, partaking of their excitements. The nipple indeed in structure and erectile power closely resembles the clitoris. When the germ or egg in the female is not impregnated, it passes off at the monthly period, as described in our book to "Women Only."

Complementary to the ovaries or egg-forming organs of the female, there is in man two similar bodies called

testes, they are situated in the external sac or scrotum hanging below the male organ. In the testes are produced the spermatic fluid, or seed. The female supplies the germ cells, which are formed in her ovaries. The male the sperm cells which are formed in the testes. Now, as in the Plant and Animal World, these masculine and feminine elements must be brought together before a new being is formed. By the union of body and soul, the natural and spiritual foundations are laid of the new life. The babe is nursed internally, as we have seen, by the mother for nine months, and externally for two years. We regret to note few mothers nurse their children two years; some only nine months, and some not at all. They give their children to someone else to nurse, without being very particular where the nurses get their milk from, so long as they (the mothers) are relieved of the trouble of nursing. The testes are most wonderful organs, evidently designed by Nature for the elaboration of a most subtle and highly vitalized fluid. Each oval body is composed of a vast number of lobules, formed of very fine tubes closely folded, and everywhere in contact with blood vessels and nerves. There are in each testicle about four hundred and fifty of these lobules. The matter secreted by them passes through a vast number of tubes (1-170th of an inch in diameter) ending in a single tube, which carries the masculine generative matter to the urethra, whence, in the sexual congress, it is ejected into the vagina, enters the womb, and, either there or in the Fallopian tubes, impregnates the germ coming from the ovaries.

The semen is a highly vitalized substance or fluid floating in which are minute cells—bundles of sperma-

tozoid—each of these are of microscopic proportions, 1-600 to 1-800 of a line in length; each one of which is furnished with a long slender tail, which propels it with a constant vibrative motion. These cells, or spermatozoa, are the true agents of fertilization, corresponding to the pollen grain of the flower, "There can be no doubt," says Nichols, "that the cells, furnished with long propellers, carry in them the male principle which gives to the female germ all that makes the child resemble its father, all that it inherits from him of bodily form, features, complexion, temperament, constitution, mental power, and moral character—health, disease, idiosyncrasies; that which makes his happiness or misery in life."

How much depends upon a healthy and well-regulated union? Men and women do not consider as they should. The beast of the field has unerring instinct. Nature has left man in this, as in all departments of his being to the exercise of reason and judgment, for the true direction of his actions. Therefore it is clear—the act of sexual union should not be lightly or thoughtlessly entered upon, affected as it is by such momentous interest to the couple themselves and the offspring of their united bodies and souls, for their highest and brightest, or lowest and grossest thoughts will reproduce themselves in their offspring as well as their parental likeness.

We have described already the womb and some matters relating thereto. We now notice one or two matters which have been omitted, and their consideration is most important. The womb is supported by strong elastic ligaments. These suspend the womb in the pelvis in such a way as in ordinary circumstances to

protect it from injury. In riding, jumping, climbing, stooping, sitting, or lying, these keep the pear-shaped body in position. Supported by these tapes, surrounded with soft parts, the womb is protected from injury from the hard and unyielding bones which compose the pelvis.

We have shown in "Nature's Secrets for Women" the injuries which accrue to this organ through tight lacing, and why tight lacing should be avoided.

There is another evil which women do not fully recognize. It is that of wearing the whole weight of heavy skirts and petticoats on the hips; owing to the pressure, in time some of these ligaments or supports lose their elasticity, they become weakened, and are no longer able to support the womb, which falls forward or backward in consequence. The os, or mouth, from this cause, is compressed and produces derangements of menstruation, suffering in cohabitation, abortions, and serious dangers in child-bearing. This condition is called prolapsus uteri, or falling of the womb.

The human system has wonderful recuperative powers, when we consider the manifold, if unnecessary sufferings of many women, there can be no doubt of this; but there is a limit even for the most healthy. What shall we say for those who persistently do their utmost for pleasure, for fashion, or through ignorance to the injury of this center organ of the body.

The womb assumes many positions in prolapsus. Sometimes in the early stages of the weakness, the womb falls back, and the mouth is thrown forward; and at others it is thrown forward, closing the neck altogether. So that the accumulated contents at the period are retained and irregularities take place. Taking

medicine only aggravates the symptoms. The first stage is often accompanied with constipation, whites, and barrenness, the later, with weakness of the bladder, frequent passing of water, and so on. Sometimes not only one or two, but the whole of the ligaments give way, and are no longer able to keep the womb in its place. In consequence it falls into and out of the vagina, protruding beyond the labia, or lips of the vagina; stretching the ligaments almost beyond all hope of recovery.

A man may suffer from a local weakness, but every defect in a woman's private organs re-acts upon the whole system. Her healthy appearance, good complexion, sweetness of temper and good manners, will depend upon the health and perfect naturalness of the position of her womb and surrounding supports.

Mrs. Sheppard says, "One would suppose that so small a part of the body, weighing a little more than two ounces, merely turned to one side, or slipped down a little, or tipped over, would make no difference in general health. But that it does actually cause suffering, and often severe suffering, many a woman can testify from experience. All physicians know, and every girl ought to be taught, as well as the reason for it, that she may be prevented from having to learn through suffering."

The accumulation of personal magnetism is undoubtedly the suffering woman's panacea, and where useful advice has not prevented these complaints, the hope of recovery is to be found in this course of study, with which we have dealt more fully in our other publications.

The male organs of generation require no elaborate

or precise description. We have briefly described what is most useful to know. Internally, there is the bladder, prostate gland, which secretes a fluid which serves as a vehicle for the semen. These glands are subject to inflammation and atrophy—through abuse—and ignorant persons often mistake the fluid which escapes from them through the urethra for weakness, loss of semen, and quacks make frequent use of this ignorance and trade on the fact. Of course, in a state of health there should be no escape.

This healthy condition of self-control and self-management is a condition at which all men should aim. Lacking this, immorality steps abroad, sin grows apace, and disease is engendered. The brightest and best men are those who are able to keep and restrain their sexual emotions, and control them as they would their tempers or other passions.

In a low state of society, such as is too frequently seen in the lower quarters of every town, lack of sexual control means lack of everything that is worthy the name of true manhood and true womanhood.

Improper diet and drink, close confinement, unhealthy surroundings, and want of intellectual and moral occupation, tend to stimulate this function in human beings, as unnatural conditions of food and exercise tend to the same in animals kept in confinement. All such stimulus is unhealthy, and the progeny arising out of such conditions must be unhealthy too.

Under the scientific name of embryology, I will ask my readers to consider the subject of child-bearing. At the consummation of marriage, impregnation, or the fertilization of the germs having taken place, there follows a number of remarkable changes in the female,

viz.: the ovaries cease to throw off monthly, and the menses cease for a period of nine months or during gestation; nor indeed should they return until the child is weaned. The electrical vital energies of the female are directed to sustain and build up the child in the womb, develop the mammary glands, as shown in the breasts gradually developed and filled with milk. The life forces flow from the ovaries to the womb and to the breasts. There should be during this period an entire rest from amatory excitement in the female, as there should be during child-bearing and nursing, or as long as the menses are suspended. Upon this point great authorities differ, but all are agreed, where total abstinence from cohabitation is impossible, great moderation is desirable. The moral, mental, and physical aspects of this subject is one especially for men to study. The natural desire of healthy and sensible females is to abstain from intercourse during child-bearing.

During the nine months of gestation or child-bearing, the life electric forces are principally concentrated on the fecundated germ in the mother's womb, and upon the womb itself, which grows with the child's growth and protects it. The drain upon these forces, furnished principally from the blood and nerves, accounts for the various and peculiar states women—who have not been properly advised—find themselves when pregnant. Every atom of her best blood and nerve force is directed to the development of the embryo.

The womb at once commences to expand. Suddenly the arteries enlarge and fill with blood. The mucus of the inner surface forms a skinny membrane, which the germ, instinct with life, pushes before it. The membrane as well as the fœtus, now rapidly develop. A

clot is formed which closes the mouth of the womb at the lower part, while at the upper a curious mass of nerves and blood-vessels form themselves—by the same overruling and mysterious law of life—into the placenta, through which the mother automatically sustains the child from her own life blood, by means of the umbilical cord, or navel string.

At first the germ is very small, not over the 150th of an inch in size; but at the moment of fecundation it grows with surprising rapidity. In a fortnight it is the size of a pea; in a month one inch long; in two months two-and-a-half inches long; three months, five inches; five months, six or seven inches; eight months fourteen inches; and at nine months, about eighteen inches.

We learn from embryologists that during the first seven days nothing is visible to the naked eye. In ten or twelve days, a small pea, filled with fluid, in which a speck might be seen. This speck is the future child. On the thirteenth day it is enlarged and bent like a grub. In the seventh week, the jaw and collar bones begin to form. Later on, the brain, eyes, and ears appear more distinct. The heart takes proper form. The liver is a large and active organ, but the lungs are mere sacs. The tracheæ becomes just visible. From three to four months all the parts grow rapidly, and viability takes place. It moves. The eyelids become shaped out on the face; the nose is seen; the ears are formed; the lips are outlined, and the heart's action more perfect. The blood begins to circulate more distinctly, and the red muscular flesh begins to form. From four to six months the increase all around becomes more rapid; the lungs are enlarged, and suscep-

tible to moderate inflation; the skin forms, and the nails are visible. At seven months the child is perfectly formed, and, if born, is capable as a rule, of life; but the size and weight increase till nine months, when the child, weighing about eight or nine pounds, is born. The whole process constitutes a series of mysterious life unfoldings.

The life of the child in the womb is totally at variance with that of after life. In the womb, it does not breathe, it swims, and is surrounded by liquid. Its lungs are useless, and the heart has an opening between the two auricles which must be closed at the very moment of birth, or the child would be still-born. The child gets the oxygen of its blood through the placenta. The mother breathing for child and herself. The woman who tight-laces, to preserve her figure, while carrying her child, is a murderess at heart. After birth, the navel string is cut, through which the blood of the mother was carried to the child, through its liver to its heart. The placenta with its blood and nerve-supplying apparatus comes away. At birth, the opening in the child's heart is closed, its lungs are inflated, and its stomach digests; the bowels and kidneys enter upon their automatic career with an intelligence ever superior to the individual to whom they belong.

Child-birth ought to be perfectly natural, and perfectly painless, so it would be if men and women lived wise hygienic lives. Danger, pain and disease come with ignorance and want of preparation for the great event.

When the child is born, the womb, after expelling the placenta, membranes, and fluid, etc., heals up the internal ends of the veins and arteries by which its inner

surface was connected to the placenta, or after birth, and returns in a short time to about its original size.

The vital and electrical forces liberated from child-building direct their energies to food-forming. The breast now becomes fully enlarged, the mammary glands secrete from the blood a sweet white fluid which contains, or should contain, all the elements necessary to sustain the infant's life for the first year or two of its existence.

Of course, if the mother's blood is not pure, if her nervous system is exhausted by drink, over-work, amatory indulgences, or too-frequent child-bearing—by drugs or mental and physical diseases, this is not possible. The child must suffer. If the father is unclean or unhealthy in mind, diseased in body, the tiny speck which he contributes to the being and life of the child may carry with it the results of his condition—gout, scrofula, consumption, idiocy, or insanity, and immorality to the offspring.

The mother's influence is great. She carries the germ for nine months, feeds it with her own blood while in the womb for that time, and nourishes it with milk, formed from her own blood for many months after. Of the two parents the woman has then the greater or the most potent influence. She is "womb-man," the child-bearer, and the character former to the human race.

Such, briefly, is the union and the results which lie at the bases of marriage as revealed by nature.

We have seen for every germ and plant there must be parent germs and plants; for every insect, bird, and animal; so every child must have a father and mother. Of these, the mother is most important. The father's act in reproduction and relation

to the child is important, essential, and necessary, but his offices are nothing to be compared with that of the mother. In this sense woman is superior to man. Professor Coates says: "As are parents, so will be the children." From age to age the Syrian nose of Abraham or of Moses—who spoiled the Egyptians—has been a distinctive feature on the face of every Jew; and the black skin, woolly hair, flat nose, and protruding lips of the negro, are in all probability the same to-day as when the tablets of the Ethiopian were carved and placed in the great pyramid; so we learn that racial characteristics descend from race to race, and there is a transmission of mental and moral qualities from parent to child. In this way children inherit the physiognomy, manners, goodness or perversity of their parents. To transmit the best qualities to the children should be the earnest desire of each parent. If a mother has a quick temper, or the father a passionate one, they must not be surprised if these qualities will show themselves in the children. "A chip off the old block."—Children to have good qualities will get them best from the best blood and nerve of the parents, and not from the school-master. Of this we have examples in Beecher, in Lincoln, and in Garfield.

Drink is a terrible thing, yet how few realize that children begotten in a drunken or semi-intoxicated state of one or both parents are born drunkards? Their whole lives, as men and women, will be cursed by their indulgence in inherent vice, or the struggle against it; while many of the criminal and "not all there" idiots have been begot in this way. I don't think women should be compelled to cohabit with drunken husbands and bear children to them—and if there was any way

in which they could get out of bearing such children, who shall say it is wrong? However, without dwelling on this point, parents should recognize the potency of this law of transmission, and mothers should seek to bear children under the most favorable conditions.

The failure to recognize this law has filled the world with disease, drunkenness and crime. Its observance would raise the race in a few generations from the degradation into which it has fallen to a state of perfection of which we now scarcely dream.

CHAPTER III.

NATURE'S LAWS OF TRANSMISSION.

CULTURE or improvement is possible in some degree to all. A dog which has been taught tricks in a circus transmits a liking or educability for these tricks to his offspring. Whether horses, dogs, or men, there is such a thing as breed or blood; the higher the taming, training, culture, or education of the parents, the more perfect in appearance, disposition, strength, tractability, cleverness and usefulness of the offspring or children. Years ago, the inhabitants of this country were wild and uncouth—without roads, commerce, suitable habitations, or instinctive manly ambition. What were the possibilities of the cultured few then, have become the possession of the many now. The more cultured, the more easy the advance. Hence, as a people, more advance has been made in the last fifty years than in the previous two hundred. Thus the more carefully any plant, flower, or being is planted, watered, weeded and trained, the more perfect will become the succeeding generations.

Culture improves the race. The converse is true. Trained pigeons let wild, soon lose their beauty and plumage; domestic animals neglected lose their fine coats, good flesh, and become untamable again. Enter the slums of city life, turn over a few of its seamy pages, and we will learn of sons grown wild, drinking heavily,

dragging their families down. Many in poverty, unkempt, and unhallowed are so because one or other of their parents had started in the downward road. Oh, the misery of it! ask some of these, and you will find that giving away to undue excesses of the sexual faculties in some form or other was the cause of the falls, disgrace, vice and criminality, which had so far sunk them in the social scale.

Neglect degenerates the race. Wild horses captured in parts of South America require great care and patience to break them in. The wild colt can be tamed or broken into harness, and her colt at the same age can be broken in much easier. Thus muscular strength is handed down. Athletes and circus performers transmit to their children much of their agility and strength, which enable the children to excel the parents in feats of skill and daring. In this way, each generation and each child should be an improvement on those preceding. This is, however, not always so—as both the laws of culture and neglect may be operating in the same family.

Physical stamina may be communicated, but strength of will and moral force neglected. The child may grow up to be a man or woman of exceeding beauty and good proportions, but lacking the mental and moral balance, gives himself or herself over to sensuous personal indulgences, as prompted by the extra vigor and force of energies possessed.

We have noticed the first children in a family to be physically strong, but possessing only average mental powers; the latter children to be more mentally precocious, but less physically strong. We have seen

bright families possessing one child idiotic, deaf, or dumb, or suffering from some serious defect.

Both parents should be somewhat equal in character, health, goodness, mental power and moral force, which constitutes well-being. The children, who as we have shown, are actually more influenced by the mother than the father—will partake more particularly of her characteristics. If the father is comparatively poor in physique, and the mother possessing the more sterling qualities, the children will bear her best qualities. Of the two parents, the mother is more important. The more women are elevated, cultured, and trained physically and mentally, the better in every way will it be for the race. As long as women are treated as inferior, so long will there be inferior men and women in the world. It has been a matter of surprise to some people, "How, if heredity is true and the children are as the parents, the children of certain great men, are so inferior?" The answer will be found in the invariable fact, that these men married, perhaps, pretty but inferior women, and their children partook in the main of the mother's characteristics. Of course there are exceptions to this generalization; nevertheless, it is fundamentally true.

What can be expected of a child who is born in spite of the wishes of its mother, who tight-laced in order that the child might not "spoil her figure," who was angry because of her condition, as it spoiled her visits, traveling, and social pleasures? That such a child or children should be nervous, hysterical, erratic, weak, and consumptive is not surprising.

How different the children of motherly women—women who feel honored of Nature and man to bear children.

We remember an instance, in which an old lady was talking, one day, with some young married women about the troubles of her life, and early struggles in a new settlement, death of friends, and her husband's want of tact, and business failures. Among other things, one sympathetic bystander said: "And you had a large family, too; it must have brought you a good deal of sickness and trouble to bear and bring up." She replied: "No, I never considered that a trouble. If that had been all, I should not have minded. I do not think what I did suffer on account of the children anything compared to the pleasure of having them. What should I do without my children? They have been my true solace and joy." Says Mrs. Gleason, "What are the joys of parties, of fashion, or freedom from suffering which God has appointed, compared with those of a true mother with a large family of children around her? We could mention such a mother who reared up a large family of sons and daughters. On one occasion, she was found with her four sons sitting on stools at her feet, as they sat when boys. One was a governor, a second was a judge, the third sat in Congress, and the fourth was a general in the army. The daughters (four) moved in silver orbits also. Can any language describe the joys of that widowed mother?"

"In fact," says the same writer, "all things being equal, women who have had children are healthier and stronger than before." Three-fourths of the pains and aches of child-bearing and birth are wholly preventible.

No healthy woman need fear marriage. No natural woman will suffer from having children. Let every woman read our book on "Nature's Secrets for Wom-

en." Give their minds to it, and they have nothing to fear.

The women of ancient times, notably all Jewish women, esteemed it a disgrace to live beyond the period of bearing children and have none. The Jews are a prolific, healthy, and long-lived race.

There is no virtue in men and women crucifying natural feelings, but there is vice in gratifying them improperly or unlawfully; that is: sexual association is healthy and necessary. While admitting many good men and women never marry, either from religious convictions, or because they cannot get married—and who are, or ought to be, virtuous or continent—this is not a healthy condition, because it is not a natural one. As we have already seen, men who are healthy and natural, and women who, from force of circumstances, cannot marry, must suffer in some way, and apart from being deprived of the honor and pleasure of parentage, such single blessedness is most undesirable; and, in too many instances, is not genuine.

If sexual attraction be natural, it follows that sexual association must be healthy, and its unnatural suppressions are injurious violations of Nature's laws, because it is sexual starvation. As all the elements of food are necessary to make good blood, and pure air and sunlight vitalize it, so is sexual magnetism essential to healthy development of the social nature, and those who ignore or stifle this function evince their ignorance and undeveloped nature. Well ordered sexuality is the sunlight of the nervous system, and the isolation of the sexes has an unhealthy influence on body and mind. This being so, we cannot be surprised that women admire fine, tall, well-made and well sexed—that is, mas-

culine—men, and pity those who are weakly, effeminate, and whom they can henpeck with impunity. Shakers, and priests, and nuns, and certain theosophists may advocate celibacy, but such violations of nature bring their punishments in one-sidedness, to use the mildest term. Old maids are more to be pitied than blamed, and bachelors as a rule, when not bores, are fools. Celibates are not generally the best-tempered people in the world, nor, as a rule, are they so healthy, hopeful, and cheerful as married persons. Society provides some little compensation for celibates, however, in the delights of innocent social intercourse between the sexes. Bachelors are often great bores, annoying others by their fidgetiness, and robbing them of their time and magnetism. Those who do not comply with the laws of nature must expect to suit few in geniality of disposition, and become tame and soulless, instead of abounding in mental and physical vigor. Unmarried men and women are generally crotchety and ill-tempered, while immoral men and women go to extremes, associate for mere gratification, and stimulate the sensuous centers at the expense of the equipoise of the whole being. The proper course is marriage based on affection, sustained by the intellect and approved by the conscience, when it is demonstrated that the gratification of the sexual nature under proper restrictions is lawful and right, and tends to health and longevity.

It is not easier for water to seek its own level, or run down an inclined plane, than it is for the sexes to gravitate towards each other. The loves and joys of society are materially bound up in the accidental or otherwise, right and wrong association of the sexes.

Marriage is a legal, religious, and physical ceremony,

which recognizes this sexual necessity. It is legal, because it binds the intelligence of the contracting parties by obtaining their adhesion to certain responsibilities, and stipulated duties. Religious, because it recognizes the moral and religious elements in the human constitution; and physical, because, unless consummated by the actual union of the contracting parties—by which they become one flesh, within a reasonable period, the legal and religious parts of the marriage ceremony cease to be binding, thus, if the woman refuses to cohabit from any natural cause or obstruction, or if the man is impotent, or sexually imperfect, or, being perfect, refuses to cohabit, divorces are readily granted on these grounds, and rightly too.

Without having a natural basis in the complete and suitable companionship, in physical and mental adaptation, marriage is a farce. People who marry for position, for prospects and expectations; girls who marry wealth, old age, carriages, or anything which will dress them, and give them style, reduce marriage to a mere form and themselves to the position of legalized prostitutes.

"All love," says Nichols, "is essentially the same, but modified according to its objects, and by the character of the one who loves. The love of children for their parents, of parents for offspring, brotherly and sisterly love, the love of friendship, of charity, and the fervor of religious love are modifications of the same sentiment. The attraction that draws us to our kindred, our kind; that binds together all races, and humanity itself, resting on the fatherhood of God and the brotherhood of man. It is but natural that this love should vary in degree. Attractions are pro-

portionate to proximity. Family is nearer than country. We prefer our own nation to the rest of the race."

There is love at first sight, mutual attractions which end in lasting friendship, and there is that love of possession—founded on amativeness and acquisitiveness—which desires to appropriate to itself the pleasing eye, figure, or form of one of the opposite sex, whose magnetic presence draws out the sexual instincts, and, consciously or otherwise, produces a fondness for the society of each other; even though that is not present a consciousness of a desire for sexual union. Still that desire is bound to come. Love of opposites seems to be a law of nature. The masculine and feminine are contrasted and necessary to each other. You seldom meet a man and wife alike in temperament, although their union and blending of tastes may give them a similarity in appearance, there may also be many certain points in common—such as youth, middle age, or old age; both may be orderly, musical, sympathetic, or the reverse; yet, truly speaking, you will seldom see two alike. Where there is any freedom of choice, one will seldom see two very fat, or lean, or tall, or short, or dark, or fair married together; more frequently the fat marry the lean, the tall the short, the dark the fair, and vice versa. Darwin, the greatest of English naturalists, thought that this love of opposites tended to neutralize those variations which are supposed to result in the generation of species. Whether so or not, this attraction to opposites is most noticeable.

Physiological or temperamental sameness leads to tameness and want of love and ardor between the sexes. A slow man is better off with a quick wife, to keep the balance true and give piquancy and brightness to

their offspring. Extremes are undesirable. Good men marry bad women, and vice versa. A dark-haired man who marries a light-headed woman simply in order that they may be contrasted, is a fool. It is true Nature seeks and tends to opposites, but man is not guided by instinct or desire merely; he should be influenced by moral sense and intellectual judgment. Contrasted differences in health, age, position and religious convictions are at once to be avoided; and contrasts in tastes, order, moral, character, physical energy, and vitality are to be avoided. Where these exist there should be a good deal of heart searching, and examination of motives to show that the love and attraction is not an idle fancy, a sentimental boy and girl whim. If marriage did take place it would then stand the test of life's experience.

But as to natural contrasts, girls draw to their father, boys to their mother, young women to a friend's brother, young men for someone else's sister. Cousins sometimes fall in love with each other, from being thrown very much in each other's society, and other society being scarce or undesirable. But, the rule is, the further out of one's relationships one marries the better. The Australian savage, who seeks his wife out of a neighboring tribe, although he courts her by stealth and subdues her with a club, is wiser, in his crude way, than civilized people who marry first and second cousins.

A single long-life passion should be the rule of matrimonial unions. But where so many marry for the sake of being married, without due thought or regard to temperament, age, or position, a single and abiding love of the "Jo' Anderson my John" order is a practical

impossibility. When a young woman talks about being an "old man's darling," she means to be two men's darling at least, although she may not think so at the time of first marriage. It will, however, be found, where women have married two or three times, they have almost invariably started by marrying men very much their seniors.

First—True love is based on sincere respect. Where the nature has not been perverted with bad tastes and habits, the man who loves his mother will love womanhood itself—and woman man; and, in addition to the good and true manifested in father and mother, she will see and admire the simple, the gentle, the noble, and the considerate—the brave and strong which are evinced by the true masculine character; such love is free from all sensual desire.

Second—True love is based on adaptability. This is conjugal love. There are other attractions which draw the sexes together; and marriage in relation to them has been incomplete, the intellectual and moral elements, as we understand them, and have been wholly physical and arbitrary. Thus for ages, man's position was gauged by his possessions—his wives, concubines, cows, man and maid servants, etc. The marriage of one man to several wives was permissible—had some advantages, and many defects. Among the advantages were: as soon as the wife was known to be a mother, her person was respected, and under no circumstances did she renew cohabitation with her lord and master until her child was weaned. This, under the circumstances, was a great advantage to the mother and the child; while the permission and right of the husband to associate with his other recognized wives helped to

keep in subjection the fierce animal energies which a sensuous eastern clime had engendered. But the defects of such a system are so great as to be repudiated by all sensible men and women, as unsuited to our civilization, and its tardy recognition of the equality of the sexes. Polyandry, or the marriage of several men to one woman, which obtains in some districts of India and Tibet, must also be dismissed as a painful and unhuman condition of things. Unfortunately, polyandry exists still, as two terrible chapters on prostitution testify. As a permanent thing with us, polygamy still exists among us in another form. It is said in France every man has two wives—i. e., his lawful wife and a mistress. And the woman, not to be outdone, has two husbands—i. e., the recognized one and a lover. We are afraid such a condition of things is not confined to France. Our law courts teeming with divorce cases, show many instances of married women admitting the more than friendship of male friends. Married men who keep mistresses, or engage in amorous dalliances with other females than their wives show the true ideal of marriage is not yet reached among us. This state of affairs arises from an attempt to bring about a state of sexual adaptability. The mistress and the lover being more gratifying for the time being than the wife and husband, who are treated with more or less disguised loathing, while these amours are carried on. Indeed, in some cases, the secrecy with which they are conducted, and the stratagems necessary to accomplish them give a zest to the sexual passion which it would not otherwise possess under the cool indifference of certain respectable marriages, where the form is right, but the adaptability is absent.

Now all these false unions show how desirable it is that marriage should have a right basis. That basis will never be attained until men and women recognize that love is something more than a whim. That the attractions to opposites is one of nature's indications towards adaptability—and true love which arises out of true compliments and contrasts, not extremes, will have free course and readily obtain a lasting conjugal union, viz.: one man for one woman. The special attraction that justifies union for life, and the begetting of offspring, will spring more and more into being, as the race progresses, and the action of every part of the social economy is properly recognized. There is just one special attraction which should lead to the union of two souls in marriage, and that is conjugal love. Such love must be differently rated from the mere sentiment called love—the desire to be loved, intent to be married, anybody-better-than-nobody sort of feeling—which overtakes some.

Dr. Nichols says: "The idea that every attraction, every attachment, every love between the sexes, must lead to marriage—that no love can be tolerated but with that end in view, is a very false and mischievous one. It deprives men and women of the strength and happiness they might have in pure friendships and pure loves, and it leads to a multitude of false and bad marriages. Two persons drawn together by strong attractions and tender sentiments for each other, who had no more right to be married than brother and sister, but also have the same right to love each other. But these true sentiments for each other, and consequent relation to each other, are not understood by those around them, and not by themselves. They are urged, by the mis-

apprehensions of others, by their expectations, by gossip, by the prejudice of society based upon low and sensual estimates of life, to marry; they often find they must marry or lose the happiness they have in each other's society, and they make the irrevocable mistake." While admitting much, in this picture of real life, these friendships are not desirable—for when marriages are made, they often work real unhappiness and lead to misunderstandings or to real affections and conjugal attachment. We think where two human beings of the opposite sex find in reality the society of each is so necessary to the well-being of the other, they should marry, or at least deliberately decline marriage with others.

True marriage is monogamic. Polyandry and polygamy prevail among herds and beasts, and exist largely in those countries, and large cities, and elsewhere—savage or Christian lands—where the animal or sensual nature predominates over the moral and intellectual. But with all well-ordered men and women, conjugal love and monogamic marriage is the highest and truest form of human life attachments. Polygamy perpetuates itself in the birth of more female than male children. Polyandry, by males over females. Now, Nature points out in the general fact—that the sexes are born in almost equal numbers—it is not and was never intended any man should monopolize to himself more than one wife. There is a slight excess of men born over women. But in the battle of life the numbers become equal. In certain manufacturing districts sometimes men may be in excess, at other times women; but this has nothing to do with this law of nature. Home finds a place in

our language, because conjugal love and marriage are realities with us.

Husband and wife, father and mother, son and daughter, are words that breathe, and ideals which burn into the life and soul of the majority of Americans.

Marriage should be a vocation. We talk of training girls to be wives; instructing them in such arts as will enable them to secure husbands, and to make their homes happy. Therefore, thoughtful mothers are anxious to train their girls in such accomplishments as are likely to attract men, and secure husbands. This is legitimate to a certain extent; but as soon as artifices are indulged in, the practice is reprehensible—a woman trained to lie in her appearance—by cosmetics, and dress improvers, etc., will just as well lie with her tongue to “catch a man.” Men desire beauty in women. Each man has his own ideas. True womanly beauty will correspond to matrimonial adaptability; the bearing and the rearing of healthy children—all other beauty is finical and artificial.

Men love women that are modest. A girl who is naturally buoyant, not necessarily forward, frightens some men; hence girls are taught to be shy, and assume a hopeless ignorance of things they know almost as well as their mothers, in order to pass for most innocent and unsophisticated creatures. Really most men like sprightliness and intelligence in manner. The simple giggle, and the endless round of small talk, which some women affect, are most distasteful to the majority of sensible men. Men like affection, patience, tact, and common sense in women. Most men, it is said, have more stomach than heart; they like to have a good housekeeper. All the accomplishments in the world

will not save a house from wreck and ruin if a woman is ignorant of cooking and housekeeping, even though she may never prepare a meal. I pity the husband and wife who are at the mercy of a servant, or servants, who know that they have an ignorant mistress over them. Latin phrases, smart French sayings, no amount of piano banging and solo singing can save that house from disaster. Men love taste in surroundings and dress. No man will love, or care to retain the wife, who immediately after marriage is careless of her personal appearance and dress. Some women think anything will do indoors, so long as they are dressed to go out. In such cases, children and servants and house, take their cue from such a mistress—in the end the man is driven to seek home comforts elsewhere. Trifles often break up homes. Men love neatness in their wives. The beauty, neatness and decoration of the house, depend upon the diligent hands and oversight of its mistress. Men love goodness, or a moral nature in women. Even bad men respect, and are won over by the love, purity, and the goodness of a good woman.

The genuine article wins. The counterfeit may shine the brightest, but it will not wear. In the training of the young and in molding and refining of her husband, woman should have the foremost and not a subordinate position.

Men love emotion in women; a little demonstrative affection. Goodness in women does not mean indifference to endearments or affectionate caresses, within the requirements of marital rights. "To be pure as snow and as chaste as ice," to one's husband, does not always signify purity and chastity, but indifference to him; and very frequently clandestine love for someone else. Men

love women who are womanly, natural, healthy, and affectionate, thoughtful and practical. They may amuse themselves with the forward, the masculine, and the coquettish, but they generally leave such on the shelf and eventually marry the former. The great want of the age is, while we attempt to train up our girls for wives, little or no effort is made to train our boys for husbands. Now, as a matter of fact, our social laws are very unjust and one-sided; and until the common justice of the idea of "what is good for the goose is good for the gander" takes a greater hold upon society, many things which are undesirable (socially) will remain as they are. Women love in men—courtesy, gentlemanliness, and manliness—a good physique, healthy magnetism, a clear intellect, a strong will, a good and cheery voice, and a good appetite; and they are not far wrong, for when they get all these they generally get the rest. Flabby organizations are lacking in wiriness and muscularity, and are just as likely to be wanting in firmness, conscientiousness, and force of character, as in vitality, which all natural women love in men.

A recent writer says, "Women care little for men who are wanting in virile power." They see, in strong, sensuous natures the power to love, cherish, impregnate or fertilize, and magnetize, or attract them. Without it there is an absence of the manly—the ardent, gallant, lovable and persistent which they most admire. Men who are bankrupt sexually, are never brave, talented, or clever. Tame, goody-goody men of mediocre talents, may do for some women; but they are contemptible in the eyes, affections, and judgment of all healthy and sensible women. Another writer says, "When the sexual nature in either gender begins to wane, wrinkles

take possession of the brow, the eyes lack electricity, the skin begins to shrivel, and the intellect loses its brilliancy." It will thus be seen that when virility ceases every other attraction diminishes, consequently less remains to attract woman's love. This explains how it is that so many well-sexed women, either clope from their impotent and soulless husbands, or bring disgrace upon their families by their infidelity to the marriage relationship. Women admire dignity and firmness in men; they dislike trifling and vacillation. They like to look up to men for guidance and protection, as their appointed and natural lords and masters, especially in times of difficulty and danger. Women prefer men upon whom they can rely—men with decision of character, endurance and perseverance.

The more womanly the woman the greater is her admiration of the firmness and strength, and originality of character in man. Our youths and young men should learn to know the qualities most desired by women are the best which manhood can supply. Conjugal bliss, with fine and healthy children, are not possible otherwise; and every kindness, consideration, and whatever most truly brightens up a woman's life, and increases her admiration for her husband will be reflected in the health, beauty, and character of her children.

Every real and true marriage is for life. It takes a lifetime for a husband and wife to make a home, and rear, and educate, and provide for a family of children. We cannot enter on the subject of matrimonial jurisprudence, of law, of separation, and divorce. But we are inclined to think the more equally they bear on either sex, the better for the community, and for the

sacred institution which is recognized by the word home.

If our youths and maidens are taught that the sex organs are sacred and have instilled into their minds a sense of their importance upon every function of life, are taught to regard motherhood as divine and holy, there will be fewer marriages for "homes" and less of heartache among husbands and wives. As it is, girls marry for a home, young men marry for a housekeeper. Neither have a true conception of their future duties and relationships, and the fearful results are visible on all sides.

Parents are greatly to blame for this state of affairs. They seem to think that after their sons and daughters are married their own responsibilities cease. So it might, perhaps, had they recognized them sooner and had trained their children to regard marriage in its proper light.

CHAPTER IV.

CONJUGAL LOVE AND SEXUAL UNION.

HEALTH, says Professor Coates, has these signs more or less in physiognomy, viz.:

Beauty, strength, and activity. Health, beauty, strength, and happiness are almost synonymous terms, or at least should be. In the same sense, virtue is beautiful, vice is ugly. Virtue is healthy, vice is unhealthy. The virtuous and the vicious have their healthy and unhealthy physiognomic signs. The first is physical beauty. The healthiest plant or animal, according to its order or standard of beauty, is most beautiful. The healthiest organs are most perfect in form, appearance, and expression. The eyes, the nose, the mouth, the cheeks, or chin, will be the healthiest if most beautiful. The finest and brightest eyes see best. The most perfectly formed nose smells best. The sweetest mouth will have the best formed lips, unmarred by teeth warped, broken, and corroded by a foul stomach; the most perfectly formed limb will be best adapted for the purpose for which it was created. The hand will shake with warmer grasp, and the foot will be planted on the ground more firmly, because of health. Strength arises out of health, and is also indicated by perfection in form. Square shoulders will have greater strength than round or sloping shoulders, their strength will be the normal steady energy put forth by the healthy organization and not the fitful spurts of uneven nervous

energy, which feeble and diseased conditions sometimes exhibit. Activity is another sign of health. A lazy man is diseased, and a diseased man is lazy. Inaction means want of health, and a life of ease leads to disease, want of health, want of beauty, want of strength, and want of happiness. Happiness is the outcome of our healthiest and best life—use and not abuse. These words deserve to be written in letters of gold. From them, all may learn how to secure the essence of beauty.

The flowers of the forest blush forth in their sweetest loveliness of form and expression prior to the propagation of their order. Their offspring being the result of the conjunction of the male and female elements of their organizations, at the meridian of their health, strength, and beauty. What nature so clearly points out to us in the plant world, she further emphasizes in the animal world. The plumage of birds is most varied in color, contrasted and harmonized; in a word, most beautiful when their songs are heard in the wood, inviting their loving consorts to nest building and housekeeping. Their beautiful plumage is the outward and visible signs of their physical and mental strength. The greater the beauty of one, the more perfect the qualities of the other; and this is as it should be. Nature proceeds in her refining and beautifying processes. Birds are hatched and reared by their parent birds at the periods when the latter are in their fullest strength, and at their greatest perfection.

With quadrupeds, as with birds, it is the same—guided by unerring instinct, they do not reproduce their kind, save under the best conditions of their being. Whatever their nature is, it is at its best. In the true order of things, the fittest survive and propagate. Per-

fection belongs to the race whose individual members are most perfect.

This should also be the case with man, and in a large measure it is so. Yet how far short of the ideal of manly perfection and beauty. The Greeks were wiser than we are in some respects to-day. They loved physical perfection, and encouraged much which was useful in bringing it about; and we know they were not indifferent to intellectual culture. They failed where we fail to-day, in moral and spiritual culture, without which the cultivation of the beautiful is impossible. The sweetness which a personally magnetic and a peaceful, loving mind give to the countenance, transcends the evanescent beauty of artistically perfect features.

Still we may learn a lesson from those who value athletic perfection and artistic beauty as certain synonyms of heroism and refinement, qualities ever desirable in human beings.

Herbert Spencer, who has said many dreadful and inconveniently true things in this age of self-satisfaction, pithily remarks, "Regarded from any but a connectional point of view, the fact seems strange that while raising first-rate bullocks is an occupation on which educated men willingly bestow much time and thought, the bringing up of fine human beings is an occupation tacitly unworthy of their attention. We see infinite pains taken to produce a racer that shall win the Derby, and none to produce a modern athletic." This ruthless exposure of the gospel of selfishness and ignorance quickens thought and desires to stimulate men and women to more noble deeds. In spite of all this there is the great underlying law of being, which makes for perfection, however slowly it may operate,

namely, that which governs plants and animals in the propagation of species when at the period of their fullest perfection. Man falls in a measure under this law; with him as with his lower brethren in plant and animal life, there is a weeding out process of inferior and degraded types, and a continual survival of the most fitting. In this sense at least there is a divinity which shapes our end, rough hew it as we will. The rough hewing, however, is ours. What, in a large measure instinct accomplishes for the lower animals, intellect, chastened by purity and refined by high ideals should accomplish for man. Then health, strength, and goodness, grace and beauty, would be constitutional, inbred, innate, "to the manner born." The great Supreme implants in the very inmost nature of man a nature of love of the beautiful, however that love may or may not have been prevented from healthy and legitimate objects.

Ideality and sublimity—the innate faculties of the beautiful and magnificent in man—have also their propelling influences and leanings to virtue. Puritanism may seek in some way to destroy them as Shakerism and Quakerism sought to destroy music; but no artificialism can subdue the natural and instinctive yearnings of our quickened nature for the sweet, the good, and the beautiful.

If man revels in the beauties of nature, in torrent and stream, the rugged mountain side, the forest, landscape, and humble domestic homestead—significant of peace and industry—farms, with haystacks and cornricks, pasture fields with lowing kine, peaceful sheep, and domestic fowl; he is capable of enjoying the beautiful in his fellows. Woman admires the noble and

manly in man; man is charmed and ennobled by the gentle and true and womanly in woman. All these qualities must have external signs: an attractiveness in form and feature which renders them objects of homage, worship, imitation, and assimilation to others.

Ideality gives perception of the beautiful, is a proper element in taste and refinement, and stimulates to elegance of style and manners. Carried to excess, it produces a finical and sickly refinement, and a fastidiousness that unfits one for the soberer duties of life. It may be granted that love of the beautiful is innate; that it is a healthy instinct or sentiment; and that properly cultivated or directed does much to beautify and perfect our earthly existence, if it terminates there.

With correct models before the mind, right associations, the beautiful is most desirable. The copying of virtuous actions, and the enhancement of the effectual manifestations of the intellectual faculties can only be achieved by a craving after the good, the pure, and the beautiful. The beautiful cannot be vile, or associated with aught that is not related to the highest perfecting faculties of our being. Locke has said, "Children (nay, men and women also) do most from example; we are all a sort of chameleon that take a tincture from things near us." The beautiful can be cultivated by love for, and an imitation of, all that which tends to beauty.

A beautiful face, form, feature, complexion, and expression has a dual foundation in health and goodness. Ill-health is a sapping of the vital recuperative powers of the body. Badness is the sum total of the perverted instincts of the mind. Goodness expands the mind, and elevates the countenance, gives pleasantness and pla-

city to the features, and will give a beauty of its own to even homely features, and make them instinct with a sweetness which is truly beautiful—a beauty which must not be confounded with a good form, an excellent digestion, and youthful vivaciousness. These may give “chic” for the time being, but never the lasting and impressive beauty of the other. “The countenance of the wise showeth wisdom.” Badness, a relative term as opposed to goodness, impurity of thought and of living contracts and shrivels up the features, puckers the corners of the mouth, pinches up the nose, converts the milk of human kindness into the sour vinegar of self-gratification or selfishness. Goodness beams, gives, and blesses. Badness demands, smiles for what it can get, and curses if not in words, in facial expression and bodily action those who do not immediately gratify its whims. Beauty grows out of the healthy mental and magnetic instincts of our being. It is the visible language of our best, the property of grace and motion, that is inspired by the activity of the cerebral organs which are uppermost in our brains. It is no less true that our avarice, cunning, passion, licentiousness, and whatever contributes to the excessive action of the baser organs of the brain, contribute to the reverse. From the foregoing, we see whatever makes for health makes beautiful. In this, we are doing a good work for humanity; we would teach them how to be lovely in appearance, not by cosmetics, drugs and perfumes, but by being loving in character, and therefore, having due regard for the laws of Nature, which govern the body, to be temperate and chaste, to avoid excesses, to grow strong in grace and stature. And, if it be, they become betrothed, marry, and have children, these

children will be truly beautiful. Physical beauty confers physical beauty. The most perfect arm or leg, hand or foot, will be that which is most perfectly adapted to the end for which it was made; hence would also be the most perfect in form and most beautiful in appearance. The most perfect brains give the most ample and well-defined forehead. The eyes which are brightest and most perfect in form, see the best. Health gives to the cheek its most perfect form and prettiest complexion. The most beautiful teeth are white and even, healthy and sound; these tell of good digestion and a sound constitution.

Need I say more? In a word, how to be beautiful is first—conserve physical health already possessed; second—restore physical health when lost, if possible. For the first, be temperate in all things that are necessary and good, and abstain wholly and completely from whatever is injurious.

Now, in the light of what we have already taught and written, whatever is excessive, out-of-place, immoral or indecent, must necessarily be destructive of health, physically and morally; without these there can be no true beauty. Guided by these suggestions, without going into details, parents may, as far as temperament, health, and circumstance admit, not only be beautiful themselves, but be the proud and fond parents of healthy and beautiful children. Vigorous and ardent love can only grow out of healthy and vigorous organizations. Healthy and vigorous organizations are possible only when men and women are virtuous and sensible. For, indeed, there are many who are virtuous enough, but who are sadly wanting in sense; consequently, in natural self-government, through ignorance of the com-

monest laws of parentage, they lack in health and are not fitted therefore for healthy parentage. Healthy women naturally love healthy magnetic and well-sexed men, viz.: those charged with abundant physical life and sexual feeling; and this not because such women are impure in thought and action, and therefore desire lustful and unlawful associations, but because such men, all else—intelligence, industry, and moral character—being equal, are the most likely to be the fathers of good and healthy children.

Apart from the consequences of sexual union, such persons are most likely to be most influential and attractive: hence the popularity of healthy young priests, ministers, preachers, doctors, actors and lecturers, who come in contact with the people. Apart from mental power and natural ability, the healthy influence arising from the manliness possessed, impregnates their thoughts and words, and every movement with a subtle force which electrifies all who come in contact with them, in the public and private discharge of their professional duties.

No man or woman, whose sexual nature has been weakened by disease, or sexual indulgences, can hope to have a happy home of beautiful children unless they are first restored to health and virtue. Vigorous love implies in a marked sense, a vigorous sexual nature. Mr. Wells has truly said, "When the possessors of strong sexual love natures yield to genital excesses, their passion soon becomes morbid, and their excessive indulgence robs the system of vitality, by taking away the magnetism which is such a powerful factor for good or evil." This implies that those who would retain their virility and the most powerful love charm

must exercise the sexual function in moderation, and always in accordance with Nature's laws, otherwise they will effectually destroy it by their lust.

It is deeply to be deplored that so many promising men, who are so full of sexual vigor, do not know its value, and squander it in reckless and wicked profusion by seducing as many women as they can, by promiscuous intercourse, or the loathsome habit of self-pollution, thus sapping their bodies and laying the seeds of future misery and remorse, or producing warped and rickety children, who grow up with perverted natures, a curse to themselves and others, and whom no education, preaching, or discipline can transform.

One of the more immediate and a frightful cause for the entailment of disease upon offspring may be found in the improper modes of dress, prescribed by fashion and followed in foolishness by both ladies and gentlemen in this country—particularly the former. Bad habits in dress sooner or later prove detrimental to the health and welfare of a people. Tight lacing, and the wearing of heavy skirts that press down the bowels and derange the womb are prolific causes of complaints that are transmitted to the unborn child, and for which, in its years of breathing life, it often suffers more than its sinning parent. It is through these and similar mediums that the iniquities of parents are visited upon the children unto the third and fourth generations! They should be carefully avoided. The voice of reason rather than the voice of fashion should be hearkened to—comfort and health to both the living and the unborn should be more considered than the whims of pecuniarily interested mantua-makers and tailors. It is by no means contended that people should not dress com-

fortably and beautifully and in accordance with the requirements of civilization. This can be done, and no injurious effects follow. It is uncomfortable and ungraceful costumes, and uncomfortable compressions of the body, destroying the beauty as well as the health, with which the welfare of offspring is at war.

Another source from whence is derived hereditary disease is the bad habit of eating and drinking improper articles, and of partaking of the "good things" of life to repletion. From these causes arise impurities of the blood (manifesting themselves in gout and kindred complaints or in offensive sores), which impurities affect the seed of the father, and are also conveyed from the mother through the umbilical cord, by which means the "life of the flesh" of the child is poisoned and it becomes possessed of the diseases of the parents. Care, therefore, should be taken about what we eat and what we drink, and in what quantity, that the blood may be kept pure and healthful, and both ourselves and those who shall come after us be saved much of suffering and misery.

And still another cause is found in the inducing of pregnancy when in a state of beastly intoxication. Offspring germinated when one or both of the parents were in this degraded condition are often born with an inordinate appetite for the intoxicating cup, and not unfrequently idiotic—they partake of the stupid and unintelligent condition of the parent at the moment of conception. It therefore behooves those who will indulge in the unpardonable folly of stultifying the senses with strong drink, that they should not indulge in cohabitation while thus situated, lest they entail misery or idiocy upon the child that shall be born to them.

Ladies suffering from leucorrhœal difficulties and womb weaknesses will find oftentimes that their children born while they are thus diseased will inherit bodily infirmities. Conceptions at these seasons are like to the wheat sown upon stony ground, which sprung up, but having no nourishment, withered away and died. It would be the part of wisdom to abstain from intercourse while thus conditioned, and betake themselves to the means afforded to produce a cure. Otherwise the effects upon children will be such as no parent, with the feelings of a parent, would like to contemplate or transmit.

A further cause for the transmission of diseases may be found in the prostitution of females, and in the distempers so common among that class of our population, and so frequently contracted by those who visit their vile abodes. These diseases, often inoculated into the blood, become secondary, and are thence transmitted to children, upon whom we often see manifested the horrid effects of syphilitic poison. If for no other reason than this, the home of the harlot should be avoided, and a rational gratification of the desires be sought.

And a still further, and I may say a wonderfully prolific source from whence flows hereditary distempers, is the poisonous mineral medicines dealt out needlessly to the sick by the members of the "regular" profession. These poison the blood, weaken the system, unstring the nerves, deaden the intellectual faculties, and render the whole body liable to be easily affected by all baneful and pestiferous outward influences—such as taking colds, running into consumptions, and kindred complaints. Mineral medicines generally induce more dis-

ease than they can possibly cure; and bodily affections created by them are readily transmitted to the offspring. Therefore, and because of the fact that there is no good effect arising from their use they should be discarded and kept out of the system. There are enough, certainly, of aggravating causes for the entailment of grievous physical burdens upon future generations that cannot be so easily avoided, without continuing to include this among the number. I therefore can do no less than caution my readers against their use. If the "regular" physicians would cast in the street their calomel, and other mineral poisons, a great cause of hereditary disease and liability to colds, would be banished from our midst.

Parents disposed to consumption, to insanity, and to many other ills which grow from impure blood, transmit their diseases to their children. To prevent this deplorable result, and to save their children from the afflictions that otherwise will be sown in their systems, they should become whole themselves and have their blood renovated and restored to a state of purity. The health and happiness of unborn nations of men and women demands this at the hands of the living generation. Let them see to it that this is done. It requires no sacrifice on the part of the living for the benefit of the unborn, for by the healing of themselves only can safety for those who are to come after us be ensured. For this nature has furnished the materials, that by partaking thereof the people may be healed.

If parents would have pure and elevated offspring their sexual feelings, however strong, should be kept under control; otherwise they cannot impart to their progeny that health and vigor of body and mind which

are so essential in the great battle of life. In this light, it will be seen as the sum of the whole matter, true health and beauty in men, women, and children are the outcome of virtuous restraint and temperate actions.

Of all the subjects that at the present time can interest the people of this country, and which should receive the attention from the fathers and mothers, the brothers and sisters, the husbands and wives of the land, there is none of such vital import, whether considered with regard to health or morality, as that of harlotry.

Of the numbers of abandoned women in large cities, statistics give some information.

In New York, in 1897, there were reported to be 20,000 prostitutes; in Chicago, 30,000, two-thirds of whom were under twenty years of age! The average duration of life of these women after entering upon the career of the harlot, is about three years! Paris has probably a still greater number, in proportion to the population, of those who carry on the trade of the courtesan. And what shall be said of the chief city of the United States in this respect?—of moral (?), enlightened, progressive Chicago? Will it be credited that this city affords a prostitute for every six or seven of its adult male population? And yet, if reports be true, such is the fact! Alas, for the religion and the morality of the place that affords such a demonstration as this of its depravity!

Not less than 100,000 harlots are at work nightly in the cities and large villages of the United States to rend asunder the sweet bond of marriage, to torment with venereal diseases and scrofula the sinful and the innocent alike, and to corrupt the virtue and the blood of the people. Mostly they practice their traffic boldly

and without the fear of law before their eyes. They walk the streets with brazen faces, flaunting in silks and jewels, and glorying in their shame.

Prostitution obliterates the sentiment of connubial love from the bosom of the woman; and the indulgence in promiscuous intercourse removes it from the breast of man. The love and esteem the male sex have for the female, aside from the mere animal gratification, has its foundation in great degree in the virtue of the woman. The female being greatly dependent upon the male for protection and maintenance, is blind to its own true interest when it suffers prostitution to come into its ranks.

Promiscuous indulgence destroys connubial love and attachment of the wife to the husband, or the husband to the wife. It crushes the purity and sanctity of the marriage covenant, and makes of the household altar a temple for sacrifices to false gods and to deceitful lust.

By harlotry, that most sacred temple of the body, the first house of the immortal soul, is turned into a den of pollution and filth. By it the nobleness of woman is cast down, and she, the fairest, loveliest, most useful work of creation, becomes a tenement of sin, disease and death.

Prostitution has also the effect of depriving many virtuous women of husbands and the delights of married life, for often, by attracting to herself several young men, the prostitute keeps them from matrimony and the company of the pure and good. There be many men who, so long as they find gratification of the amorous passion beneath the roof of the harlot, will not marry, and solely for that reason. Were no courtesans ready to sell their charms for gold, the young man

would seek matrimony and make a good husband, where now often he is a diseased libertine.

A bad effect upon the female sex of thus keeping young men from marriage because they find gratification without marriage, is to induce in many females who will not sell themselves to harlotry the habit of self-pollution. And often because they do not see that they are to be married, and feeling the promptings of a natural desire, they resign themselves to the hands of an artful seducer in the moment of passion, and thence often plunge into prostitution itself. And thus is lost to the virtuous world, and to society, many of the best and most lovely of the sex, who, had they found husbands at the proper age, and gratified desire in the holy bed of wedlock, would have been ornaments to their lords and to the world—the adored of loving husbands, the kind mothers of happy children—dutiful, upright, pure in heart and in action, beloved of men and blessed of earth. And thus does one harlot indirectly cause the downfall and destruction of thousands of her own sex, independent of the various other evils that follow her deadly steps.

There is another way in which this vice operates most disastrously. If a prostitute seduces a young man to her embrace and infects him with the poison of her calling, the mind of that young man will be very likely to feel thenceforward not only a hatred of the woman, but he will curse, and despise, and revile the whole sex. The innocent maiden, pure as the snow from heaven, and the abandoned harlot, will be alike the objects of his hatred and scorn. His first impression of women, which was intended to be good, will be a bad one, and he will hate the whole sex through life, and have no

respect for female virtue and purity. Often this has been the cause of domestic discord in after life; and when we know of the great numbers of young men thus poisoned, how widely extended and how powerful we may see this influence to be! And a female infected by disease in like manner, feels no less of hatred to the other sex. Often it becomes the object of her life to communicate disease to as many as is possible for her to do!

Prostitution opens the door for jealousy, anger, alienation of affection, crimes of various hues, and often murder. Let a man or woman get venereal disease from the partner of their wedded life, and they will ever disbelieve the honesty and purity of all of the opposite sex and curse them for their sin. What numbers, all the world over, fall victims of diseases without sin of their own—receiving it from the unfaithful partner of their wedded lives!

The abandoned woman sows the seeds of insanity, consumption and death over the face of the whole earth. She contaminates the blood of the world. Destruction follows upon her footsteps—her flowery paths are filled with hidden thorns; from the cup which she enticingly holds to the lips of the unguarded youth, a thousand envenomed tongues of hideous and poisonous serpents protrude—the more dangerous that the infatuated youth does not behold them with his eyes. He is blinded by the outward show; he gazes upon the outer side of the platter, and sees it washed, cleansed and painted, and thinks not there is foulness and disease within. But he is deceived, for the harlot is like the “sepulchre whited without,” that “within is full of corruption and dead men’s bones.”

Prostitution often takes the loved husband from his wife; it makes the home miserable; it causes the murder of unborn children; it leaves destitute and motherless many an innocent babe; it obliterates from the bosom of man and woman every vestige of pure love, and leaves unholy lust in its place. The horrors that this curse inflicts upon males and females can never be known. The curse of Nature is upon it, and upon all who lead the life of the prostitute, to visit them with the most loathsome and foul diseases, and send them to an early and miserable tomb.

No one who has arrived at the age of maturity and who is possessed of ordinary intelligence, can have failed to realize there are a vast number of men and women in every community who are unrestrained by the possession of any right sense of moral ethics from doing wrong; who are neither married nor given in marriage; or if married, do not regard the obligations of marriage with any sacred intent. Outside and beyond these private associations and secret violations of moral and sexual purity, which, alas, are too numerous, there is the unfortunate and short-lived class of females, called prostitutes—the female Ishmaelites of society—who live and die in our midst social outcasts. Who are these? Where did they come from? are questions a stranger from some far-off sphere, visiting earth, might ask. Or, perhaps some innocent maiden from the country, suddenly thrown into the vortex of city life for a season, passing through the streets late at night, might ask, seeing crowds of fashionably dressed women, with painted cheeks and bold, daring look and stride, parade these thoroughfares at hours when all decent women, and men for that matter, should be at

home—if home they have. Who are these? Whisper! We will tell you. Many of these, not all, were once honest, healthy, virtuous girls and women—the children of good and respectable people, who in a moment of thoughtless folly, overcome by their own aroused feelings, fell from virtue and virtue's ways. What about the rest? Well, they were, so to speak, born into prostitution, as the majority of the criminal classes, thieves, pimps, and “the lower element” are of the common prostitute class.

CHAPTER V.

IMMORALITY A HEALTH.

PROSTITUTION exists as a fact. It is a terrible factor in our modern civilization. Whatever advances we may have made in education, in literature, and science, we are far away from the restoration of all things, when all creatures will be equal in the sight of men. Meanwhile, prostitution demonstrates at least the sexual instincts in men and women have not been educated, and until this strongest of passions is regulated and restrained by proper education and innate moral or natural self-restraint, prostitution will continue to exist, because women will still continue to "fall," and "fallen man," known and unknown, will continue to consort with them for the ease and gratification of their morbid and stimulated amativeness. However, men are not wholly to blame for this state of things; some writers charge men with being the sole cause of prostitution. We do not agree with this, because to do so would be to ignore what appears to us important physiological and psychological truths, viz., that the same instincts and sexual desires, possessed by women contribute in a large degree to prostitution. We do not for a moment doubt that propelled by sexual desires, arising from some of the causes pointed out in "Nature's Secrets for Women Only," women have tempted and seduced men, have actually invited in innumerable ways

their own fall and entrance ultimately into the ranks of prostitution. And when once a woman has fallen, her own constitution—so peculiar in its character—becomes more rapidly vitiated than that of men; her mind is more readily thrown out of the balance, and the moral and other social usages of society. The repentant man who has been fast in his youth can return to society. Not so the victims whom he has seduced, ruined, and helped to send forth into the terrific stream that leads unto the maelstrom of death, for once within the rapids seldom woman returns to virtue, or love, or home, or health again. It is not for us to say, what the church or the Christian (?) community, especially what respectable and virtuous womanhood should do for the fallen sisterhood, but we are justified in asserting from our professional standpoint, there has been somewhere—among the good—a vast amount of selfish, if not criminal indifference as to the rescue and restoration of these victims of their own unmerited scorn and of men's uncontrolled vices.

The way is open for man, sinful man, to return to love, home, and health; to positions of honor and merit, who has been or may have been, a thousand times worse than any of the women with whom he has consorted. It is a strange story to know the celebrated physician, the renowned colonel, the distinguished discoverer, the eminent councilor, the honorable member of congress, so respected by all who know him, the admired and petted of all society—once went his pace pretty fast. No one minds that, he is now rich, respectable, and a most efficient public servant. Those little things are forgotten! This is an every-day story. Well, how about the other side?

Who ever heard that the charming Mrs. So-and-So was once a member of the demi-monde? that her character and conduct at one time indicated a short life and a merry (?) one, but these little things were not forgotten—never! Women themselves are more to blame than men. Virtuous women, respectable women so called, are often so hard-hearted and unreasonable, that they will not lift up so much as one finger, to save the life and soul of those of their own sex. "No," they say, "they have made their own beds; let them lie on them. They are in the mire; let them stay there."

Oh, the blindness, stupidity, and wretchedness of modern society and of women generally, that they do not realize that every wrong done a member of their own sex is a wrong done to themselves. However, it is not our place, here, to instruct "the powers that be" what should or should not be done. We merely wish to point out, man is helped to rise, and when risen really or not, he is accepted and restored to society. No woman is so restored; man is trusted, woman is distrusted—man is lifted or allowed to lift himself, he gets on—but what about the women he has seduced; the harlots he has cohabited with; the mistresses of a week, a month, and a year? Society does not care, and is indifferent. The eminent divine or Mr. Purseproud receives his high honors while the children of his body born in the bye-ways of life are selling papers in the streets, consorting with thieves, prostitutes, pimps, and fast preparing for the jail, penal servitude, and the gallows.

Prostitution is ingrained in modern society, is older than the days when Tamar played harlot to her own father-in-law, and will never be abolished until the truth dawns on the souls of men and women, viz.: That the

laws of purity are equally binding on both sexes, and the sin and the punishment meted out to the one should be equally dealt out to the other. Legislation cannot abolish prostitution. It will remain so long as the causes which produce it exist in men and women.

Moral and physical education must precede the dawn of purity, and public sentiment must be sufficiently advanced so that no immoral person, no matter how clever, able, or wise, shall hold any public office or legislate for the people, sit on the bench, or judge the criminal. At present it is not so, and judges, lawyers, statesmen, and rulers in high places are afraid to touch this problem. Why? Because their own hands are not clean. If it were not for these classes the fashionable houses and carriages of the demi-monde could not possibly be kept up. It is for these houses or their customers innocent girls are entrapped and waylaid.

Henry VIII. is said to have spared no woman in his lust and no man in his anger. So these monsters of modern society spare none. The younger, the more innocent, and the more helpless, the better the victims for their gratification. From this class of girls and from that class, which take to prostitution naturally the great furnace of Baal is fed day and night.

Some men and women fearlessly assert "that prostitution is a necessity." We deny it. Before prostitution can be remedied its existence, and the causes of that existence must be thoroughly investigated. Some day we may give our opinions freely and fully on this subject; meanwhile, we cannot do much more than glance at this broad subject. The first lie we would nail to the counter, in the name of honest men and women, is

that prostitution is a necessity. "What is this necessity; consider?" says Professor Coates.

"The rags or gaudy attire, the painted brazen face, or the young trembling creature just initiated in the career of shame, or the old hag, bleared and blotched, smiling, smirking, winking, creeping, crushed, drunken and outrageous; the wild, restless, and unhappy throng—a pariah class of other men's wives and other men's daughters—how long shall they confront us at every turn, at every street corner in village or city, and ply their trade, pouring out their curses, gibes, and sneers, flaunting their silks, sealskins, or rags in the faces of our families—wives, sons, and daughters—whom we would keep pure, as they go and return from market, or church, shop, office, or school? Just as long as men countenance the evil, so long will there be women to supply their desires and trade upon their weakness, and make profit by their vices. Just as long as men say it is necessary, either in ignorance or otherwise of their own real condition, so long will it exist and pollute society. Unfortunately there are men who say and act as if the physical necessities of their being require the existence of this class. It is natural, it is nature, preach what you like, we know what we feel, youth must out. Respectable women could not walk the streets, were there not a lower element whose existence forms a safety-valve for the pent-up passions of men, whereby our households escape. Has it not existed in all ages, in all nations? Why not now! It is a necessity—perhaps a sad necessity. Therefore the necessity flaunts by in grades, to suit all purses, all persons, and all conditions of men, from the princes of the land, statesman, and law-maker, the wealthy citi-

zen, city official, the middle classes, shopkeeper and shopman, the industrious mechanic, down to the street loafer, gentle and simple, old and young, the man of the world, and lipping being, twisting the barely visible hairs of his mustache; the young man determined on testing his manly (?) powers, and the youth who wants to ape mannish ways. The necessity exists for all, from the be-jeweled queen of the demi-mondé to the shivering, starving wretch who is willing to do anything for a copper or two to get another drink."

"If this condition of things—this other world within ours—is essential to our well being, we blaspheme the Creator, and declare He mocked at us in our creation, to laugh at us in judgment. He demands from us what we cannot do—to live purely, to walk uprightly, sober, and righteously all the days of our life." Think of it, men; you who would be men, ponder it well! Who are these women, these children and fiends incarnate, these millions of public or known prostitutes—who are they, we say? And let the answer come from the broken homes from which they have fled, the aching hearts they have left behind, from their own lost and ruined condition. Whose daughters are they? Does the answer appal you? Perhaps not; if not, be thankful. But if prostitution is necessary to society, or to the well being of the State, can you be sure that your own household may not be invaded; that the uneducated passions and impulses of your children, whose moral training beyond a few right and proper advices, you have neglected; that their virtue and barely sufficient self-control may not be undermined by some hypocrite of a woman, or polished fiend of a man? You can by no means feel certain. Could you ever forgive your-

self if you had a daughter ruined—and why not yours; lost in the maelstrom of iniquity? Would you not bitterly repent the thought that prostitution was a necessity, either to man or the State, had your daughter or your wife gone to swell its ranks?

The man who says so, let him speak for himself, not for others. If you know him, beware of his influence, of his society; let him not be a guest at your house, neither let your wife nor daughters give welcome to him. He that laughs at chastity as hypocrisy, a pure life as an absurdity, respects neither you nor yours—but will wait and watch, and watch and wait his opportunity, either to gratify his necessity or plead his weakness. Failing that, his very society will bear about it the pernicious influence, the miasma of his midnight haunts. If thou art the man who has acted thus in the household of others, will it not be a terrible awakening to discover that the measure you have meted out to others has been meted out to you again? It is only something like this, which will bring some men to their senses. Think of the slave markets for little girls, the traps for country girls, clerks and servant girls, the governess and employment office traps for the unsuspecting, trade in innocent girls, the decoys at work, the incentives to vice, the inducements to sin right and left. Why, the thing is at your doors—your very little ones are not safe. Why? Because the passions of men have made it so. Is it surprising that men's passions should be so strong, so terrible, so unnatural, and so fiendish? To us it is not; for in youth, when they could be checked, restrained, and controlled, all influences of the right kind were neglected, and the best instruction they have received has been at the bench,

counting-house, or shop, which, to say the least, is of the most doubtful kind. There was no direct condemnation of the practice, and when it was spoken of it was looked upon as a prank, a regular tare, and the fellows who were glibbest of tongue and boasted most of their shame were looked up to as men, and the lads looked forward to be men like them, and the habits grew upon them.

The whole army of fallen women, with few exceptions, have been made so by man, and are supported by men. If some are born into it, some by licentious natures gravitate to it, some are seduced and thrown into it, while many enter it of free choice, as the result of low and depraved conditions, mentally and morally—these victims of want, of lust, of thoughtlessness, or of betrayed affection, may have some excuse. But there is no excuse for man. Lust, gratification, pleasure; without any regard for after results. You think we are too hard—leaving it all at men's doors. Do we make no allowance for bad women, using all their influence to tempt youths and men from their integrity? Yes. Their integrity is either weak, unguarded, or self-reliant; and goodness was not in their thoughts when they fell. Let young men be so instructed in the science of their own being and the power of their own noble individuality and their integrity will be unassailable. The more we look at our problem the more formidable it grows; difficulties crop up right and left. We are told it is impossible to remedy such a condition of things, and the less said about it the better.

Who are the prostitutes? All women who indulge in promiscuous intercourse by choice or necessity, for favor, pleasure, or gain—whether street strumpets, the

victims of the libertine, old hags, or members of the church choir, real or grass widows, or unconjugal married women who thus indulge are prostitutes. Prostitutes may be public or private, take money or nothing, as long as they are promiscuous in their dealings they are dangerous, disreputable, and a standing menace to society. Prostitution would not exist in such vast proportions, unless countenanced and supported by men. All classes of men, rich and poor, high and low, single and married, support the prostitute and encourage prostitution, or at least pander to it for their own gratification, regardless of the results to themselves, society, including the innocent, married and virtuous.

As prostitution mainly exists for men, it follows as a matter of principal evidence—that for all women who lead the disreputable life referred to, there will not only be as many men who associate with them, but a score of fallen men for each fallen woman. Take the evidence of a common prostitute: she admits having an average of twenty men or boys visit her in a week, when her trade is fairly good. Now, if this statement approximates to the truth—whatever may or may not be the moral aspects, and the remedy for this condition of things—such a life, for a woman, must be radically unhealthy, and the moral and physical results, must react upon the foolish men, who in her company thus go down to death. The more painful fact still, the innocent and unborn suffer in consequence of this traffic.

In leading men on to the commission of other crimes, harlotry has a powerful influence. Who does not hear of the robberies and the murders beneath the roofs of the harlots? And besides, how many a young man is led astray from the paths of virtue, and then induced

to rob his employer to obtain the means of his foolish indulgence! Often he becomes the victim of his folly; his peculations are discovered; his character is lost; he abandons himself to vice and misery, and finds early disease and death. How many young men are thus led astray! Now, as in the days of Solomon, the harlot "lieth in wait as for a prey; and increaseth the transgressors among men."—"Now she is without, now in the streets, and lieth in wait at every corner."—"Her lips drop as a honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death; her steps take hold on hell; lest thou shouldst ponder the path of her life, her ways are moveable, that thou canst not know them." Hearken unto the wisdom of Solomon—"Remove thy way far from her; come not nigh the door of her house." But in spite of the warning—how many of the inexperienced, the thoughtless, the unsuspecting, the reckless, light-hearted and gay are led astray and corrupted forever!

A great cause of prostitution is clearly and certainly traceable to the poverty of the party embarking upon that life, or of some one or more dependent upon her for support. However bad the courtesan may be, it is my belief that those who make and administer our laws, and whose business it is to attend to matters concerning the public good, are more guilty than many a courtesan who walks the streets and who embarked upon her vile career through a necessity for support of herself or some infirm and helpless relative—perhaps an orphan sister or brother. Where there is little or no protection offered to a poor and helpless female against the oppressions of wealth and power in the hands of

avaricious and soulless men, it is not at all to be wondered at that many a woman falls into the paths of the prostitute through the wants of nature—through the want of properly paid labor for her hands or head. Where no protection is rendered by government to labor—where capital sways, and the system of cheapening wages even down below the living point, prevails (as it now does in many countries), poor people will often be forced into crime—the forlorn and destitute orphan will often feel obliged to make traffic of her virtue to purchase the bread she shall eat and the garments she shall wear. What a shame to any nation.

Protection to labor, and different laws, would give different results, and thousands of females would be every year saved from an entrance into the hells of pollution. Let us have a society where the hands of the willing should find employment and just reward, and the unmoneyed millions would rejoice. They would be well clothed, well fed, well educated, well conditioned in life, and there would be among us much less of sin, of misery, and of prostitution, than we now see around us on every side. The worst of all states of society is that where the poor are obliged to work for nothing, or next to nothing, or sell their virtue to live; and the worst of all legislation is that which does not strive to make provision against these evils to the universal millions. Such a state of things is disgraceful to any nation. Health, wealth, happiness, virtue, religion, and every comfort of the mind and body among the people is more or less dependent upon the amount and the remuneration of labor; and government should give encouragements to industry, as the great means for the "greatest good of the greatest number." When it fails

in this, it has failed in the right discharge of its most important function. But these two, though prominent causes of harlotry, are by no means the only ones. Frequently the woman is the victim of the wiles of the unprincipled and heartless seducer, who, having robbed her of the brightest jewel of her life, deserts her, and leaves her helpless in the world, with scarcely any other resort than that offered by the procuress. The childhood of the female is unsuspecting of the wiles of the devil, and of the intrigues and deceptions of man. Her natural character is pure and noble; but, by listening to the voice of the tempter, she falls into sin, and is lost to honor forever. There be thousands of females in the ranks of the courtesans who were led to that path only by the greatest cunning and duplicity, and after years of patient and devilish labor on the part of some fiend, who sought their seduction and their ruin to gratify his unholy lust. Their confidence had first to be gained, their love earned, their sympathy obtained, and marriage promised, before the woman yielded herself to the embrace of the libertine. Fair speeches—fair arguments—professions of affection—kind offices—soft glances—gradual approaches—rides—dances—attentions at parties and the theater, and not unfrequently drugged drinks, are among the means employed by seducers to entrap their victims. Who can wonder these means prove so successful when the young, loving girl has not learned to distinguish between true and false love, and to distrust appearances of men. Woman is confiding in love, even to a fault, in all professions of honesty, sincerity, or affected love; and truly hath it been said that Love is blind, and cannot see the faults

of the deceiver. In this way have thousands been led to ruin, and repented when it was too late.

But the victims of seduction are by no means the only sufferers in these cases. As a pebble cast into the sea raises a ripple that extends over a large surface on every side, so does a seduction cast a saddening influence around it on every hand. A dagger is pierced through the soul of parents—a dreadful pang is felt in their loving bosoms. In anguish of heart they exclaim, "O my daughter! my ruined daughter! would to God thou hadst never seen the light, or had died upon thy mother's knee! For then we might have been gathered to our fathers in peace, but now must our 'gray hairs be brought down in sorrow to the grave.'"

"Pangs like these have thousands felt,
When in anguish they have knelt;
Tears have flowed o'er shame and guilt,
But have flowed in vain."

And brothers and sisters, and friends and relatives generally, feel a pang when a female falls, and is dishonored. And a virtuous (?) community will feel the shock, and its eyes will be turned with pity and sorrow upon the miserable victim. The seduction does not end with the single instance in all cases; for often the seduced one becomes in turn a seducer; and when the charm of female influence is prostituted to the seductive art, it leads many a young man to destruction, for truly hath the courtesan "cast down many wounded; yea, many strong men have been slain by her."—Prov., vii., 26.

But though it be true that woman is thus sometimes led astray and ruined after a long and cunning siege of her virtue, it is not less true that many fall

through their own desire, and many more with very little coaxing. Every woman is the guardian of her own virtue—the keeper of her own virginity; and if she resolutely wills not to yield her person unless in marriage, she can preserve herself, except force, or drugs, be used to stupefy her sense. Woman should not allow herself to fall into temptation; she should guard against every approach of the devil; she should not gaze upon the serpent till she is fascinated beyond her power to recover; she should not play with edged tools.

With woman lies the choice to give, or not to give, to man, the gratification of his desire. Often she is not less anxious than man for participation in the sweets of unlawful love, though restrained by the fear of consequences; and if she yield through this influence, she is as blameworthy as the man. If her passion be wrought upon by the cunning of the seducer, she falls; but it is her business (and the business of her parents) to see that she is not thus wrought upon. She need not allow those liberties of her person that rouse the passion to an ungovernable fierceness, if she will not. The squeezing of the hand, the clasping of the waist, the pressing of the lips—all these she may keep away from her, as thousands do, by a single word, or a look

passion, and still be master of her virtue. All the arts and powers of man cannot triumph over the virtue of woman, if she resolve to keep it to herself, and to avoid temptation. But if she thrust her hand in the fire, it may be burned. Well does the female know that the charms of personal magnetism with which she has been gifted by nature, and learned by art, give her an almost irresistible power over the other sex. Her rosy cheeks, her soft curls, her delicate foot, her sweet smiles, her pretty ankles, her loving words, her studied airs, her tantalizing dresses, are all so many snares to wind about the will of man and bring him to her feet in admiration and to excite passion in his bosom. And then, if she chooses to indulge with him in crime, she may do so; if not, she can repulse him. Man may brave the enemy at the mouth of the cannon; but before the blandishments of the woman who has excited his love he falls powerless, and she may lead him whithersoever she will. Therefore, we may say, that the actions of the woman are in many cases the cause of her seduction, and the means whereby the dens of pollution are recruited with new victims.)

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In almost all cases, the woman well knows that the power of choice in this matter is with her, and not with the man; and man knows this, too. Woman knows she can tantalize man into an almost uncontrollable

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lenism, there may be mentioned, hereditary licentious tendencies, bad education, ignorance of the final effects of indulgence, bad influences brought to bear upon youth, stimulating the amorous passion by gluttony in exciting foods and drinks, habits of idleness, bad books, pictures, conversations and actions before the young; tight lacing, by which the blood is made to settle in too large quantities in the inferior abdominal region; want of parental care, want of employment, pride in dress and desire for display; inconsiderate and ill-assorted marriages; intemperance, harshness and unkind treatment of parents or other relations; the rewards held out to vice, and the small encouragements to virtue in modern society. These, and numerous other fostering causes, operate to fill the dens of prostitution in our midst. And all these it should be the duty of parents, guardians, teachers, ministers and public instructors to guard and warn the young against, lest they fall into temptation and are lost to virtue.

The Rev. Dr. Parkhurst has been assiduously investigating the subject of prostitution. He has noted down in detail the particulars of the lives of thousands of these women who have fallen low in the scale of humanity. His investigation reveals the sad fact that nearly all these women fell through drink, not that they loved drink, took to it to get drunk, but it was absolutely impossible to carry on their soul and body debasing traffic without drink. The prostitute and her transient paramour are among the best customers of the saloon-keeper. When primed with his poison the woman of the street solicits custom. She knows well the man who "stands a drink" will, after partaking, be ready to bargain with her for what she has to sell.

It is very rare to find a woman who took to prostitution for the sake of drink. On the other hand, not one in ten carries on the wretched calling without the drink.

So far from prostitution being a free and easy life, few care for it, then only when so abandoned they are utterly reckless as to how life ends.

If we could get the results of one year's investigation from all the prisons in the country, the result would be appalling. The average life, if such an existence can be called a life, of these women upon the streets is only about three years, and "potter's field," or the pauper's grave receives the bodies of the majority; and yet we are told prostitution is necessary for the health of the community, and that men could not live without some indulgences. The health of the community, and the "some indulgence" is obtained at a terrible cost, viz.: the physical, if not the spiritual damnation of tens of thousands of women. Prostitution is traceable, as we have seen, to the action of women as well as of men.

It is fostered by drink, and it is pretty clear, were drink abolished, one of the prime factors would be removed; for without drink much of the abnormal excitement caused thereby would cease; poverty would end; new channels of industry would be opened, so that no woman would need to prostitute her body to pay the rent; save her children from starvation; maintain a sick mother, or a helpless husband.

Prostitution is fostered by landlordism. It appears a far cry from deer forests to prostitution, but the connection is as real between the land question and the social problem, as between drink and prostitution. Ow-

ing to the high price of land, many who would otherwise be virtuous—herding together in the foul atmosphere of rooms, and houses, where natural privacy and the requirements of decency are impossible, can have no high sense of virtue. In our large cities, whole families are crowded into one small room, and sleep together on “shake downs” on the floor—father and mother, brothers and sisters, and perhaps a lodger or two. Under such circumstances, in this terrible struggle of existence, common decency is well nigh impossible; young and old are more or less exposed in dressing and undressing. In sickness, some poor member of the family is confined to the room, having all the wants and calls of nature to attend to. Add to this picture the blood-thirsty indifference of the sweater and middleman, hundreds of women, working the flesh off their bones to keep soul and body together. Do not then be surprised that prostitution exists. Do not be surprised that hundreds of young girls and women brought up under such circumstances eventually find their way to the street, to pick up ready money, warm clothing, and comforts, denied them by acquisitiveness in high places. It is not for us to deal harshly with these, the victims of society, but rather with the many causes which in many instances force the poor and struggling into such a life.

Women have longed for love, they have not discriminated; they have mistaken their own feelings—the flare and the glare of youth, ardor, and passion—for love. They have mistaken or trusted the promises of men, who have been carried away too by their unregulated passions and have been robbed of virtue. These women, in time, have been made victims of foul sin and

brutality, so well known to the police in all large cities. It would be false to assume that landlordism, the drink traffic, the sweating system, or poverty, were the sole causes of prostitution. You will find it traceable to the causes mentioned in our books, "Nature's Secrets for Women Only," and "For Men Only."

They fell, as others have, and will fall, because of the misdirection of the sexual appetites given by the Great Creator—for the welfare, happiness, and continuation of the human race.

Force of circumstances is often too strong to be overcome by many. Born in poverty, reared in ignorance, educated in crime, victims of parental stupidity and governmental blindness, what wonder that they never seek to rise above the level of their surroundings and find it easy to fall below that level. How can it be otherwise so long as the present system of crowding, starving and sweating of the masses is continued.

Men simply throw away money when they subscribe to charity and are but encouraging pauperism when they give either to individuals or to the various organized "bureaus." No person can accept charity and retain their self respect unless they give for it value received.

What we need is education. Not merely "book learning," but a perfect knowledge of natural laws and right relations of the sexes, both individually and collectively, as well as a reconstruction of a hateful social system which damns a woman for an offense which is not only tolerated in a man, but actually encouraged.

Women who enter the paths of prostitution go because there is a demand for them in that place. Were there no demand the supply would cease. If wifhood and motherhood were what it should be, and were true hap-

piness to be found always in the home life, women would not go into a life which can promise them nothing but a life of shame, a fearful death and a dishonored grave.

To the woman who once enters this life no star of hope gleams in the distant future. No ray of light brightens her path. About her lies the shattered wreck of her life and afar she sees the gloom of despair, the struggle for existence, the final end. To you who think that in such a life naught but ease and pleasure exists, should endeavor to obtain the truth upon the subject. If you are contemplating entering it 'your feet may be stayed upon the verge of ruin, and you will at least pity those whom circumstances have forced into the degrading life of the prostitute.

CHAPTER VI.

PROSTITUTION AND MISDIRECTED SEXUAL INSTINCT.

WE have shown, already, there are some who declare that fornication and adultery are essential to health. That the "social evil" is a necessary evil, it always has been and always will be.

Something more is wanted beside moral and religious training, and legal enactments. There must be the intellect to see the nature, character, and the causes of these evils, and there must be a self-poised and truly strong-willed virtuous manhood and womanhood born into the world to rise superior to these evils. As long as children are the accidental products of lust, of drink, of self-gratification, in marriage or out of it, these evils will be fed and remain in our midst.

In a certain sense, most men and women can be on their guard against public prostitution, and if evil ended there, bad and terrible as it is, most good and thoughtful men and women (parents) might sigh a thankful sigh of relief. A greater evil than public is clandestine prostitution, arising from the same cause. This is a species of leprosy which is found everywhere—not only in villages, hamlets, and farming districts, where a public prostitute is a creature unknown—but it is to be found in towns and cities as well, where the latter abound.

The proprietors of many large stores and factories, where great numbers of young ladies are employed,

trust to the easy conduct of their stylish assistants to provide for themselves in a manner, which it would be impossible on their salaries alone. Many of these store and office assistants dress in a style required by the firm. They are immediately dismissed if they cannot dress to suit their situation, although their employers know full well that the salaries paid will not enable them to do so. A girl will be dismissed for dressing badly; but not if it is whispered how she conducted herself after closing hours, or was seen in company which indicated the possibility of clandestine appointments. The firm has nothing to do with that, as long as "Miss — So-and-so" attends to their business during business hours. This is a form of the evil actually winked at in certain stores, where the proprietors are held up as examples of public philanthropy and respectability.

In certain noted streets, promenades, and parks, multitudes of young girls (the children of respectable parents), well brought up, well connected, may be seen promenading in twos and threes, to laugh, and be laughed at, to pass remarks to young men, and get acquainted—without introduction. This mashing leads to private interviews and meetings, and conduct which secures gifts—gloves, trinkets, jewels, loans, and presents of money. Of course, they do not take actually money—jaunts down the river, treats to the theater, ice creams, chocolates, and drinks—a little wine, just a sip—with the one result, as thousands of wrecked loves can testify. As these young ladies grow and become more confident in their style, they fly for higher game, and become "friends of friends"—"who understand one another." No one must even hint doubts as to the

character of these persons, or those who associate with them, because they are invited guests, sit in the same churches, and go to the same schools, or "belong to our set."

Then there is the grade lower who are in business all day, too, in shops and sewing-rooms, or occasionally fill in appointments in plays requiring a number of "young ladies, tall and good looking"—pantomime and other engagements. These, of course, would deny they were prostitutes, and it would be a dangerous thing to say they were; but they act as prostitutes do. They manage, with more adroitness and less boldness to get acquainted with young men and others. They assume innocence, yet do their utmost to lead on and arouse in their quondam admirers a strong passion for them. Many good and intelligent youths, inclined for fun and innocent recreation—a bit of flirtation with no ulterior aim—with some pretty and intelligent well-dressed girl, has found himself landed, and ruined, by such as these.

No respectable girl will permit the addresses of a man to whom she has not been introduced, and certainly all men should be cautious of the girl or woman who needs no introduction, but manages to bring it about herself. All such women in whatever station in life, are veritable blood suckers and home destroyers, their pretenses and their loves, and their dalliances are so much goods for sale. The buyer will be ruined. The majority of these become mistresses for a time, and afterwards many of them will from being "young ladies in an establishment," become common street prowlers.

Now, we do not think these facts should be ignored. In a work of this kind, it is not our purpose to deal

with "the social problem," and have only referred to it in this and the previous chapter on the utilitarian grounds of health.

Some men cannot see any difference between that association which takes place between such men and women, youths and girls, and the lawful embraces permissible in conjugal unions. With such, any arrangements based on love, personal respect, and morality are thrown away, but we propose briefly to point out some of the evils which arise from promiscuous intercourse. It shall be for sensible men and women to judge of the inspiration which has said, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers, God will judge."

Among the evils, is the precocious exercise of the sexual instincts, before the body can be properly matured, or the mind so balanced as to govern the emotions by self-control. Thus, an evil bias is given to the life of the individual, man or woman, and the desire for intercourse, or exercise of the sexual instincts in some form, becomes like dram-drinking, an increasing desire; the gratification of which relieves for the time being, only to renew the intensity of feeling later on. All this must be accompanied by disastrous physical and moral results. As the dram and opium drinker surely and eventually deteriorates to a human wreck, so in a large measure the early fornicator and habitue of brothels. The moral sense becomes obliterated in the male and female, and of humanity the lowest and most vicious and contemptible type of men is the habitual male associate of the prostitute.

Woman, from being the exalted child-bearer of the race—the mother of a true and noble progeny of sons

and daughters, to rise up and call her blessed—of kings among kings, and nobles among men, she is reduced to a creature who is degraded beyond measure by the foul magnetisms of the lowest passions of men. Morally and spiritually she has ceased to be a woman; if a mother, her offspring are degraded beyond measure, and whether or no she becomes a sink of filth and disease, a disease creating center of the worst possible kind of physical and moral diseases, she has at least lost the right to the name woman.

If men could associate promiscuously with women who are either clandestine or public prostitutes, without the danger of physical disease still such unions would be degrading to the woman, as such association would only be resorted to as the outcome of pure and unadulterated selfishness, and, therefore, most certain to dry up the milk of human kindness so essential and peculiar to true womanhood. Care eats deep lines into the face, poverty with its monotonous surroundings of dirt and crime, dries up the vitals of humanity, and lays the struggling tradesman and half-fed artisan, half his time out of work, in an early grave; yet these miserable existences, with virtue, have in them the elements of heaven; while the lot of the courtesan, the woman bereft of her womanhood, is full of anguish and miseries of hell. Occasionally her better nature struggles to the front; fond memories of an early and youthful innocence, perhaps girlhood's merry days, pass before her, the pleasure of an humble cot, or a comparatively happy home, where a father industriously tried to fill in his appointed lot, and a mother thoughtfully and prayerfully tried, by precept and example, to lead her children "the good, old way."

The recollections of the Prodigal helped him in his hour of dreadful need, but for the Magdalene of city life, the tempter's chains are too strong to break. Society in its innate selfishness has made the links doubly strong—there is no escape.

Mad with her thoughts, the Magdalene rushes out into the street from worse than no home; hungry and tired, she begs a drink from some man on her way; once more the glass does its work, and so her fitful life in repentance, drink, unseemliness, and oaths, rattles on, and "over the bridge she goes." The children of shame, when they escape foeticide, and infanticide, swell the ranks.

For the wealthy, the damnable Locastas of a civilization crueller than Rome—dressed in silks and satins, driving in stylish carriages, fare sumptuously every day on fees received for infanticide. In the middle walks of life, the physician and the midwife, and the baby-farmer do not hesitate to add to their incomes by helping nature to get rid of inconvenient children. Among the poor and drunken, and vicious, the people themselves dose with opium, smother or overlay them, or cast them out to die of exposure.

It is sad, but true, that hundreds of dead children are found in the streets of our large cities every year; and it is as notorious that child desertion is just as rife.

Dr. Nichols says, "Three-fourths of the illegitimate children die during their infancy—die in workhouses, or in the hands of paid nurses—paid, in many cases, to allow the child to perish of neglect, or be drugged into unconsciousness and death." The mere deprivation of a mother's love and care has much to do with the feebleness and death of a child. There are many causes which

take away a mother's love and care for a child; but there is nothing so fruitful of absolute indifference and hatred as prostitution. So much for some of the mental and moral results of the open and under cover illegitimate exercise of the sexual functions. We will here dwell briefly upon the absolute dangers which arise from prostitution in a more pathological sense, without which these Revelations would be very incomplete—we wish they could be omitted, as we can but very poorly spare the space.

All prostitutes are unhealthy. Their association is a most unhealthy one, and is carried on by simulation, dissimulation, intoxication, and constant and frequent violations of all the laws of Nature and of man, which is provocative of disease in the woman, and in due time of the man; but more especially of the woman. With the man for a time, perhaps the result is not more serious than an occasional spree—for he is not always so indulging his appetite. Not so with the woman, it is her almost perpetual condition, and her career is an unhealthy, and diseased, as well as a short one. Here and there an old bleared-eye bawd is to be seen; but that is a most idle and useless argument to use against the short life of this class. Even though old, her appearance would not be one indicative of sense, peace and health. We have, in our Books to Men and Women, dealt pretty freely with "the moloch in the species"—secret amative indulgence, so that we need not treat of it here, save to point out that it leads in some instances to promiscuous vice, and necessarily to a rapid break down of the victims, to hysteria in women, sexual hypochondria in men, and insanity in both.

Epidemic, endemic, and contagious diseases, have a double origin; first, in the exhaustion and impurity which make the way for disease; and secondly, in the contagious matter or determining cause of the particular form of disease. These truths are so obvious as to require no illustration. Poisons are causes of disease, drugs, alcohol, tobacco, strong tea and coffee are poisonous, and create diseases. There are mineral, vegetable, and animal poisons. Of the latter we have to do more particularly, with those secretions which have been generated through sexual vice, viz.: the virus of gonorrhœa and syphilis. These create the most serious and rapidly contagious diseases. It is thought by the most eminent pathologists, who have devoted themselves to the study of these diseases, that seven-eighths of these women are thus diseased, and all are diseased in this way at some period of their career.

Very often the first illicit intercourse is punished by some one of these diseases. The whole career of a young man has been blighted by syphilis, or other diseases. A very eminent French surgeon once said, "I would not have a chancre of the size of a pin's head on my person for all Paris." Gonorrhœa is a discharge of mucus and pus, at first not distinguishable from whites in the female. And it is known that young married women, who have not been otherwise healthy and cleanly in their persons, have communicated this disease to their husbands. It has several stages, and generally runs a course. In men, a few days after intercourse, it exhibits itself by a tingling sensation when making water; afterwards, urination is accompanied by scalding and inflammation. The mucus, at first clear and of a watery appearance, changes to a milky hue. Later on it be-

comes thick, ropy, and greenish in hue. The urethra, or passage, and the glands become red and inflamed. As the complications increase, the patient is troubled with chordee, caused by the lymph underneath becoming inflamed and hardened, accompanied by pain during the night. Finally the groins become inflamed and hardened, and buboes show their presence. This last stage may last for months, unless great care is taken. This disease in women frequently produces barrenness, and one attack has often induced serious sexual conditions in men.

Being essentially an inflammatory and acute disease—the remedy is to be found in the discontinuance of all gross habits of eating and drinking, living on simple diet, drinking only plain innocuous drinks. Bathing the entire body freely, resting and reclining as much as possible, and using local hip baths of tepid and cold water. This latter bath should be used frequently as long as any inflammatory symptoms remain. A very mild diluted injection of "Repentant's Wash" should be used once or twice daily, for cleansing purposes; and great care should be taken to keep all the parts clean, washing once a day with some good castile soap and tepid water. Whatever contributes to the general health will bring about a revolution of this disease. The chancroid (or soft chancre) is a contagious and local ulcer, which, like gonorrhœa, is one of the many results of improper sex indulgence. It discharges a contagious virus, and if not cleansed away will produce a further crop of ulcers which will eat into the integuments of the genitals.

The general treatment is the same as that suggested for gonorrhœa, local treatment similar. The ulcer

should be cleansed daily, washed with diluted "Repentant's Wash" and covered with some pure vaseline, and a little lint. This will help to keep the action of the virus down, and prevent the chancre spreading. This is very important, as the virus coming in contact with other portions of the body will produce them. We have known of cases where the eyes and nose were affected in consequence of the pus matter being conveyed to these parts by unwashed hands.

Buboes.—We have already referred to these. But we wish to point out that they generally indicate the presence of a chancroid, although they may be caused by sexual excesses or gonorrhœa. Persons of the lymphatic vital temperament, or those of a scrofulous diathesis, are among those most likely to have buboes. Wrong treatment of gonorrhœa, chancroids, excessive walking and standing, improper diet—after improper or excessive sexual indulgence may also induce buboes.

Simple or Inflammatory Buboe is indicated by swelling, tenderness and pain in the groin. It may last for a long time, but in general may disappear without bursting, shortly after the re-solution of the soft chancre. The cure in the one case being the cure in the other.

The Virulent Buboe.—This is still more serious, complicated and tedious of cure. It is induced by inoculation from a chancroid, and the pus matter from such a buboe, while coming in contact with the epidermis, produces chancroids. It may be situated in either groin, next to or opposite the chancre. At first there is no distinction between the simple and the virulent buboe. Until the opening of the latter, the symptoms of both are pretty much alike. The virulence

will show itself by tenseness, throbbing and pain, bursting and suppuration.

Treatment is one of great care and cleanliness—for we do not believe in patching up the system like Allopathic Physicians—in puttying and painting rotten wood. We would cleanse, purify, and renovate from the foundation, and thus remove the foul disease from the system, if the wretched patient had sense enough to follow our directions. Perfect rest and low plain diet are absolutely necessary, as is also thorough cleanliness. In the early stages apply cold wet cloths to the groins; these cloths should be frequently renewed. At least four times a day the swelling should be fomented for fifteen or twenty minutes, with flannel wrung out of hot water, and then covered with the cold cloths, covered over with a dry one. Poulticing, and the use of pure vaseline helps to remove the impurities. But the real remedy is getting the disease out of the system.

Syphilis.—More terrible than any mentioned is this complaint. The others are mostly local in the action, i. e., confined to the genitals and immediate neighborhood. But this disease breaks up the constitution and attacks all parts of the body. When attacked first there is a period of incubation from ten to twenty days after connection. Slight smarting sensation in passing water, heat and inflammation in the urethra, and then the appearance of a hard pimple (the hard chancre of this disease). To the sharp eye of the specialist the chancre and the chancre of syphilis can be readily distinguished. Ignorant quacks, unable to distinguish, have ruined forever many patients because of their inability to give right treatment and advice; and, indeed, medical men have not been found much better. Mer-

cury and iodide of potassium has never, and will never, cure this disease. The symptoms show themselves "in general lassitude, accompanied by headache and fleeting pains in various parts of the body; slight itching and tenderness of the scalp, or eruptions of blotches or pimples upon the skin, pustules upon the scalp, and eating away of the cartilages of the nose, throat, etc." Treatment must be rigid and severe, no hope of recovery otherwise. Pepper, mustard, salt, tobacco, alcoholic or malt liquors must be discarded, and all animal food; and a small sparse diet of ripe fruit, wheaten biscuits, bread or porridge; and nothing but pure water allowed for drink. Upon rising in the morning the patient should take a sitz bath, and at the same time a foot bath. The water in sitz bath should at first be tepid, and then lower gradually until as cold as it is possible to bear. The foot bath should also be tepid at first, and then increased in temperature until it is as hot as can possibly be borne. At night the Turkish* or sweat bath should be taken. This treatment should be followed up by plenty of friction, a good wash down, and thorough drying. The system should be "toned up" and the bowels kept free and active by copious enemas. This treatment, without drugs, will cleanse the system of constitutional taint in a short time.

Strange as it may appear, a patient may suffer at the same time from all these diseases, and in some instances it has been found necessary to destroy the patient. Men and women have been smothered in hospitals, to ter-

*We can supply a Turkish Bath Cabinet, all complete, for \$5.00, which is practically as good as one costing \$25 or more.

minate their agonies and relieve them of their helplessness. And others, especially in "regular" practice, have been "dosed," and thus got rid of. "Dead, no inquiries."

Space will not allow us to go into further details of these diseases and the methods of cure. We think we have said enough to show how deceptive are all the pleas made by men and women for unlawful and unhallowed intercourse outside of conjugal relations. In showing up this traffic and some, only some, of its unhallowed and disastrous results, we seek to warn some and help others.

Marriage is for progeny; mere sexual pleasure is not a sufficient motive. It is the same in regard to food. The motive to eat is not to gratify the appetite, but to nourish the body. The sin in both cases is in seeking delight apart from natural use.

That the natural passions of mankind should be temperately and wisely gratified is both natural and reasonable to infer from this fact (if from no other), that each organ of the system has its particular nerves leading to the brain, and its own representative stationed there, whose business it seems to be by a law of human economy, to attend to the wants of the organ in the healthful gratification of its peculiar desire.

Some wait impatiently for marriage, that they may give unbridled reins to their pent-up sexual passions—thinking, by marriage, they have full permission to do so. How sad a mistake! Fostered by ignorance in the very essentials of sexual science. If men and women should be chaste before marriage, in order to enter that estate in a healthy, modest, and becoming manner, it is equally as essential that they should moderate desire

and act with self-control, temperance and virtuous judgment and grace afterwards.

The desire to consummate marriage by the marital rite, is perfectly proper; but there should be no violence, nor indecent haste in the matter. The woman should be won over to a willing surrender, by affectionate, attentive, and kindly, considerate endearments.

No man is justified in the eyes of nature or grace, who commits a rape on his wife under the cover and license of marriage. The law of Christian morality is very clear. Marriage has the sexual union first and chiefly for its principal object. It is for the husband to refrain from it whenever it is not desired, whenever it would be hurtful to either; whenever it would be a waste of life, whenever it would injure mother and child. As during pregnancy and lactation, a man who truly loves a woman must respect and reverence her, and cannot make her the victim of his inordinate and unbridled, selfish, and sensual nature. He will be ever, from the first moment of joyful possession, to the last of his life, tender, delicate, considerate, deferent, yielding to her slightest wishes in the domain of love; and never encroaching, never trespassing upon, never victimizing the wife of his bosom, and the mother of his babes. Such should be the morality of the marriage state.

Pleasure comes of marriage, but marriage was not instituted for pleasure. Health comes of marriage, but marriage was not constituted for health—but for progeny. There are times then, when sexual union is abhorrent and indecent.

It should not take place merely for the gratification of the one only. For unless preceded by mutual magnetism and a union in mind of the masculine and fem-

inine elements, such intercourse is unhealthy and unnatural, and not a whit better than prostitution or self-pollution.

Women who gorge their husbands with food and stimulate them with spirituous drinks, and lavish endearments on them—to promote desire for indulgence—are foolish creatures; they little know, or perhaps have not given the subject due consideration, that they are lighting fires which cannot be put out and are courting disease and misery for themselves. Sexual desire unduly worked, may lead these men to seek gratification at such times when their wives are utterly unfit for intercourse, unable to bear children, or with child and during nursing, to the injury of child and mother. Intercourse which is not reciprocal must in a measure be demoralizing and unhealthy. No healthy woman will refuse intercourse when it is right and proper. Her love for her husband makes her surrender to him all that she can give, to contribute to his or their mutual happiness. It is true there are many secret causes of indifference, some have been pointed out of the many. One more may be indicated, viz.: Women who have exhausted themselves by secret licentiousness are often so virtuous (?) as to hate the sight of men, and abhor the idea of the holiest expression of mutual love. When a woman so unfortunate is married, she receives the warm embraces of her husband with indifference, and perhaps with disgust or absolute pain. She is cold amid his ecstasies, yields only to his command, and turns from him with repugnance. It is sad such should be possible.

Intercourse cannot be agreeable if the wife has reason to believe, whether well founded or not, that her hus-

band is consorting with other females or is diseased. However, it is better to avoid recrimination and fault-finding, and quietly sift the matter out—and if untrue, endeavor to be as generous and as faithful as possible. If true, to seek reconciliation or separation. Disease, etc., must be considered apart, and considered first, as wife and husband may be both affected by the causes beyond their control.

When the ejaculation is premature on the part of the male, disease in some form may be looked for. Possibly there has been too much beer and tobacco used by the individual, or the man is of a nervous, excitable nature. The remedy is to be found in rejecting the causes; being strictly temperate and by special treatment to restore the tone of the system, and greater nervous control. Men have nerves as well as women, and a healthy, well-toned and well-balanced intercourse is impossible, unless the nervous system is adjusted to the direction and control of the mind. We need hardly say this is a subject we cannot enlarge upon here.

There should be no intercourse during menstruation, which lasts a period of about seven days. In all well-poised and healthy individuals, it is quite easy to restrain desire for that length of time.

No good man wants enjoyment at the expense or injury of another, especially if that other is she whom he professes to love. Intercourse at such a time is a prolific source of disease. An act so foul and unseemly might be indulged in by the drunken and profligate in their orgies, but by men and women united in matrimony, looking forward to a household of children, a positive crime. The Jewish race, noted for health, endurance, prolific powers, and longevity, ab-

stain for several days before and after the menses. It is more than probable, gonorrhœa originated from impure intercourse during the menses of the female.

Perhaps it should be pointed out, it should be avoided when the wife is wearied or tired, exhausted by a journey or a hard day's work. Sometimes a newly married couple take a long trip by train and boat, spend the day in sightseeing and mutual congratulations. The young bride goes to bed fatigued in a strange room in some hotel; her limbs are tired, and her mind filled with wandering and wearied thoughts of home and friends left, and of apprehensions that her husband will insist on having his rights that night. If she could only get asleep she would not mind; but no. The young man has been looking forward to this day and night which would give him full possession, now and for evermore of his love and choice. Stimulated with generous wine, inflamed with desire, anxious to acquaint himself with marital prowess before the admiring eyes of his young bride—he insists upon his rights and breaks down or overcomes her objections, and obtains his desire. The young wife has all the pain and no pleasure in that mistaken sense of manliness. She is disgusted with him secretly, and seldom do they come together again but she remembers that night's experience. If in the family way, the child is born, if not aborted, is likely to be rickety or delicate, and may live but a short feeble existence, and die a premature death.

The act should never be performed when the parents, or one of them, is fatigued; nor when the system is stimulated by drink. In the union of two souls the consummation thereof is not a thing to be ashamed

of or gratified on the principle of a hungry dog stealing a bone to which he has no right.

Dr. Cowan remarks in his work, "The Science of a New Life," "As though there was something wrong in it the hours of darkness are usually employed for this purpose. There is little reason used in this choice of hours by the majority of mankind, as in the observance of any other department of the reproductive law. Now, the best and only physiological time to generate a new life is in the broad light of a clear, bright day. Light, implies health; darkness, disease."

Light is the source of life; darkness is the synonym of death. Let your child be a child of light rather than darkness. Not only should the hour of darkness be avoided, but also dark, cloudy and rainy days. Only a clear, bright day, when the sun is shining, should be employed. Well, without accepting all this worthy doctor would teach, it is clear when the act is not performed in a surreptitious manner, when the body is not exhausted, when the mind is buoyant and cheerful, and when there is sunshine in the heart and affections, as well as in the day—that is the best of all possible times to cohabit in order to possess a child.

It is better that children should be intentionally sought for, and men and women should consider the act of intercourse mainly in that light, and not leave the getting of children to the chapter of accidents. All human beings are, or should be, in the highest electrical condition when the sun is highest in the heavens, and lowest in vital powers at midnight. Again, it is important to notice, household drudgery and farm work, which fall to the lot of some women, render them by night comparatively exhausted. Also the labor,

physical and mental, which falls to most men, have the same result. These two simple facts point out that night is not always the best time, but when the body is rested, the vital forces recuperated, and nerve and electrical energies, relatively speaking, restored.

We knew a respectable couple, who had been married nine years, and had no children. They were naturally anxious and aggrieved at this, and the husband mentioned this fact and asked our assistance. Our advice was something like this: "Abstain from association for six weeks. Hip baths for both at night. To take life in a thankful, hopeful spirit. Eat and drink moderately. Bed clothes to be light, and not too heating and stimulating. To sleep apart as much as possible, and look forward for a male child. And after six weeks or more has passed to select one fine day, two to five days after the menses, when refreshed by a good night's sleep to resume relations towards one another; and, humanely speaking, we could guarantee them a child, a boy, as that was most desired by both."

What was the result? They got the prayer of their hearts; heretofore they were acting in ignorance, and, what was worse, blaming each other as the cause of not having children.

Too frequent indulgence weakens and destroys the fertilizing elements in man. Moderation in this, as in other things, brings to each the highest reward.

Dr. Cowan makes a suggestion, which is worthy of some attention, although not always practical to carry out, namely, "The best month for this purpose is the month of August or September; this would bring the birth of a child in the month of April or May, when the new life would commence its existence at the same

time the old earth renews the growth of its years." It would have greater advantages from sunshine, fresh air, and out-door life, if born at a period of the year when they can with safety be taken out. Children born in the latter months of the year, when the earth is getting cold and frosty, are frequently croupy subjects.

Be it as it may, the best time is the best time—that is, when the parents are most in humor and harmony, and in the highest condition.

No man of genius, greatness, or goodness is or could be the offspring of weakness, decrepitude, and vice. The best age for begetting children are those years in which there is the highest vigor and maturity of body and mind. These are, for men from twenty to forty, or forty-five, and for women from eighteen to forty. Even healthy women lose the power of procreation between forty and forty-five. Men who take care of their bodies retain it much longer; though dissipated men become impotent very early in life. There are thousands of men who are impotent at forty. It is a shame to them that it is so; but Nature is inexorable in her laws and punishes all her children for disobeying them.

When this question is involved necessarily there is much mystery, and we must be guided by facts. We learn from the plant world that those trees or plants which are bi-sexual, the earliest and most vigorous sprouts produce female blossoms, and later on male blossoms. We also learn from the animal world, from facts within the knowledge of every breeder of cattle, sheep, horses, and dogs, viz.: when the male is allowed intercourse at the beginning of the heat in the female, the result is female; but if the male is given at the end of the heat, the result is male. Also chickens hatched

from the first or earliest laid eggs are hens; from later ones, cocks. This law appears to obtain universally among seed or egg bearing plants, birds or animals.

Of course authorities differ in this, as in other matters; but the foregoing simple and very clear and reasonable explanation will bring the subject within the ready comprehension of our readers.

The mother's influence predominates over her unborn child, as its body grows in her womb, so also she shapes its destiny. Every child, therefore, has its career marked or marred by the mother's capacity. We have said this in as many words elsewhere. Have the fathers no influence? Oh, yes, they are mainly responsible for the physical vigor and impetus they give, and for the effects, their manliness, or otherwise, produces on the mother's mind. If men but realized, not only the perniciousness of tobacco and drink on themselves, wives, and the little unborn ones, they would never place the responsibility of the child's character on the mother's shoulders. The child is their joint offspring, and both give to it the basis of its character.

"Why marry at all?" says Holbrook, "if not to found a family that shall live to bless and make glad the earth after father and mother are gone?" It is not wise to rear many children, nor is it wise to have too few. Properly brought up, they will make home a delight, and parents happy; properly taught and trained they will go out from the parent roof to build new homes and found new families with a knowledge of the real duties of husband, wife and parent.

There is too much of false modesty in the world which prevents parents from giving to their children advice which will prove invaluable in after years. Long years

of suffering might be saved the daughter who goes from her father's house to that of her husband, did she but understand the simple laws of health and had she been taught helpful facts regarding her sexual nature, how much of suffering and heartache of blasted hopes and ruined health she might have escaped. Her future lay in the power of father and mother. How well they fulfilled the trust imposed upon them the wretched heart-broken cry of despair too often tells.

CHAPTER VII.

LIMITATION OF OFFSPRING.

SHOULD the number of children in a family be limited? Not in ordinary circumstances; and if our readers are guided by what has already been written, they will not have too many children. Children born to them will be at least three years apart, and allowing for incidents and accidents, an average of five to each family. But if more, what of it?

A healthy child is a safe investment. Unhealthy children of unhealthy, morally and mentally diseased parents are alone undesirable.

Professor Coates tells of a lady in Bacup who had eighteen fine children, and, not content with these, her motherly heart was large enough to adopt three friendless orphans. Where there is health and heart, the way is open for welcome children.

Can the number be limited, if necessary? Oh, yes; when certain circumstances render it desirable that such should be the case. For instance, the health of the mother may demand it. We know a case where the mother had five children born alive. Her husband (who was some fifteen years her senior), very much absorbed in business, was esteemed a good, respectable, and somewhat delicate man, very considerate and devoted to his wife according to his knowledge, which was limited in the special subjects treated of here. His first child was a girl, born close to time, and lived two years. His

second, a boy, was born twelve months after the first (so that the mother was actually carrying the second before the first was weaned, showing that neither medical nor old wives' tales are true). The boy lived eighteen months. The third, a girl, was born eighteen months after the last, and lived three years. A fourth was born fifteen months after the girl, and lived three months. The husband then died; but three months after his death, another child was born, and died shortly after. The young wife who at her wedding was healthy, hopeful, buoyant, vigorous, and to all appearances most likely to live to good old age, a happy woman, loving wife and mother, broke up after her husband's death and followed him some thirteen months after. Now, what are the facts of the case: this woman and her children and her husband were sacrificed to a mistaken sense of love and duty—they were victims of gross ignorance, as thousands of well-meaning and deeply religious people are to-day, who enter into the marriage relation not without due thought but guided by wrong impressions. Notice, in this case, the first child was born nine months after marriage; second, one year and nine months after marriage; third, three years and three months after marriage; fourth, four years and six months after marriage; six months later the husband dies; fifth, five years and eight months after marriage. The husband, wife, and five children filled up the same grave, after a brief married life lasting little over six years. We ask, is it right and just, or natural, or reasonable, that married life should terminate so disastrously for want of a little useful information and prudence? Who will say yes? None but the most ignorant and criminally bigoted. In the fore-

going instance, we see that two persons in ordinary health and comparatively good circumstances, would have been much better in every way if they had had less children. Again, there are innumerable cases where child-bearing is absolutely dangerous; some women have an aborting diathesis and cannot carry the *fœtus* longer than two or three months. The ligatures of the womb having lost their elasticity, the womb cannot expand beyond a certain point; on reaching this point, contractions are brought on, and the contents of the womb are thrown out. Now, under such circumstances the woman should be guarded against child-bearing. The life of the woman is more important than the possible risk of child-bearing.

Then again, it is a serious matter when the bearing of children is a curse to the children themselves, when suffering from rickety, diseased bodies they naturally loathe the day they were born in the many sufferings of after life. It is not right that this should be so, unless there is a possibility of having healthy children, as we have already pointed out. It is as well that there should be none. Every child born has a right to live and be sustained by its parents: parents are not justified in having children if unable to support them. There is a difficulty in writing on the subject of limitation; some men may desire to abuse the knowledge given; this we cannot help; whatever advice we give will be good and honest advice, and those who would abuse it must themselves take the consequence. The parents' duty is toward the children, and all should be provided for who come into the world. Not only should children be welcome, but parents should so live and act as to have quality in their children, rather than a quantity

of children. To have few and to have healthier children is legitimate enough. We do not here discuss "The Population Question;" there is a great deal of rubbish and nonsense preached on this subject, to which we cannot in any way give countenance. We have absolutely no fear of the overstocking of the earth, possessing as it does infinite resources enough for each and for all. We have no fear but every healthy and intelligent child will ultimately find its niche in life's great temple. But we do fear for the frail and weak; for the consumptive and cancerous; for the scrofulous and the syphilitic; for the offspring of vice, drink, or licentiousness. We do fear for the idiotic and the possible insane; for the immoral in acquisitiveness, destructiveness, conscientiousness, as well as in amativeness. It is better there should be less of these, and there will be, when matrimonial unions are more morally and intellectually governed. It is better to give a healthy, noble life to a few well-begotten children than have children by accident, too frequently to overcrowd a world already overcrowded with the lame, halt, and blind, in body, soul and purpose.

Woe be to the mother who would in thought, let alone in deed, do aught to remove a child from the womb before the period of its entrance into this world by natural process. The victims of sin and shame, of fashion and folly, may do this thing. But child murder in the uterus, frequently means suicide, or the constitutional upbreak of the mother. To bring on miscarriages or abortion is a common practice, we are told, known to every medical man, herbalist, and midwife in the country. We protest against it as best we may. It is an outrage on womanhood, on the unborn, and saps

the foundations of morality in society. It is punished by outraged Nature in frightful sufferings to the mother, and one forced miscarriage may leave a woman childless when she would bear children to the man of her choice. "Miscarriages," says Storer, "are often a thousand fold more dangerous in their immediate consequences, than the average of natural labors. They are not only frequently much more hazardous to life at the time, but to subsequent health: their results in some instances remaining latent for many years, at times not showing themselves until the so-called turn of life, and then giving rise to uncontrollable and fatal hemorrhages, or to the development of cancer or other incurable disease."

Among some of the well-known results of artificial miscarriage (by drugs and instruments) are leucorrhœa, prolapsus, ovarian diseases, tumors and dropsy, dangerous inflammations of the uterus and surrounding organs; fistula, adhesions and degeneration, inflammation and ulceration, deformed and sickly offspring, more frequently barrenness, sexual madness and insanity.

Prevention is only legitimate which is true prevention, namely, that which frustrates the actual conjunction of the male and female elements; without that conjunction foetal life is impossible, and therefore is destroyed. It is often desirable in the interests of the parents and their peculiar circumstances that some precaution is thus adopted to prevent too great an increase of family. However, where employed simply to permit adults to cohabit without due regard to parentage and parental responsibility, such conduct is selfish and ut-

terly reprehensible, and cannot be indulged in without demoralization to both the man and the woman.

Dr. Cowan asserts, "There is but one positively sure method of preventing conception, one within the reach of all, and which has no bad effects afterwards, and that is to refrain from the sexual act."

"And this is not at all difficult, if the parties but educate themselves to it. A man's morbid imagination, or morbid desires, have much more to do with his licentious acts than has the abnormal of his sexual nature; and if a man can so argue the subject in his own mind, as to convince himself that a continent life is not only a true one, but that the effects of such a life—as affecting his growth towards strength and purity of mind, soul and body will be immense—he will grow out of his ever-present sexual thoughts, and so lose his unnatural desires, and as a result, will be able without much trouble to accept and observe the law of abstinence as a prevention of conception."

There is quite too prevalent, in all classes of society among the married, a practice highly destructive to health, which consigns thousands of persons annually to the tomb; and yet no voice has been raised against it, either because of its being thought a subject too "delicate" to be treated of in a public work or lecture, or because of ignorance. But, waiving all such considerations of a false and over-fastidious refinement, and being desirous to point out the causes of consumption and death, as well as to speak of cures, I shall make brief allusion to the destroying sin of tantalization of the passion, or suppression of seed.

In the rational and temperate gratification of the sexual desire, as ordained of Nature, there is naught of

harm. For a proper participation in the delights of wedded life, physically as well as intellectually, in the natural and scientific manner, there is no punishment decreed; inasmuch as it is not only in accordance with nature, but in compliance to the commands of natural law.

Married people often practice tantalization and suppression, or withdrawal, by advice of the family physician, where the wife is physically deformed, subject to dangerous miscarriages, or unable to give birth to a living child without greatly endangering her own life. And so, as amativeness will be gratified, the husband ignorantly risks the sacrifice of his life by practicing suppression; for by a pursual of this course, consumption is surely induced, and the person finds an early grave. Nine-tenths of the married people indulge in this pernicious habit to a great degree, to say nothing of what is practiced by the unmarried.

Tantalization and suppression are injurious to the system, because often by the suppression, the power of the electricity, not being allowed its natural escape, is expended upon the body. The organs that were wont to exercise their functions being compelled into a cessation, the electricity in them stimulates to action; and, as the steam pent up in an engine, which, when not employed and suffered to escape, finds vent in a disastrous explosion, so is the force of the electricity generated by friction, when thrown back by suppression, expended on the nerves, organs, and machinery of the body, to its great detriment and manifest harm, destroying both health and life.

But, you will ask, if the life of the wife is in danger on the one hand, and that of the husband on the other,

what shall be done? what safe course shall be pursued? Shall the desire for intercourse be suppressed? I answer no; for there is provided means whereby the life of neither shall be in danger, nor indulgence be denied, of which I shall speak in another place.

Physicians and people generally seem to be profoundly ignorant upon this subject, or else they indulge in such a false delicacy that they will see the race degenerate and groan under an evil of a mighty magnitude, sooner than say a word upon the matter. But I have a duty to perform to my fellow-men, to warn them of this as well as the other habits that lead to consumption and untimely graves, and beseech them to flee the evil ere it becomes too late. I have treated hundreds of persons far gone in a decline, who, when I pointed out to them the cause, blamed their physicians because they had not warned them in the matter, but rather let them go on and then fatten off their purses by doctoring them in their sickness. And after curing these persons I have pointed them to the means of escaping further danger.

Men and women may, and should be, much more temperate in the sexual relationship than they are; but it is idle, almost folly, to talk of total abstinence in this respect to a young married pair in the hey-day of youth, vigor, and of sex magnetism. Chemical affinities would be more successfully kept apart than they are. Nevertheless, when it is necessary to limit the number of offspring, the only true and legitimate methods are: To abstain for a time or to indulge only at such periods when the probability of impregnation is not so great. These may not always be successful, but they are the most successful and the most natural. The

nervous and vital energies thus unexpanded will rebound to the health and happiness of the married pair who can thus mutually agree to either course or both. It will materially help to prolong life and sexual vigor, to old age, when moderate indulgence is desirable and permissible. After the turn of life, woman ceases to bear children, but does not as a rule cease to care for the conjugal embrace. Hence, we conclude, abstinence is only meant for a time, and indulgence is natural at periods when impregnation is not likely.

A safe preventive should be used in all cases where the wife has any malformation which renders the production of offspring dangerous to her life, or is in any other way so situated or constituted that the birth of a child endangers life. There are many ladies who could not pass through child-birth and live; and where this is the case, surely no man who has any regard for his wife would risk her life in that manner.

The prevention of conception is in many cases not only due to the woman as regards her health and life, but is truly a religious duty. Would it not be sinful in the sight of man and in the sight of heaven to let conception take place, where there was almost a certainty that it would cause the death of the woman, and perhaps take from a family of children their mother and their guide? He who would not avail himself of the discoveries of science, in such a case, is not deserving the joys of the married life. In all cases of malformation in those of inability to bear children without obvious danger to life and health, in cases where the female has contracted a habit of miscarrying, and in many cases of consumption, it is the duty of both parties to avoid a conception. Physicians generally have neglect-

ed to guard their patients against death in this particular; and the result is that thousands have been carried to an early grave whose lives might easily have been saved, to be the joy of husbands and children in after years. And those physicians who, being acquainted with these matters, do not open the door of salvation to the wearied, are guilty of a most grievous sin of omission.

In relation to the matter of conception and of prevention, Dr. Hollick has the following remarks: "It is well known that there are many severe diseases to which females are subject, that can never be removed while they conceive; but which, if uncured, are sure to become fatal, and probably also descend to their children. Some females also have deformed pelvises, and can never bring forth live children, while others are certain to die if the child remains in the womb till it is a certain size. Besides these cases, how many there are that remain in constant ill-health and suffering from continued child-bearing, without the possibility of relief or escape.

It is not generally known that it is the regular custom in medical practice, when a female has a deformed pelvis, or is otherwise incapable of being delivered at the full term, to produce abortion. This, however, is the invariable custom! and it is done because it is thought better to sacrifice the foetus only than to let both die, as they assuredly would if the gestation were allowed to proceed. Now it may well be a question in such cases, whether it would not be better to teach how to prevent conception altogether. I am confident that much of the horrible practice of procuring abortion,

now so prevalent among married people, is caused by the want of simple and reliable means of prevention.

There are few persons except medical men who have any idea of the extent to which the revolting practice of abortion is now carried, nor of the awful consequences that frequently follow from it. Every female who undergoes any of the disgusting operations practiced for this purpose does so at the risk of her life, and to the almost certain destruction of her health if she survives. Those that take drugs are also equally exposed to risk. Every female may be told with truth—and, indeed, every one ought to know—that there are no safe means of abortion. It is true that some few may undergo the ordeal in safety, but none can depend upon doing so, and the chances are ten to one that death, or the evils referred to, will follow. A general knowledge of this fact would do much to prevent the practice, but it would not do away with it altogether, unless some reliable means of prevention were known, and in many cases it must become a choice between abortion and prevention.

Some people will say that it is possible for persons to avoid having a family without using preventive means. But the deprivation required will not be undergone by the great mass, and cannot be undergone without the most immoral consequences. It is sheer absurdity to suppose that the promptings of nature can be totally unheeded; and illicit intercourse and vicious habits of self indulgence would certainly follow a total deprivation of the marital right in most instances.

Females who are in the habit of taking a dose of quack prevention pills, or powders, will deeply repent in the hours of sickness, poor health, and consumption, such

foolish imprudences (so dangerous in the extreme) of preventing conception, as well as the destruction of health, with such nostrums. Ladies should never take any internal medicines whatever, by the mouth and stomach, or otherwise, as it is unnecessary, and uncalled for in the prevention of pregnancy. The idea is absurd; and for a woman to dose herself to death with the most poisonous drugs is reprehensible. The prevention of pregnancy is a great moral and vital subject, of importance to the incompetent to bear children, which concerns, and should claim the prompt attention of the male sex, that man may be able to protect the woman with safety, should such prudences be deemed necessary by the parties respectively concerned.

Celibacy is not natural, abstinence can scarcely be.

Of late years we have had put forth from the teeming press numerous works upon the important matter of marriage, examining it in all its various phases, and volunteering much advice upon the proper age of entering into the state of wedlock. In reason there should be needed no advice upon this point; for it would seem that nature in her wisdom had given the whole animal creation—man included—infallible and correct teaching upon the subject.

Many of our popular (?) phrenological and physiological writers, teachers, and would-be guardians of public virtue, hold forth that marriage should be put off by the male till he has arrived at the age of twenty-eight or thirty years, and by the female till twenty-five or twenty-seven!—because, as they say, earlier marriage will enervate the system, lead to a deterioration of the human race mentally and physically, and induce disease in various forms. Now, if I understand what these people mean by not

marrying till the age they in their wisdom prescribe, it is this—that the natural passions of amateness and philo-progenitiveness implanted in every member of the human family by a wise Creator, should be entirely suppressed until the certain period of life which they appoint; that there should be in no manner a gratification of the natural desire; for certainly these men would not wish us to understand them as meaning that the passions of man should find gratification clandestinely and illegitimately, out of wedlock, and in the lazar houses of corruption that lay, like putrid sores, upon the system of society; in the bed of the diseased, blasphemous, abandoned and reckless courtesan, from whose heart all feminine beauties have fled, and on whose face the blush of modesty is never seen. Nor that the natural desires and wants of the female should find gratification out of the pale of marriage, where shame and derision from every quarter await her exposure, or unrestrained licentiousness brings its train of mental misery, barrenness, disease and untimely death.

This being the case, it behoves us to candidly inquire, to carefully investigate, to examine in reason, and ascertain from facts, the effects that legitimately and inevitably follow a prolongation of celibacy to the periods of life these writers make mention of. The subject is important, considered in any view, whether as regards the health of individuals, the virtue of the people, the happiness of the race, or the spiritual salvation of those who may be affected by the teachings we have alluded to. At the creation of man Nature implanted in his system certain desires and passions, to the end that through them and by a rational gratification thereof he might enjoy life, drink the sweet waters of love, and propagate his species. And it is only by this rational gratification

that life can be made worth the living, or the race be continued. If we hunger, Nature designed that we should eat; if we thirst, that we should drink and be satisfied. And if hungering and thirsting we eat and drink not, evil is sure to come to us.

Exactly so is it with any other natural desire within us. It is wisely ordained that the sexes should have desire one for the other, and if this command is not followed ill effects are sure to come, as examination will show us.

One of the sad results legitimately following a prolongation of celibacy beyond the period designed by nature, is self pollution. This the reports of hospitals and lunatic asylums, and the testimony of physicians, and the shattered frames of thousands of victims incontestably prove.

Insanity is not by any means the only result of self pollution. It is a most fruitful cause of the monster consumption. Inducing, as it does, loss of the vital essence that cannot be controlled, both in waking hours and in sleep, it exhausts the nervous vitality, wrecks the whole frame, and frequently sends the victim to an early grave. And if this result is escaped, the system is so enervated and reduced that the offspring of after years will be found to be sickly and weak—inheriting infirmities from the parent.

Besides insanity and consumption, numerous other evils to the system follow from self pollution. And of all these the first cause is prolongation of celibacy; for had the person wedded at a proper age, and found in the undefiled bed of marriage that temperate gratification which all wise Nature designed he should have, his passion would not have driven him into the debasing and destructive vice. And upon the heads of those who advise the

delay of marriage to a later period than Nature designed must rest much of the sin of this vicious habit.

Prostitution, with its train of attendant evils and festering sores, is another sure and certain fruit of delaying marriage, which follows for the same reasons as masturbation. From the police reports of London, Paris, New York and Chicago, where prostitution thrives with luxuriance, we find that nine in every ten, or 90 per cent. of the prostitutes embrace the degrading trade of the harlot before arriving at the age of twenty, and thousands commence this life as early as fourteen or fifteen years, or soon after the development of the sexual passion. This fact speaks strongly of the danger of delaying marriage; for had these females married at an early age, and found gratification of their strong natural desires in wedlock, the appetite would have been appeased and they saved from disappointment in love and the life of the harlot.

Another evil arising from prolonged celibacy is the shortening of human life. This is conclusively shown by census returns, to be the case in all countries!—a direct and pointed contradiction of the theories and teachings of the self-constituted almoners upon the subject of marriage. The institution of marriage is a healthful institution—it is a prolonger of the days of man upon earth.

The pure, untainted sweets of nuptial bliss are the life-balm for prolonging the days of man and woman upon the earth which was given them for an inheritance.

From this delay of marriage also arise the most of the illegitimate births that occur in society. The natural passions seeking gratification—and which cannot be suppressed—plunge the young woman into immoral relations, and the fruit of her womb becomes to her a curse and the token of her shame and degradation in the eyes of

a community. Had she been married at an earlier age, she had brought forth children in honor; but being left to the sport of an ungratified passion which she could not always control, she is tortured in travail with the reflection of being thenceforth branded with the mark of sin, and perhaps of becoming an outcast from the roof of her father. The results that follow from this are well known. Often the house of the procuress becomes her abode in her shame, and she is added to the fearful list of those who pander to the salacious passions of the unrestrained and vile. Once the portals of infamy are crossed, her steps down the path of vice and degradation are swift and certain; and but few years go by ere she is hurried to the tomb, unwept, uncared for, and unregretted.

And if the fruits of this evil result of delayed celibacy be not gathered in the home of the courtesan and the tomb of the abandoned, we may see them in the dens of abortion. Scarcely a day passes but we may see recorded the finding of an infant in some out-house or by-place, where the victim of a passion ungratified by rational lawful indulgence in marriage has cast it, to hide her shame and disgrace. The number of such child-murders—in good part arising from following the teachings of the high-priests we have alluded to—has become frightfully alarming. They are a disgrace to any people and to civilization, and should be a warning against the inculcation of the baneful theories of false teachers and philosophers.

Such are a few only of the baneful and damning results that legitimately flow from the teachings of those who have unfortunately obtained for their doctrines too great an ascendancy in society.

In order to show that the philosophy of these men is not only pernicious in its influence,—detrimental to vir-

tue, destructive to health, prejudicial to long life, injurious to offspring, and contrary to reason and the laws of nature, but also in opposition to inspiration, and the virtuous ancient customs of marriage, the injunctions of the wisest men that have lived, and to the natural teachings of godliness.

Oh! that men and women everywhere were acquainted with the laws of their own being and had had instilled into their minds from early childhood chaste and pure thoughts concerning their sexual nature, had been taught self control and had early learned to look upon their bodies with its various functions as pure and holy, to give it proper respect and to consider all sexual association which is not preceded by pure love as hateful and degrading, whether within or without the bonds of wedlock.

No one who is taught the truth regarding these important matters will violate his own nature by conduct which his heart condemns as unclean and unworthy.

The sordid materialist laughs at the theories of the idealist, considering them vain fancies which can never be realized. The true philosopher shows the relation between mind and matter and endeavors to persuade man to conform to the teachings of the so-called visionary, knowing that only by a proper mental attitude will man be enabled to gain control of his physical nature, and only by perfect control of the physical nature will man be enabled to rise from the slough of sensuality into which he has been plunged by giving free reign to his passions, gratifying every desire, giving no thought to the effects of his act upon himself, his offspring and upon posterity.

Not until men and women have studied themselves and have considered the relations of cause and effect will they begin to realize the fact that in gratifying their passions and yielding to unloving, and therefore unlawful sex indulgences they are doing violence to their inmost soul. That all of suffering is caused directly or indirectly by ignorance no one will attempt to deny. That most people are blindly and willingly ignorant of their own being and the laws that govern their lives is only too true. There is no hope for the race becoming better until men are taught to understand and reverence themselves.

CHAPTER VIII.

FACTS ABOUT MARRIAGE.

I DO not wish to be understood as advising marriage before nature intended, but as combating the mischievous and baneful theories that have in great measure obtained among us. My view of the subject is in accordance with the injunctions of science and the infallible directions of Nature. For the correct and proper guidance of men and women in this matter nature has established signs that cannot be mistaken. Passion develops itself at the proper age; and when puberty has arrived, we may safely follow the example of the whole animal creation. And if we do not, there will, as we have conclusively shown, manifold dangers arise against the health and the happiness of the human race.

In reference to the subject of the "strength of the sexual propensity," as regarded in the light of a cause of loss of virtue by the female, in many cases, Dr. Hollick offers the following remarks, which afford us a most powerful argument of the absolute necessity of early marriage in certain instances, if we would preserve the female from shame or from the baneful effects of self-pollution.

"In some females, the organs of susceptibility of sexual pleasure are so exquisitely sensitive that it is scarcely possible for them to prevent their becoming excited and creating sexual desires. Even by contact of the clothes they may become congested, and excite both the uterus and brain. In these cases it is sheer nonsense to say, that the

strong sexual desire experienced arises merely from depravity, or that it can be overcome by moral efforts alone. We might just as reasonably conclude that the hunger of an empty stomach arises merely from an unruly appetite, and that it may also be overcome by moral effort. In making these remarks, I, of course, do not intend to deny the great power of a determined will over the feelings, under most circumstances, nor to discourage such efforts; on the contrary, they are most important and often highly effective; but I wish to draw attention to the obvious fact, that they alone cannot always succeed. It is unquestionable that in many females, and especially about the age of puberty, the excitability is so great that they cannot overcome or escape from the feelings and desires that this excitability creates; and, beyond doubt, it is from this cause alone that many seek improper indulgence and become depraved. With these persons, therefore, it is not moral suasion alone, or threats, or the fear of consequences, that can be depended upon. * * Licentiousness is fully as often a result of the bodily condition as it is of the mental disposition, or probably even more so. It should never be forgotten, when reasoning upon these subjects, that some persons cannot prevent sexual desires."

And yet, in the face of this well-known physiological fact, men would tell us that no woman should marry till eight or ten years at the least after the age of puberty! The consequences to which such a doctrine, if carried out, inevitably must, and, in many cases, does lead, it is easy for the blindest to see,—is so palpable and plain "that the wayfaring man, though a fool, cannot err therein." Persons who have lived and enjoyed married life can only by a great effort abstain from intercourse. Fear of

injuring those they love, would be a greater motive to abstain than any other. Widowers and widows having perforce to abstain, do so often with great suffering, but succeed in doing so from motives of fear, or virtue. So the married rightly directed and influenced by right motives can refrain from any act which is susceptible to the direction of the intelligence and the control of the will, supported by the moral and religious impulses. Now the procreative instincts are susceptible to all these influences, and it is only where men and women have concluded the sexual instincts must be gratified, and is not thus controllable that the misery arises. The simple exercise of the sexual appetite without keeping the end or main object of its existence in view, tends to immorality and the degradation of the sexes.

This work will be sold only to married people, and is published for private circulation only; under these conditions, we feel that much might and should be said upon the subject of prevention—but as we have so many queer people in the world, with queer notions and wrong ideas concerning the natural laws of life—one has to be guarded. The system under which we live, at present, in many cases does not give to working men sufficient means to support and rear a large family. Yet there are those who grumble at anybody who teaches the working classes the simple laws of nature as applied to the prevention of large families. Our law makers stand by, with their hands behind their backs, see our slums and back streets become overpopulated, whole families sleeping in one room for want of money to rent and furnish another. Starvation and poverty knocking at every door. Disease and terrible physical sufferings sending thousands of unhappy, downtrodden,

miserable beings to paupers' graves. Suicides and murders take place; girls driven to the streets to sell themselves for a paltry consideration. Men who were once honest minded and steady, forced to vice, desperation and drink—through the one cause, poverty, brought about in many cases by having too numerous a progeny. Think of a mother, pale and haggard, broken down in health, half clad, with a wheezing cough, a sorrowful face, and a miserable gloomy mind—sitting in a dark, dirty, fever-smitten room, in some back street where the rich are too proud to go—with eight, ten, or twelve hungry children round her crying for bread—and a husband out, along with thousands more, looking for work and meeting with little or no success; he is driven to drink to drown his sorrow and grief; but what of his wife, she is left to mourn and pine, and her children to die. Why condemn these poor victims of circumstances? Why hold them down and keep them there? Why call them lazy, idle, and drunken, when you know the circumstances under which they live? Why not pity them and help them out of their misery; teach them to remove, as far as lies in their power, the cause of their poverty. Men and women in this condition soon lose their dignity and self-control, and become careless of consequences because they have nothing for which to live. The Salvation Army has done more for the poor, than all the churches put together; a poor man receives no welcome in a fashionable church. The humble Philanthropist who works and gives, without parading his charity, has done more to allay the bitter cry of outcast Chicago, than the richest men in the country.

The prevention of large families is of the utmost importance to the entire race, and lies at the foundation of

all social reforms. Let reformers and law makers be wise in time, and take a kindly hint.

Marriage brings with it, in the majority of instances, children, and these bring increased labor, responsibility and expense. The beast of the field and the birds of the air possess the faculty of regulating the number of their offspring, or rather nature regulates it for them, proportioning their young to their means of protection and subsistence. The dove yearly lays her two speckled eggs, and hatches her two little dovelets; while the mare and the cow each yearly bring forth one offspring, their last year's crop being now capable of self-preservation. With man, however, it is different. The goods of this life are often very unequally distributed; the rich, enfeebled by idleness and luxury are not unfrequently childless, while the poor, made strong and vigorous by labor and hardy food, are overburdened with larger families than they are able to educate and take care of, and their children are consequently set adrift upon the world without anchor or rudder, and finally bring up in state-prison, or on the gallows; for it is the uneducated masses, with few exceptions, that form our mobs, and fill our poorhouses and prisons, to say nothing of the want and misery endured by thousands who seem to have been born before their time, and to live without an object.

There are other considerations which every philanthropist, and every friend to human progress and reform can heartily appreciate. In an age like this, when hereditary diseases and deformities are rife, there are very many persons who should never become parents. There are women physically so constituted as to render childbirth perilous or impossible. And, finally, there

are thousands of married women so determined not to have more children than they want, that they will imperil health, reputation, life and soul, to escape the edict that "in pain they shall bring forth." The crimes of infanticide and abortion are fearfully prevalent, while the health of women is seriously impaired, and the children they do bring forth consequently inherit weakly constitutions.

These facts would seem to justify the presumption that if the means of regulating the number of children which any couple may have, were generally known, much suffering and misery might be averted, and the aggregate condition of the world greatly improved.

But the objection to making a knowledge of this kind public, however, is that it would be taken advantage of by the immoral and vicious to avoid the consequences of their evil deeds. The legislators of the land have taken this view of the subject, and passed a law of which the following is the portion relating to this subject:

"Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled:

"That whoever, within the District of Columbia, or either of the territories, or other places within the exclusive jurisdiction of the United States, shall sell, or offer to sell, or shall give away, or offer to give away, or shall have in his or her possession with intent to sell or give away, any article or medicine for the prevention of conception, or for causing abortion, except on a prescription of a physician in good standing, given in good faith, or shall advertise the same for sale, or shall write or print, or cause to be written or printed, any card, circular, book, pamphlet, advertisement, or notice of any kind, stating when, where, how, or of whom, or by what means any of the said obscene or in-

decent articles, or those heretofore mentioned, can be purchased or obtained, or shall manufacture, draw, or expose to have sold or exposed, or shall print any such article, shall, on conviction thereof, be imprisoned at hard labor in the penitentiary for not less than six months nor more than five years for each offense, or fined not less than \$100 nor more than \$2,000, with costs of court."

But every attempt to legislate upon the consciences of men must prove a failure. We may make laws to punish and prevent crime, but free thought cannot be controlled by enactments. The safeguards of morality and virtue must be found in an enlightened public sentiment. It is the ignorance of the masses upon this subject that has made them the victims of the basest impostors, whose bold announcements of offers to procure abortions, or to furnish "female pills" and other medicines for that purpose seemed to call for some stringent law to restrain the evil. It is no unusual thing for physicians to be consulted by persons who are sincere in the belief that there are "medicines" which can be taken to produce abortions, and that it is an easy thing for a woman to take a few doses of some compound, and thus escape exposure. So deeply are they grounded in this belief, that it is often impossible to convince them that there are no such drugs, and that any which would produce this effect would seriously jeopardize life, from their poisonous action on the stomach, and the imminent danger attendant upon a sudden and violent arrest of the process of gestation; that to do so requires one of the most delicate and skillful operations known to surgery, and one which, like every other surgical operation, should never be performed, as previously explained

in this work, except when it is absolutely necessary to save life.

We have endeavored in this treatise to enlighten the masses upon this important subject, and we still believe that if they understood the laws of gestation, the physiology of conception, and the proper means of avoiding it, such laws as the one quoted would be unnecessary. That this knowledge would be put to an improper use often, we admit; the unchaste could indulge in licentiousness without the fear of the consequences, if they knew how to avoid them. But every good and useful thing may be used for evil, as we so often see in the case of chloroform, powder, fire, and cutlery. And it is a question whether such a knowledge would increase this species of crime; for it is a notorious fact that the fear of disease, exposure, disgrace and punishment does not, and never, in the history of the world, has prevented fornication and adultery. Under the influence of the powerful passions which prompt to these offenses, as in the case of murder and other crimes, men and women do not stop to count the cost until it is too late. Many, indeed, do not consider promiscuous sexual relations as criminal. It is even a question whether a general knowledge of controlling conception at will would not tend to lessen crime, by removing the necessity for and temptation of committing abortion, infanticide, or suicide, or confining illicit amours among married women, so prevalent in France, thus laying the ax at the root of domestic happiness and conjugal fidelity, which are the basis of social purity and order.

That this knowledge, if generally possessed by the heads of families, would, in the course of time, materially diminish the increase of population, is also true; but this

would be rather a blessing than a curse. There can be no doubt that a country would be better and happier with a million souls, all educated, intelligent, orderly, law-abiding, industrious and thriving, than with ten millions composed of a mixture of a small proportion of this useful class, while the great mass would be ignorant, uneducated, poor, slothful and criminal.

Some may also have moral scruples against anything of this kind, associating it with the criminal practice of abortion. This latter is a crime, and anything looking to such a practice cannot be too severely denounced. But there is no law, moral or divine, which attaches the shadow of guilt to the mere act of avoiding impregnation when it is not desired. It is true that the seed contains the germs of human beings; but the same may be said of the blood from which the seed is formed, and the food from which the blood is formed, yet how often these are wasted! In fact, it is not until a union of the germ, or spermatozoa, of the male is effected with the ovum of the female, and this has assumed the form of life in the process of gestation, that its destruction can be considered in the least criminal. Its wanton loss by abuse, inasmuch as it destroys the health, and is in fact a slow process of self-murder, is very different. It is then an excess, and all excesses, whether of eating, drinking, sleeping, or what not, are sinful. On the other hand, that man has much to answer for who brings into existence more children than he is capable of properly caring for. He is certainly a greater criminal than he who prudently avoids impregnating his wife too often.

As it is woman's lot in life to suffer the pains and consequences of maternity, it is her indisputable right

to decide how often she shall have children. While morality, religion and law alike condemn the horrible crime of abortion, after conception has once occurred, and, while every true physician should discountenance the criminal practice, there can be no scruples whatever against the mere passive act of avoiding conception. It violates no moral, physical or divine law, but merely avoids the consequences of indulgence between the married, and thus limits the injury to health and morality sure to follow over-production.

We believe that the recent law upon this subject which we have quoted, is a move in the right direction; though imperfect and objectionable, in the present imperfect state of human society, perhaps it is the best and most humane that could be devised. It leaves the matter, for the present, in the hands of the physician, where it belongs. If actuated by honest and conscientious motives, when consulted by the heads of families, he can, if well informed in his profession, advise as to the proper methods to be adopted by them to avoid a disproportionately large increase of family by safe, harmless unobjectionable and legitimate means, while at the same time withholding such information from those who in his opinion would abuse it, or have no right to possess it.

We have no desire to aid or abet crime, in any shape; and while we hold the opinion that in the case of the married there is no moral wrong in simply avoiding impregnation, we unhesitatingly condemn abortion under every pretext, believing it to be not only criminal, but injurious to the health of the female and her future offspring.

What I would like to say, if the law allowed, regard-

ing prevention is not calculated to demoralize any person; the advice is true to nature in every respect, and can be carried out without any disastrous results. There are many mechanical devices recommended and sold even by physicians who ought to have more sense; for preventive purposes to which we cannot possibly give countenance, they are bad, dangerous, disease creating, and unnatural, we warn married people to be careful and prudent.

During pregnancy, the sexes should abstain from cohabitation if possible. Any violent effort or undue excitement in this way may produce a miscarriage, and one miscarriage is too frequently the forerunner of others; abuse from the husband, or passionate temper or grief in the wife, will or may produce like results.

They are wise who moderate desire and control tempers and passions for each other's good.

Pregnancy is a period of many ailments, morbid fancies, and often diseases; now all these point to the need of "right living," including, of course, conduct, diet, bathing, and general habits. Two-thirds of the ailments of this period are fanciful and morbid, encouraged by ignorance, and prolonged by old wives' fables. These ailments of mind and body often become, through neglect, serious to the prospective mother and to the unborn child.

Golden Rules for Pregnant Women.—In order to carry with comfort, and have easy births, and at the same time healthy and well-made children, the mother should have a moderate amount of exercise daily, so as to perfect and renew the circulation. Undue distress, tempers, shocks, over-exertion and fatigue should be avoided if possible.

Active, interesting work, engagements, and homely pleasures should be encouraged. The husband should, in particular, be considerate and attentive, and use his influence for quiet and comfort in the home circle.

Whenever ailments make their appearance, prompt and judicious treatment are advised, the patient should never be ridiculed or teased. The garments worn by the mother should be agreeable, give comfort, and all restrictions on stomach, chest, or elsewhere should be discarded.

Food, as a rule, should be simple and pure, non-stimulating in character, easy of digestion, and healthy.

The air breathed by the patient should be as pure as circumstances can admit. If confined to a room, there should be a constant supply of fresh air, without drafts: the little one needs it as well as the mother.

Bathing should be frequently indulged in by the mother, the hip bath should be in frequent use; the generative system, and the woman herself strengthened and toned up by them.

All sources of insanitation should be removed, and all alcoholic, narcotic, and all nervines and stimulants avoided.

In this way, the diseases or ailments of pregnancy would be reduced to a minimum, and much of the severe pains and sufferings at childbirth prevented.

It is during this period the mental and moral characteristics are particularly given to the child. The wise stock-breeder tenderly looks after the wants of pregnant animals. The wise man should not do less for the wife, whom he has sacredly promised to love and protect. He ought rather to do for her a great deal more, every sensible kindness done her at this portion of her career

will be returned to him a hundred fold in his and her offspring.

When men neglect their homes, have no kind words for their wives, they must not be surprised if they have neglectful, unkind, sulky, and self-willed children.

Stomach derangements during pregnancy are quite common; "morning sickness" in the first months may be easily remedied by a little care in dieting, and in not rising suddenly. A little pounded ice taken inwardly is helpful, and the hip bath works wonders. When the morning sickness with a severe cough occurs in the latter months of pregnancy, it points to want of care in eating, in unduly satisfying longings, and if not remedied will probably cause in the mother premature labor.

When the appetite is fickle and the stomach sensitive, and declining to retain food, try the mother with unexpected nicknacks, a few grapes, or other fruit, tasty and nourishing soups, well-made bread, some unexpected delicacy. Occasionally, the mother may fast for a meal with advantage, to get ease and allow the morbid and irritating symptoms to subside.

Flatulence, colic, and heartburn may be remedied, by eating small meals and fasting in the evening; very bad heartburn can be relieved by drinking hot water, and by adopting a reclining position for a while, till the symptoms are subdued.

Constipation, piles and diarrhoea are readily remedied. For constipation, drink a glass of water on going to bed, and partake moderately of fruit during the day time, an orange or apple before breakfast will be found useful. Relieve the lower bowels occasionally with enemas of tepid water. Diarrhoea: use freely the hip

bath. Lie when tired rather than sit after each motion; small injections of cold water will be helpful.

Piles are sad tormentors to pregnant women, and are generally preceded by constipation, diarrhœa, and drug taking. Abstain from flesh meat, and live comparatively speaking, on vegetables and fruit as diet, and drink pure soft water.

Headache is generally associated with morning sickness, what corrects the one will remove the other.

Sleeplessness.—A biscuit eaten slowly just before going to bed, or a glass or cup of hot water taken before retiring helps. Tepid foot baths with friction, always help. Anxiety, worry, reading, writing, or mental strain of any kind is opposed to sleep, and should be avoided.

Cramps in the legs—Use plenty of hand friction; afterwards walk about.

Swelling in the Breast.—Wear the dress so as to allow the breasts to enlarge, if accompanied with severe pain; use hot water and flannel cloths.

Swelled feet and hands is a sign the person is on her feet too long, and requires rest. The nervous puffiness will disappear if aided by rest, and cold water applied to the parts affected. The hip bath, with gentle friction over the back and abdomen, will help to perfect the circulation throughout. If the skin is very much distended rub in vaseline or olive oil.

Varicose veins occur when the enlargement of the womb obstructs the venous circulation. Let the legs be well and gently rubbed up from the toes.

All treatment should be natural and hygienic—simple diet, a hip bath daily, with its toning effect and vitalizing power. Kind words and patience by the husband

will pull any woman successfully through this trying crisis in her life.

Labor will be comparatively easy to those who have read carefully, and benefited, by what we have written in our Book to Women, and in this Book to the Married.

The accumulation of personal magnetism generated by the splendid and yet simple instructions as furnished to our students, acts with the speed of lightning upon the debilitated frame, and re-invigorates the shattered nerves. Our readers will see the importance of magnetism as a health-giving agent. Also of its power to revitalize the blood in the very process of circulation. It strengthens the generative functions, tones up, purifies, strengthens these exhausted centers, and in due time the whole system becomes invigorated so that eye, hand, every step and movement show at once the inflow of new life.

What is claimed for our methods, in a general therapeutic sense, is also claimed in the treatment of those weaknesses incidental to the special derangements of the sexes; imparting, in particular, virile energy to the male, and reciprocal receptive energy to the female. Without entering into details, it must be clear to the most obtuse understanding, whatever best contributes to the health of the parents must, in the long run, benefit the offspring of such parents. If the right and proper use of this knowledge can in any way (as we have shown in our previous works) contribute to this desirable result, we think it is not only proper, but very necessary, that parents and those likely to become parents should know of this, as a slight contribution to the health and happiness of the race.

The doom of the medical quack is sealed. The study of medicine has always been in the hands of charlatans

and unscrupulous men who have not hesitated to play upon the ignorance and the superstition of the people. From the days when the medicine man burned the entrails of beast and bird to exorcise the evil spirits which were supposed to have taken up their dwelling in the afflicted one, on up through the ages to the present, when the inventors of patent medicines flourish and wise (?) surgeons perform atrocious "operations" for the cure of the most trifling ailments for the purpose of gaining a reputation and increasing their clientele among the fashionable invalids of our own day, the physician has been a power for evil in the land. He has sacrificed life and health and happiness of his patients upon the altar of his greed. He has filled his coffers from the scanty earnings of the poor and has spread disease and death with much greater rapidity than health and happiness.

But the public mind has experienced a change of sentiment and already the doctors complain of "hard times," which they say is the result of too many practitioners in the field. It would indeed be a blessing if "times" should grow to be so "hard" that people could not afford to be sick.

CHAPTER IX.

PAINLESS PARTURITION.

SIX thousand years of agony! Six thousand years of unnecessary suffering! It seems scarcely credible, yet it is a fact, that for all these years our race has been perpetuated in pain and anguish. What a sacrifice for woman to make on the altar of maternal affection, while all this time her male companion has accepted the traditional superstitions of the past that it must be, apparently satisfied to see her suffer in child-birth, with little or no effort for her relief, or the prevention of her agony.

Doubtless many to whom our views are presented will at first declare painless parturition a preposterous idea, but it will be because they jump at the conclusion before they investigate and consider the methods by which it is to be accomplished. It will be because they think that as woman has endured so much misery through all these years she must continue to do so for all time to come.

To blindly accept the doctrines that our race can only be perpetuated in the midst of cruel pains is a pernicious submission to credulity and superstition, almost as fallacious as it is wicked.

Though it may be contrary to what is generally observed, I assert that the terrible agony woman suffers at child-birth is unnecessary and may, in most cases, at least, either be greatly modified or entirely overcome.

Man is a rational being, endowed with reasoning powers, capable of comprehending his attributes, and understanding the laws of their application. It is his duty to understand and observe whatever contributes to his happiness, and avoid whatever may cause suffering and misery. Ignorance will not protect us from the penalties of broken laws.

There should be neither passion, pleasure, nor pain which is not shared by both sexes. Generation is a duty. Children are a good and not an evil, and the feelings that impel to reproduction are as much a part of nature as is the hunger or thirst that prompts us to eat or drink. But it is a physiological fact that the moderate use of any function contributes to health, longevity, and enjoyment, while excessive indulgence is punished with physical ills.

The influence of moderation in these matters cannot be overestimated. The evil influence of excesses is to be seen in both parent and child. As the excessive indulgence exhausts the vital forces, irritability is increased, the sensorium becomes more and more acute, and trivial ills become severe pains or serious diseases, and the natural sensibility becomes so greatly exaggerated that the mother is subjected to continual agony both before and after birth.

The act of generation is a voluntary one, but nature has so placed it under the empire of pleasure that the voice of discretion is no longer heard, and the will is led captive. Hence, it is well, for hygienic reasons, to consider its laws.

Too frequent repetition of the reproductive act is known to be followed by consequences injurious to the general health. Too rigid continence is not unat-

tended, in many constitutions, with danger, for the victory over passion may be dearly bought. Science recommends the adoption of a wise means, between the two extremes equally destructive. By following her counsel, woman may escape from the hysterical and other disorders which often wait as well upon excesses, as upon the too great denial of that passion which claims satisfaction as a natural right.

The interests of man and woman are the same. Their object is to promote their own happiness, to prolong their own lives, and to perpetuate the race. The higher degree of perfection they attain, the greater their enjoyment, the greater their immunity from suffering. Pleasure should never be bought at the expense of pain. Each succeeding generation should be more perfect than its predecessor. Our race is susceptible of culture, but it cannot be trusted to chance.

Certain definite and well-regulated laws are in existence throughout the universe. These rules must be understood and obeyed. Obedience will be rewarded and transgression punished. The providence of Nature asks nothing unreasonable of us, nor will it be likely to suspend any of its rules to favor an erring mortal. Ignorance will not be accepted in extenuation of disobedience. The child that puts its tiny finger into the fire, ignorant of what the result will be, is as certainly burned as the older one who knows the consequences. The insane man leaps from a precipice and is dashed to pieces on the rocks below. He breaks the law of gravity, and pays the penalty with his life. The law of gravitation is not suspended because he is unaccountable for his act. So with all other natural laws. Pain is the result of having broken some law. Had the law not been broken the

pain would not have been felt. These are facts. They look us squarely in the face. We may reason from cause to effect, from effect to cause, the result is the same. The question plainly presented to every individual is: is immunity from pain and suffering worth the little effort required to prevent them?

The office of maternity is peculiarly that of woman, and is the highest and holiest to which she can aspire. Its attainment requires many sacrifices which she is ever ready to make, and she considers herself amply repaid for the pains and perils she has to undergo when she clasps to her breast her new-born babe, the culmination of her anxiety, the central object of her affections, to her the crowning blessing of earth.

The father may love his children earnestly, ardently, but it is different from the love of the mother. His affection may be turned away from them, but the love of the mother endureth to the end.

Is pain necessary during labor? To the child-bearing woman few questions are of greater import than this. When we observe the little suffering the lower animals experience in bringing forth their young, we are at once led to inquire: Is it necessary that the human female should suffer as she does in child-birth? Why is she especially selected to endure such agony?

Physiologists tell us that the healthy performance of any function is unattended with pain; that natural processes are painless, and that pain is the result of a morbid condition. It is conceded that child-bearing, being necessary to the perpetuation of our species, is the natural function of woman; consequently, if we accept the doctrines of physiology, we can only infer that child-birth should be without peril, and without pain.

It is very evident that all women do not experience the same degree of suffering, and we infer there must be some good reason for the difference. Every effect must have a cause, and the question arises, are we not capable of ascertaining the reason why some suffer less than others, and, by applying the same conditions to all, ameliorate the suffering of all?

Travelers tell us that the females of uncivilized nations suffer less in child-birth than those of civilized. It is well known that the slave woman of this country required very little or no attention at confinement. Their labors are generally of short duration, the pain moderate, and the woman is incapacitated from performing her usual avocations only a few hours.

Among the poorer classes, i. e., those who are robust, but compelled to depend upon their daily toil for the necessities of life—the plainest food—to whom luxury is a stranger, we often find the labor easy and speedy, and often with no attendant, except, perhaps, the husband or a little girl—not even a midwife. The woman gives birth, and in a few hours resumes her usual duties.

It is generally known among the American Indians that the avocations of the squaws are seldom, if ever, interrupted by an inconvenience from pregnancy, or labor, except for a very short period at the time of birth.

From the foregoing, it must be evident to the unprejudiced mind that child-birth is a natural process, when the mother lives in accordance with the laws of health.

The causes of pain at child-birth are various, and may depend upon the condition of the mother, or upon the condition of the child. These causes may be either remote or proximate, direct or indirect. In some cases

the causes will have ceased long ago, but their effects will remain.

Unhygienic customs beget morbid conditions, and thus render natural processes painful. Any cause that can retard or oppose delivery and protract labor, increases the suffering of the mother, and, if continued beyond a certain point, endangers the life of both mother and child.

Modern social customs impose upon women artificial modes of life that impair her constitutional vigor, deform her body, pervert her functions, render her an easy prey to uterine diseases and to prolonged and painful child-birth. These customs are indirect or remote causes of pain, because they create conditions of life which, in turn, render pain unavoidable. The uncivilized mother, uninfluenced by fashion, with the abdominal and pelvic muscles well developed by the exercises to which her life subjects her, her hips broad and deep to support burdens she must often carry, her nervous system not rendered acutely sensitive by debility or disease, almost entirely escapes the pains and perils of child-birth to which the society woman falls a victim.

This is one of the results of tight-lacing and insufficient physical culture, and to any one who will consider physical laws, its influence in producing female diseases, in prolonging labor and increasing its pain must be obvious.

The pregnant woman should avail herself of every possible means to improve her physical health, and avoid every influence that can possibly fret, annoy, distress or in any way injure her. Her associations must be of the most cheerful, pleasant, graceful and happy character, such as remove her mind from gloomy fore-

bodings, anxiety, fear and selfishness. She should never be surrounded with any imperfections, nor be annoyed with the contemplation of misery, deformity or unhappiness. She should never be compelled to hear stories of horror which Dame Grundy so much delights to tell.

The pregnant woman should not lead a life of indolence nor should she, on the other hand, indulge in prolonged or violent exercise. Much must depend upon the natural vigor she possesses.

With this rare exception exercise is always beneficial, if moderately indulged, and is most beneficial when carried on in the open air, but should never, under any circumstances, be so active or long continued as to induce fatigue.

The mind as well as the muscles, must be diverted, else the exercise becomes monotonous and tiresome—a damage instead of a benefit. The same road or path should not be selected each day; the mind is to be occupied by new attractions; a variation of scenery and circumstances.

Pure air and plenty of it is the rule, and not only should the exercise be taken out of doors as much as possible, but the air of the rooms she occupies should be free from impurities. The air should be frequently changed, and is best done when the rooms are unoccupied. Give them frequent airings and avoid extremes of heat and cold.

Perfect ventilation does not imply that the rooms are to be turned out of doors or the temperature reduced to a freezing point. A small opening at the top and bottom of the rooms will secure a constant change of air—a constant admission of oxygen and escape of carbonic acid gas—and yet the temperature may be maintained

at an agreeable pitch. It is a mistaken notion that cold air only is pure.

Bathing is beneficial when properly employed, but extremes must be avoided; there is no sense in soaking a person to death on the one hand, nor completely obstructing the pores of the skin with dirt on the other. The temperature of the bath, the time of its employment and the object to be attained must always be considered.

It is folly to suppose the same kind of bathing will answer every purpose, for bathing implies something more than mere cleanliness; the temperature materially influences the result; and while one woman may be greatly benefited by a cold bath, another will be injured by it. Those who have an abundance of vitality will find the cool or even cold bath beneficial and agreeable, while those of a feeble constitution may be so chilled and injured by it that reaction failing to occur, serious internal congestions, and even fatal consequences, may follow.

As a rule, bathing should be agreeably tempered to suit, varying from cold to hot, partial or complete, plunge, tub, sponge, douche, etc., etc.

Probably the temperate, or tepid bath will be suitable for the greatest number.

Plenty of refreshing sleep is essential to the welfare of both mother and child.

The dress should be loose and comfortable, and so arranged that unequal pressure is avoided. It should be suspended from the shoulders instead of the waist and hips. Stays and corsets, if worn at all, must be loose enough to admit of perfect freedom of the abdominal muscles, and after the fifth month had better be laid aside. It would be better for all women if they would

never wear corsets, for they impair the power of the muscles they surround.

The sexual relations at this time should be of the most moderate character, for it certainly will, if freely indulged, exhaust the mother and impair the vitality of the child, inducing in its constitution precocious sexual development. For this reason separate beds and even sleeping rooms for both husband and wife are to be recommended. On the other hand, ungratified desires, where so great as to gain control of the mind, are liable to mark the foetus with an insatiable appetite. It is for this reason we counsel moderation, and believe the moderate gratification of any appetite, when consistent with reason, is better than absolute denial. Temperance is the best conservator of health and pleasure.

Conception, pregnancy, and birth are processes of daily occurrence in Nature, and can only appear unnatural and be associated with unpleasantness and difficulties when one abandons the leading-strings of Nature, and, neglecting natural laws, endeavors to strike out new paths, which lead aside from those appointed for our steps.

Let us observe in Nature under what conditions and difficulties the animals, which are not shackled by human influence, that is, are not domesticated, give birth to their young.

On observing the doe in a free state, or a female hare, cat, or any other untrammelled creature of Nature, we shall never find that she requires any external aid in parturition, or that this latter itself is difficult or painless, or takes longer than necessary. Nowhere do we notice that such animals exhibit any fear or uneasiness before parturition. On the contrary we can daily con-

vince ourselves that this act, often so difficult for human beings, in their case always takes its course easily and quickly, without trouble, and without causing any functional disturbances in the animals even temporarily.

I have repeatedly had opportunities of convincing myself of the correctness of this assertion.

On observing such animals I have found that directly after the act of parturition they resumed their usual habits as if nothing had happened, at the same time taking all possible care of their offspring. I have never noticed that this act passed off otherwise in a state of Nature, when the animal was quite healthy.

With women nowadays easy births are extremely rare, and exceptional, while difficult, protracted, disastrous births, and especially abortions of all kinds are the order of the day, besides all imaginable secondary disorders during pregnancy, and as a birth without a midwife occurs but seldom, the act of parturition itself being in point of fact much oftener and artificial than a natural process, and as every woman after child-birth requires a longer or shorter season of undisturbed repose in bed, to avert evil consequences, and one can observe only here and there in the country that a woman is able, directly after parturition, to do her accustomed round of work—we must draw the conclusion that this deviation from a natural law governing all really healthy creatures must have been wrought by highly potent factors, seeing that they have been powerful enough to bring about such unnatural deviations and disturbances which were by no means intended by Providence or Nature.

It is not Nature and her immutable laws which have lost in perfection, as compared with mankind, and which thus justify their many diseases. In the whole of Crea-

tion there is nothing which is not subject to the same natural laws; then how can we imagine that, upon an isolated world, such as our earth is amid the other heavenly bodies, the natural laws obtaining thereon hold good only for certain natural phenomena, but exercise no influence on other phenomena like the various forms of disease? That would not be compatible with sound common sense.

It is unavoidable that the neglect of natural laws should manifest itself in a manner injurious to mankind, hiding the true cause as with a veil, and bringing them so near to the abyss of physical ruin that many must needs plunge into its depths. In brief, it is the neglect of natural laws which brought down indescribable misery among men, to be seen in various diseases.

Only a deviation from Nature has brought about the circumstances that mankind at the present day carries and gives birth to its offspring under conditions which are far removed from the natural ones.

Only after this deviation from Nature did men gradually grow ill, i. e., encumbered with foreign matter, and they must soon have felt that in how unpleasing a manner this transgression of the natural laws avenges itself in the matter of propagation. In this way only was paradise lost—that earthly happiness which reveals and can reveal itself solely in the feeling and possession of perfect health, together with all the conditions for its preservation; which, however, is and will be possible only where mankind lives in close intercourse with Nature, and strictly follows her laws.

The paradise of perfect health is lost, but a dim notion of it still lives in the hearts of all mankind. And though this conception may often seem to be quite smothered

by prejudice, a mere glimmer, the slightest idea, of this distant light frequently suffices to display it in full splendor before the astounded eyes of misled mankind.

Nowhere in Nature do we find that animals, through the act of birth, grow weaker, uglier, or positively deformed. And now, when we observe how nearly all our women with each successive birth become less and less lovely and often positively disfigured, and when we see further how, even under otherwise most favorable conditions in the country, almost perfectly healthy girls often come to look, as wives, markedly older, and in many cases, actually become wrinkled after their first childbeds, it must sound nearly fabulous to us when we read ancient traditions of women, who, having grown-up children, still appeared so youthful and desirable that, like Penelope, they still counted many wooers.

It is no accident that such cases are today extremely rare. One other cause deserves special mention. Nowhere in nature except with the favored human race, do we notice that after conception a female creature gives herself up to further sex relations. She rather refuses it most decidedly. This is in perfect accordance with the nature of the case, for the sole end of the fact is conception, and never mere pleasure—that is the natural law.

During the act an increased flow of blood takes place to the genitals, which, when the female is already pregnant, always has an injurious effect upon the fetus, that is, the embryo or young already in process of development. But this injurious effect tells in particular upon the mother in question, since Nature always strives to guard the fruit in the womb from all injury, and makes itself manifest in premature aging, a rapid exhaustion of

the vital powers, and many of those wearing female diseases which are now to be numbered by hundreds.

But this transgression of natural law is also a direct cause of the disturbances during pregnancy.

Many of those troublesome attendants of pregnancy, as vomiting, sick stomach, toothache, change of color, transient chills alternating with heat, inclination to melancholy and tears, great nervous irritability, disgust at habitual food, and often inexplicable appetite, are all, if not traceable to disease, in one sense direct consequences of this transgression.

This it is which brings down untold miseries upon mankind. For thus not only the health of the woman and child is ruined, but both psychical and physical relations between man and wife are altogether spoiled. The sound instinct of every woman forbids her, as I have frequently had opportunities of observing, any further indulgence after conception has taken place; but on the one hand our modern habits and customs do their utmost systematically to stifle this voice of Nature within us, aided, on the other hand, by men's unnatural sexual desires, likewise continually and morbidly increasing with the spreading encumbrance of the human race with foreign matter.

Every farmer knows that in his herd of cattle an unnaturally increased sexual desire is a sure sign of some disease there. But this law is also fully applicable to human beings, and whoever chooses to look about him can convince himself of this daily. I need only remind you of the morbid sexual desire of consumptives.

The sexual desires of healthy men (that is healthy in our sense), is utterly different from that of the present day. Free from each and every erotic secondary thought,

free from all unnatural lust, the male's desire should only be the preservation of the species, but ought never to become a necessity, which, when temporarily wanting gratification, causes feelings of discomfort. True, only he can properly judge of this condition who is healthy, and who knows how to keep his body free from and unpolluted by all foreign matter through a non-irritant diet and a natural mode of life. But he who knows both states is still a better judge. Whoever would not have his will conflict with that of Nature, and would also regulate his body in such a manner that its unnatural appetite is reduced to a proper limit without diminishing, but rather with an augmentation of his real strength, so that he may reap benefit from that which under other conditions appears like an all-powerful constraint, must return to the ways of Nature. This he can do by learning and following the rules laid down by me, that is, by freeing his system from the foreign matter encumbering it, and he will attain the end proposed, if his bodily vigor is not too far spent.

Now let us note how many different kinds of unnatural parturition occur in our time. To begin with, how much we hear of abortions and premature delivery. Here we find a posterior presentation, there the child approaches the issue in a side-long position, and again we find children with abnormally large heads, while the mother's passage (pelvic strait) is so narrow that delivery without artificial aid is impossible; with other mothers the action of labor shows far too little energy, etc. In short, everywhere unnatural phenomena, explainable only from the various encumbrances of the mother, or the early encumbrance of the child, with foreign matter.

A false position of the child in the womb is always

caused merely by the various encumbrances of the mother, the child being thus pushed and forced out of its right position by the accumulations. Where the passageway of the mother is narrowed by the accumulation of foreign matter, delivery is always rendered more difficult. If the parents were heavily encumbered, the child itself may be already so surcharged that its dimensions are over-large, in particular as regards the head, which will also add to the difficulties of delivery, especially when the passage is narrowed. An encumbrance of the passage causes all the muscles, sinews, and bands connected therewith to be so permeated with foreign matter, as to lose in a serious degree their elasticity and yieldingness, their capability of extension and contraction, the full powers of which are a prime condition for an easy delivery, and the contractions themselves cannot possibly be performed with normal power and energy. For every muscle so encumbered loses very considerably in functional ability, and occasions great pain when, as is the case in labor, it is convulsively contracted and made to exert itself further than its encumbered state allows; a rupture is then imminent, and this feeling is excessively painful. As you see, great pain during delivery is also owing merely to the encumbrance with foreign matter, or unrecognized disease. The supposed attachment of the after-birth by growth to the body is due to the same cause, there being in reality no such thing, but only a sort of union through the medium of accumulations of foreign matter.

A necessary consequence of such a suffering condition during parturition, and of any, even the slightest, disease of the body itself, is the anxiety of all women thus encumbered before delivery. A really healthy woman

knows of no such feeling. This feeling of anxiety is the voice of instinct which, though often suppressed, nevertheless reveals to us at such a crisis as child-birth that we have not made a right use of the bodies and health wherewith Nature has endowed us. But who is able nowadays to interpret this voice aright?

Whoever will summarize the foregoing will comprehend that the steady increase in the number of artificial deliveries with the various obstetric instruments is simply a necessary consequence of the constantly increasing chronic condition of disease in mankind, with which it is necessary to keep pace.

Parents desiring easy birth and healthy children must, above all things, take care that at the period of generation, their own bodies are free from foreign matter—that is, healthy. A healthy state of body, however, is attainable only, by expelling the foreign matter encumbering it, and avoiding new material of encumbrance; in a word, by applying the new science of healing, of which a natural mode of life forms an indispensable part.

In our book on Natural Diet we have given valuable information which will enable those who are expecting to take up the duties of motherhood to build up her own body and that of her child with the best materials, and thus do much to insure a perfectly healthy condition of both body and mind.

Since the composition of different kinds of food has been determined by chemical analysis, the influence of diet upon physical conditions is capable of comprehension, and there no longer remains any doubt of the importance of a well selected diet in pregnancy.

It is well known to physiologists that the various structures of the body are elaborated from the materials

supplied by the food, and that if certain nutritive elements are deficient, those structures into the composition of which they enter must necessarily be defective.

By proper exercises in the open air, by close attention to diet, by wearing hygienic dress during the period of pregnancy, and most of all, by a well-balanced mental condition, women would be able to escape many of the ills usually attending the months of pregnancy and all of the dangers of parturition.

The idea is so prevalent that a pregnant woman is a sick woman that women themselves have come to regard it as a truth, and to expect nothing else during those periods. If they would look upon it as a blessing and enter upon the duties of motherhood with only the deepest and truest feeling of love, believing it to be not a curse, but indeed the highest and sweetest thing that could come into her life—if she could but know that the child she carries is indelibly stamped with every thought and impression that sways her during the few months it is nourished within her own body, there would be less of real illness and unreasonable folly on the part of young mothers. Children would come into the world with better prospects of a long and healthy life.

Every child that is born into the world has a right to be well born. While it is true that the sins of the father are visited upon the children unto the third and fourth generation, the parents themselves should endeavor to make those sins as light as possible. To this end the mother should be impregnated only under the most favorable circumstances, and the conditions surrounding her should be such as will be conducive of a perfectly normal state of mind and health. Her food should be such as will properly nourish her—

been in the habit of observing the laws of health, there will be little danger that their offspring will be either physically or mentally weak.

I shall trust that every mother, and every woman who expects to be a mother, who may read what is here written, will remember it, ponder it and be governed wisely to secure the safety and health of her offspring.

Many of the oddities and monstrosities of which we often hear are due to the effect of the sympathies of the enceinte woman being strongly excited. How necessary then that her thoughts be extremely pleasant ones and the emotions which shall leave their influence upon her child shall be of the most agreeable nature. Habits of self-control will greatly strengthen the character of the child, while gross indulgences and weak displays of passion will leave its impress upon the mind of the unborn babe and influence its whole life. In after years you will have cause to be thankful when the boy or the girl becomes a noble man or woman, having improved to good advantage the opportunities which may have been offered them. As a result of your own pure and temperate life, your self-control and your loving attitude toward the world, they are strong within themselves and able to stand firm in the day of temptation and trial.



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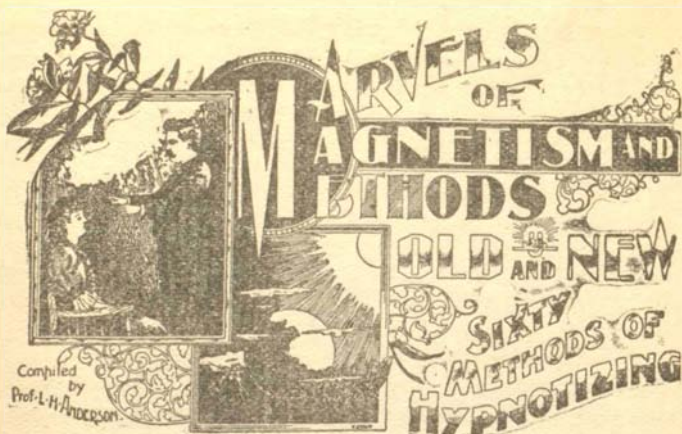
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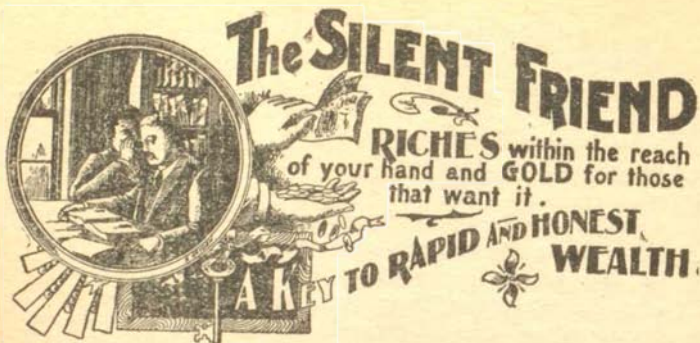
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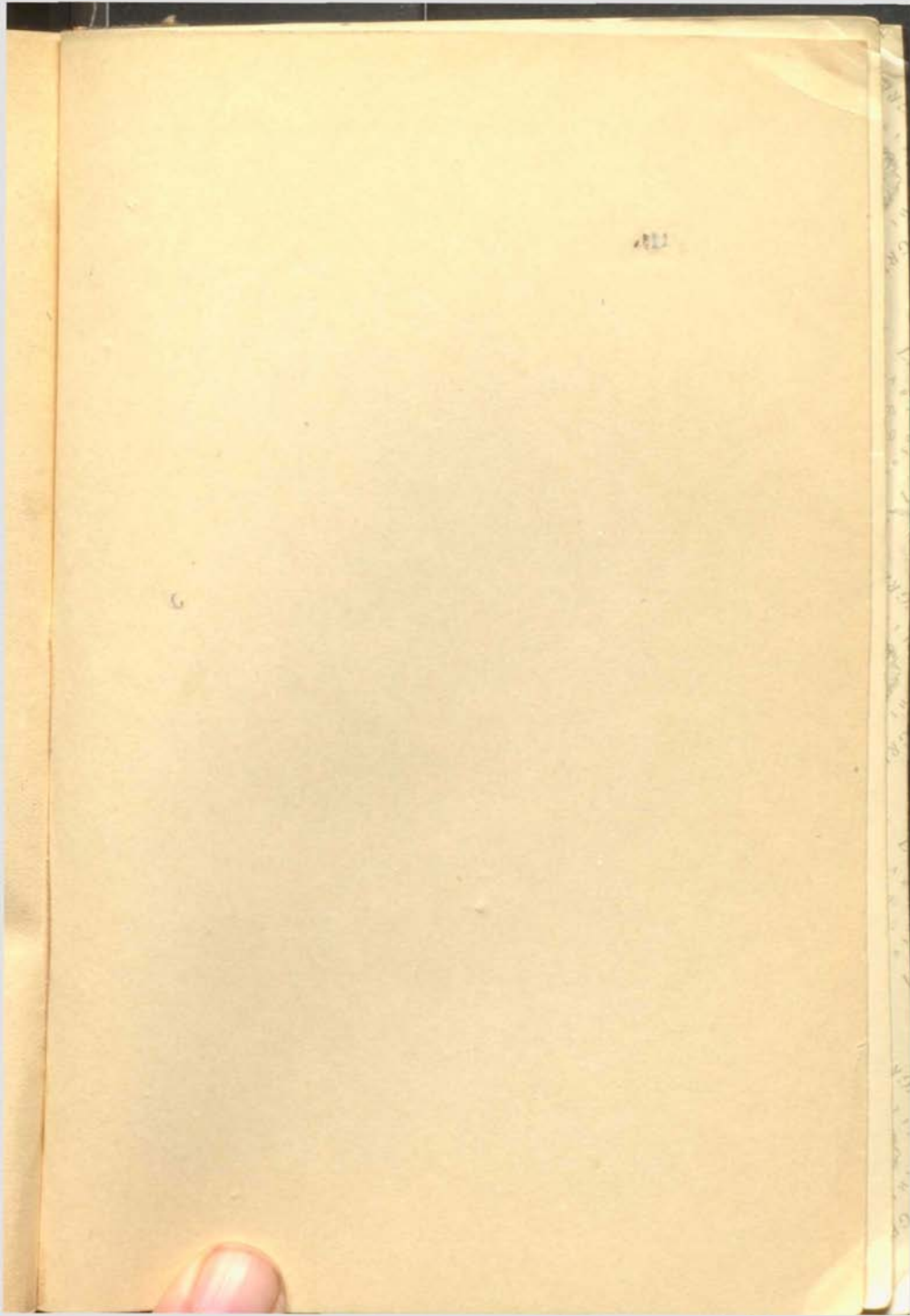
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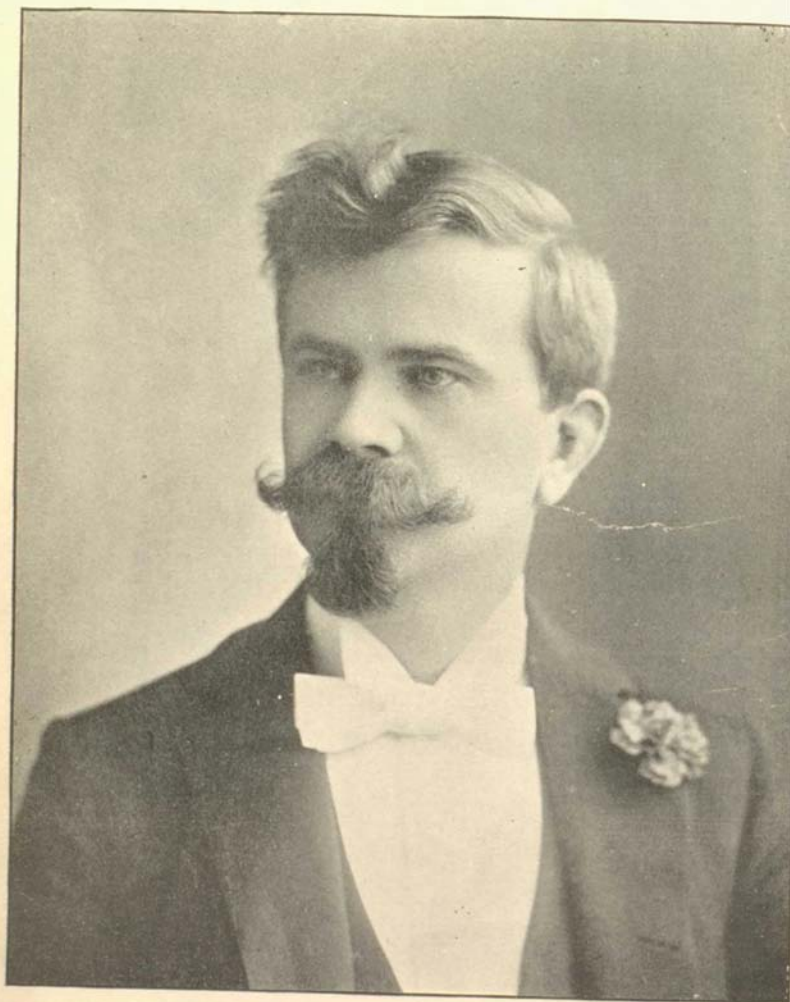
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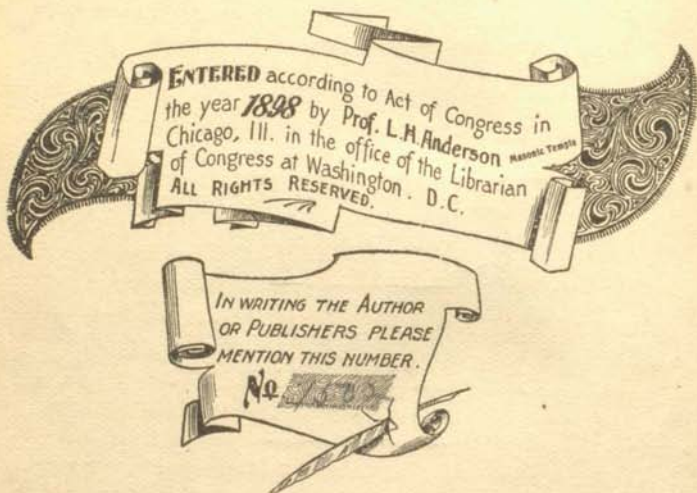


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