

DR. FOOTE'S

# Replies to the Alphites,

GIVING

Some Cogent Reasons for Believing

## That Sexual Continence

IS NOT

## Conducive to Health.

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## PREFATORY NOTE.

On the 25th of May, 1881, at Wesleyan Hall, Boston, Mass., was held the first public meeting of the Institute of Heredity. The proceedings were published in Dr. Foote's HEALTH MONTHLY, and in the report appeared a summary of the address of Mrs. Dr. Caroline B. Winslow, of Washington. In this address Dr. Winslow took the position that sexual intercourse should be strictly limited to the purpose of reproduction. The report of the convention concluded with a letter which Dr. Foote had written advocating "prudential checks" to the family as one important measure towards the realization of the objects of the Institute. This letter provoked criticisms which are herewith presented with Dr. Foote's replies to the same. All this matter has appeared in the columns of Dr. Foote's HEALTH MONTHLY, but to supply the orders of interested inquirers, it has been put in this convenient form.

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## CHAPTER I.

### Dr. Foote's Letter.

THE OBSTRUCTIONS IN THE WAY OF EARNEST INQUIRY.—THE  
NECESSITY OF CLEARING THE WAY FOR DISCUSSION.—  
THE IMPORTANCE OF "PRUDENTIAL CHECKS."

120 LEXINGTON AVENUE, }  
New York, May 23, 1891. }

MR. LORING MOODY AND FRIENDS ASSEMBLED AT WESLEYAN HALL: I deeply regret that I cannot meet with you on the occasion of the first public convention of the Institute of Heredity; but through this letter I cordially extend a hand that would eagerly grasp every palm which is warmed by a heart engaged in the work at this moment absorbing your earnest attention.

Unfortunately the field of your labors is not only thickly hedged about with sweetbriars and thorny blush roses which have been planted by the pure hands of mistaken good people who honestly regard it as forbidden and dangerous ground, but all avenues of approach are beset with savage dogs and venomous reptiles which have been placed there by the real enemies of human progress to prevent the enthusiastic laborer from participating in the work you have so nobly set out to do. To illustrate: I have now in hand a communication for publication from a Christian minister on holy marriage, taking the ground substantially advocated by the Institute of Heredity, and in a private letter the writer says: "With a single possible exception yours is the only periodical in which I can address anybody as I wish on this subject." Again, a noted hygienist to whom I wrote

to learn if he knew anybody in the Postal Department who could bring an influence to bear against certain adverse influences actively at work therein, replied: "I know a powerful Methodist in the Post Office Department, but he would be frightened at the very word stirpiculture and would be ready to believe that it signified the establishment of a breeding farm for human babies—the progenitors to be selected from the best looking specimens in the street."

Many of you are doubtless aware that in the winter of 1877 a lecture on "Generation before Regeneration" before a large audience of ladies and gentlemen in the Hall of the College of Physicians and Surgeons was interrupted by a party of students—young men engaged in scientific study—on the ground that the subject was not fit to be presented before a mixed audience? Lately one physiological journal has been excluded from the United States mails and others refused the privileges enjoyed by the more conservative press, because of their outspoken views on subjects directly appertaining to the protection of the unborn from untoward heredity and pre-natal influences.

Now, would it not seem to be a necessary initial step to remove the hedge of thorns and the vile dogs and viler reptiles which encompass and render sterile an immense field in which there are comparatively few laborers? Probably all in this country who have thought seriously and long enough upon the subject which is now engrossing your attention to willingly devote any considerable time to it could be comfortably seated in Wesleyan Hall to-day.

Another question would seem to deserve the grave consideration of those who assemble on this occasion, viz.: Can much headway be made in having the laws of heredity observed in human reproduction without some practical "prudential checks" to over-population beside that advocated by our excellent co-worker, Mrs. Dr.

Winslow, of the *Washington Alpha*? Continence indeed was the method advocated by Malthus, but modern Malthusians go much farther. The numerous Malthusian leagues in England do not at all occupy the narrow ground marked out by the one whose name they bear. They call themselves Neo-Malthusians. The extensive preaching of the doctrine of self-control and self-denial could result in making converts only of the most intelligent and conscientious of our citizens, and the world would become peopled carefully and sparsely by the wise, and recklessly and numerously by the pauper and criminal classes. Is it not absolutely necessary to devise and disseminate widely means whereby the selfish, vicious, and criminal may by prevention limit reproduction, to the end that their worse than inconsiderate practices shall not be fruitful in bringing into the world an annual crop of human weeds more pestiferous than those which beset the agriculturist? Do, friends, let us have your best thought on these two live issues. It would seem as if dispassionate discussion would evolve truth and the wisest rules for action.

Yours truly,

E. B. FOOTER, M. D.



## CHAPTER II.

### Mrs. Whitehead's Letter on the Institute of Heredity.

PHYSIOLOGICAL QUESTIONS SHOULD BE DISCUSSED WITH FREEDOM.—A CORRECTION.—THE SPEAKERS AND THEIR VIEWS.—IN SYMPATHY WITH MRS. DR. WINSLOW ON CONTINENCE.—REFERENCE TO DR. FOOTE'S LETTER.

Dr. Foote, *Dear Sir*: I do not intend this as a report of the meeting held in Boston last spring. It is rather late for that, but I hope by one means or another the name and objects of the Institute of Heredity may be kept before the people so that its next meeting will be larger. That it is established and that the *HEALTH MONTHLY* furnishes a medium through which ideas and information regarding it can be exchanged are matters which I contemplate with profound satisfaction.

I am sorry that any postal restrictions are placed on the *MONTHLY* and hope that the growth of knowledge may soon be sufficient to remove them. Physiological questions should be discussed with perfect freedom. The man who feels that he must get behind the door and whisper if he has anything to say about the organs of generation or their functions is a man who stands greatly in need of re-generation. In my estimation the propagation of the human species is a subject that demands the best and purest thought of the truest and most earnest men and women of the world. I must be glad and rejoice that at last the human race is to fare as well in this respect as the other important animals.

The article relating to the Institute of Heredity in the July number of the *HEALTH MONTHLY* has a slight mis-

take which I would like to correct. It was *Mr.*, and not *Mrs.* Newton, of New Jersey, who read the paper which contained the facts concerning Godin's "Famillistere." I was present at the afternoon session and found the proceedings very interesting, though not as instructive as I had hoped. I see good reason for that, however; instruction is much more valuable to a person who is interested in any subject than to one who is not; so it may be well that the first aim of the Institute be to interest.

If one could attend meetings addressed by thoughtful and gifted speakers for six or eight hours a day, as we did "Anniversary Week" in Boston, and bring away by simple memory any very clear ideas of each speech and speaker, individually considered, he or she must have a stronger brain than mine. Still I have quite a vivid recollection of some of the addresses.

#### THE SPEAKERS AND THEIR VIEWS.

The paper read by Mr. Newton showed that poverty is extremely unfavorable to the birth and development of good specimens of humanity and contained an eloquent plea for a financial system which shall abolish poverty, or at least greatly lessen it. Then followed the account of Godin's "Famillistere," quoted from a lady who spent several weeks there for the purpose of studying its operations. I was particularly struck with the statement that there was no quarreling among the children of the families composing the "Famillistere."

Mrs. Stanton's address was somewhat on the cathartic line, counseling the prospective mother to surround herself with beautiful pictures and exquisite objects of every description. (All in harmony with Mr. Newton's talk about poverty.) Then she told a story of a woman who went for her after listening to one of her lectures. She went and found a woman of very ordinary appearance with three children of extraordinary beauty and apparently endowed with most desirable moral and intellectual faculties. The contrast between the mother and

children was so striking that Mrs. Stanton supposed them to be hers only by adoption, until the mother explained that she had sent for her to show her how much and how rapidly human stock might be improved by careful intelligent effort.

Is it not strange that with law above, below and all around us, the world has gone on in such utter disregard of it as applied to the generation of human beings?

Matilda Joslyn Gage said women do not have as good food as men, and asked, "Who eats all the game?" I do not know how much foundation for such a charge has come under her observation. I have occasionally known a male specimen of the *genus homo* who would leave his family scantily fed and treat his chums to expensive lunches, but have always hoped they were exceptionally mean.

This speaker said further that women do not have as good air as men, nor half a chance any way for anything—which we all know is woefully true. She told the story of the man who came home drunk and turned his back to his wife, who exclaimed, "It won't do any good to turn over; you're drunk all thro'!" and applied it to tobacco, showing how wives are obliged to breathe air poisoned by emanations from the breath and tobacco-permeated bodies of their husbands. She, with the others, urged that women must have more freedom before much good can be accomplished. An amusing incident occurred just here: While Mrs. Gage was explaining the physiological effects of poor food and vitiated air, Rev. Mr. Spencer arose and in a loud clear voice exclaimed, "We are experiencing what the speaker is explaining in relation to air; I protest. Let us have the windows opened." It is needless to add that windows were opened, but we had been in confined air so long, I am afraid some took cold by the sudden change.

Many of the speakers alluded to the debilitating, degrading effect of woman's dress as worn at present, but



I was hoping to hear one address devoted entirely to the subject, as I knew Mrs. Tillotson was in the city at that time.

THE ALPHA DOCTRINE OF CONTINENCE INDORSED.

Since you lead the way, I judge that your columns are open for discussion on the subject of continence, so avail myself of the privilege. I must confess at present I am entirely in sympathy with the views expressed by Dr. Winslow of the *Alpha*. I always endeavor not to shield myself so impenetrably in belief regarding anything that light cannot reach me; but so far I have seen or heard nothing to cause me to doubt. Furthermore I am fully persuaded that what is right is always expedient—no matter how direful the consequences may seem to our dim visions—and that to advocate less than the very best and highest good we are capable of conceiving is to leave good undone and do harm.

In your letter the question is asked, "Is it not absolutely necessary to devise means whereby the selfish, vicious, and criminal may, by prevention, limit reproduction?" With any faith in temporizing I should say yes; but as before intimated I believe it better to "yearn and struggle forever than accept less than the ultimate best." Let us have even a few magnificent, true, pure men and women with enough heart, brain, and health to work for this end among the criminal and pauper classes, and they will learn self-control. Once learnt, how vastly better than anything short of that. The masses may not at present be capable of self-control, but I assure you, Doctor, that the paupers cannot and will not buy ten-dollar syringes.

Provided a man or woman can practice continence without injury to the physical system, can any harm come of it? Taking for granted a negative reply, I want to inquire if you do not believe that a *great amount* of physical injury, moral and intellectual degradation, and spiritual death—which latter you may not believe in, though

I do—result from sexual excesses besides the evil of over-production? Now, what time is spent enforcing the necessity of prevention is lost from teaching self-control, and even where prevention is secured these other evils resulting from sexual excess remain untouched. We have the ground all to go over again and many who might have learned continence have failed to do so by having what is seemingly a pleasant substitute offered them. Is it not better to cover the whole ground as fast as we go along? "The greater includes the less."

INCONTINENCE CLASSED WITH SMOKING, DRINKING, AND GLUTTONY.

You say: "Physicians can recall to mind hundreds of cases wherein the usual conjugal relations have restored those who were wasting with mental and physical disease." (Of course the physical induced the mental.) Presumably these were bereaved companions who might not have been such but for their sexual excesses, unmarried libertines who had begun to mend their ways, and the victims of self-abuse. It does not seem to me that these are fair illustrations of the evils of continence. An acquaintance of mine left off the use of tobacco, and in about three weeks he was taken sick on the cure. To use his own words, "I believe I should have died if I had not crawled into the smoking car and smelt the smoke." He persevered in his abstinence which caused him a severe illness and after that his health was better than before.

I have known drunkards to fail in health by leaving off liquor, but these instances did not convince me that tobacco and alcohol are healthful and necessary, nor even that if these men had died in their effort at purity, it would not have been in a good cause and incomparably better than to save their lives by the opposite course and go on propagating their like.

Had these men believed from boyhood up that these things were hurtful and steadily avoided their use,

how much better it would have been. Better still if they had been born of such parents, but, however much importance we attach to heredity, we cannot ignore the influence of education and habit. Heretofore these three have combined to convince us that continence is injurious. Church, state, and society have been another trinity on this point. So it is not wonderful that under existing conditions continence is hurtful to the majority, for it is marvelously true that "as a man thinketh in his heart so it is with him." Suppose a man like Dr. Tanner in *every respect* save the belief that he could fast forty days, compelled by law, conscience, or any real or fancied necessity, to abstain from food for even thirty days, would he not die? I would not give much for his chances of life.

The many are born of incontinent parents, taught that continence is hurtful; what wonder that to such it is hurtful? Let them learn the opposite, and vital force will not be so recklessly expended as at present, and the children of another generation being purer, will have less need of self-control and find that the "law of the spirit of life in Jesus Christ has made them free from the law of sin and death."

Pardon me if I seem to write dogmatically. Not being able to write scientifically, dogmatism ill becomes me. I feel very earnestly on this subject and have tried to write logically. If I have failed, I shall be glad to be shown wherein.

Yours truly,

C. B. WHITEHEAD.

BLOOMFIELD, N. J., July 7, 1881.



## CHAPTER III.

### Letter from the Editor of the "Alpha."

A FEW INTERROGATORIES FROM THE STANDPOINT OF THE  
ALPHITES.—PREVENTIVES BELIEVED TO BE CHEATS  
AND FRAUDS.—SALVATION THROUGH CONTINENCE ALONE  
—ENTIRELY POSSIBLE AND ATTAINABLE.

WASHINGTON, D. C., Sept. 15, 1881.

TO THE EDITORS OF DR. FOOTE'S HEALTH MONTHLY.—*Dear Friends:* I have desired to write you since reading your July number of HEALTH MONTHLY. But our national calamity, illness in my family and the intense heat, which has well nigh suspended the world's work, has prevented me up to this moment.

I wish to thank you for your report of the Institute of Heredity meeting in Boston and your criticism upon my paper from your standpoint. But will you for a moment look at the question from our standpoint and reply to a few interrogations?

1. Did you ever treat a case of sexual or mental disease caused by pure continence? or know of a person losing his health from this cause alone?

2. Do you not find devitalized cases the result of nervous shocks, disappointments, imagination stimulated by novel reading, wrong instruction or no instruction at all, the want of useful, energizing, attractive employment, stimulants—alcoholic and narcotic—demoralizing dress, and most of all, self-abuse?

3. How many cases have you known, men and women of all ages, that were broken down in body and mind, caused by sexual excesses in the married?

4. How many incurable cases have you met with that you have known to have come from the use of *checks* to population? They are *perversions of sexual uses*, and do they not cause derangement of the nervous system, congestions, sterility, impotency, prolapsus, tumors, and all the horrors that come from the perversion and deterioration of the most sacred endowments of our person? It has been my experience that these unfortunate persons that have used these injurious devices have soon, one or both, come under medical treatment. I have two such cases under my care now, with shattered nerves, mental depression, almost despair, uterine induration and hypertrophy from repeated congestions, caused by using injections after coition; and a third whose husband's nerves and digestive organs are wrecked, the result of habitual *incomplete coition*. All along my thirty years' labor in my profession do these cases present themselves.

I am fully persuaded that all these ingenious devices of men are *cheats* and *frauds* and fall under the double condemnation that follows the infringement of moral and physical law.

I believe in the wise use of the sexual organs, for the obvious purpose for which they were created, viz., procreation—the propagation and improvement of our species.

Children are blessings, and blessings only, when desired, loved and prepared for as they should be. *There will never be too many births under such circumstances*, and fifty per cent. less premature deaths, and fifty per cent. less suffering, mental depression or frenzy; and just so much more physical, moral and intellectual strength to perform the work of human regeneration. Every year I see more and more clearly the observance of the law of continence for the married and single is the door of salvation from disease and death, domestic infidelity and crime. It is the only cure for the social evil, the only means of effectually stamping out syphilis, scrofula, in-

sanity and the innumerable causes of wretchedness that afflict mankind.

You think this impracticable—not to be attained. It is very possible and easy comparatively, with right thinking and hygienic living and dressing and the cultivation of a noble ambition for self-control and self-respect, with heart-love reaching out to bless those that by inheritance and untoward circumstances still grope in darkness.

These are subjects such philanthropists as you should consider. You teach physiological law as a means of salvation, and this is part of your work.

Let me entreat you to give the subject a dispassionate and careful investigation. Light will break upon your soul and you will be constrained to use your great influence for the spread of the whole truth, and thus becoming God's worker you will cease to prepare measures or give service that will encourage the desecration of God's temple for sensual purposes.

Very truly yours for purity and the best welfare of humanity.

CAROLINE B. WINSLOW.



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## CHAPTER IV.

### Dr. Foote's Reply to the Alphites.

THE ALPHITE DOCTRINE.—WHY SO CALLED.—ANIMAL MAGNETISM AND THE BENEFITS OF INTERCHANGE. MRS. DR. WINSLOW'S QUESTIONS CONSIDERED. ORGANS LOSE POWER BY INACTION.—CASES IN ILLUSTRATION.—MARRIAGE FAVORS HEALTH AND LONGEVITY.—DEFENSE OF PRUDENTIAL CHECKS.—ALL ENJOYMENTS SENSUAL.—WHAT IS TO BE DONE WITH OUR YOUNG PEOPLE.

We give place this month to a letter from Dr. Caroline D. Winslow of Washington, a good, enthusiastic, and honest worker in sexual reform. In our September issue we published an excellent letter from Mrs. C. B. Whitehead, taking pretty much the same position as that presented by Dr. Winslow. We have indeed several contributors who exhibit a decided leaning to the Alphite doctrine. And why do we call it the Alphite doctrine? Because Mrs. Dr. Winslow publishes a paper in Washington called the *Alpha*, in which this doctrine is strongly presented. And what is the Alphite doctrine? It is that there should be no sexual commerce excepting for the purpose of reproduction, a sort of Bhakur notion which does not threaten us with utter extinction.

We, on the other hand, fully believe in animal magnetism, that every living organization generates this force; that there is a sort of individuality in this magnetism; that the interchange of the magnetic forces between persons who are congenial is physically improving and mentally inspiring; that congenial persons of

the same sex may benefit each other by social contact, by hand-shaking and agreeable conversation ; that the effects of magnetic interchange are more markedly exhibited between two congenial persons of the opposite sex ; that this interchange may advantageously take place in ordinary social intercourse, but that the most perfect interchange is induced by that relation so strongly demanded by the natural instincts ; that the organs or conductors which nature has provided for this interchange are the most perfect of any for the performance of this function ; that when the human family shall come to perfectly understand the wonderful mechanism of these organs and their true uses they will be regarded in a different light from what they now are ; that in the infancy of the human family they have been subjected to grave perversions resulting in all kinds of diseases, and seriously interfering with the production of well-balanced and viable offspring. We cannot stop in this argument to give the reasons for believing as we do, nor is it necessary that we should, for in our "Plain Home Talk" embracing "Medical Common Sense," we think we have presented good and sufficient grounds for our belief. If not, we could easily write another volume with any number of new facts which have come under our observation, sustaining our views and which would puzzle any one to account for if we are incorrect in our way of explaining them.

In the present attitude of the human mind, warped by sexual perversion, prejudiced by a conventional morality which would if possible turn the very tide of nature, it is difficult to discuss this subject as freely and understandingly as its merits deserve. Even the Alphites taking their extreme moral, ascetic ground, are liable to incur the prosecutions of the vice societies, while taking our positions practically stand at the



door when presenting what are considered vital truths upon this subject.

## DR. WINCLOW'S QUESTIONS CONSIDERED.

With so much by way of introduction we will proceed directly to answer the questions which Mrs. Dr. Winclow has asked. To the first question we emphatically answer YES; hundreds of such cases. Still stranger, many of these cases have been among *men*!—Does not our observing interrogator *know* that it is a physical law that organs lose their powers by inaction?—Does she not know that the muscles become atrophied and weakened by non-use? Is she not aware that all our senses are only preserved by temperate exercise and that they may be destroyed as well by neglect and no exercise as by abuse and over-activity? Does not our intelligent interrogator also know from her observations in medical practice that when the sexual organs are broken down or weakened by continence as well as by abuse, that the mind becomes affected—that the memory is impaired, that the power of mental concentration is lost, that the vigor of the whole nervous organization is in fact impaired? We always find it so in our practice. We might instance many cases illustrative of the truth of our answer to the first question. It is very difficult, however, to enter into such details in a newspaper article, because it would render it too lengthy, and still more because such details would be deemed exceedingly inappropriate in a periodical issued for general circulation. We will speak of one: We were once called upon by a young minister about thirty-five years of age; a handsome man in his physical proportions and an intellectual looking man in his commanding physiognomy. From protracted continence he had utterly broken down in his sexual system, was impotent. With this impotency came inability to fix his mind upon any subject. He was feeling it incum-

bent upon him to leave the ministry in consequence of his condition ; he called himself a mental wreck. We would like in this connection to quote all that he said in support of his own view of the case that his usefulness had been sacrificed to what he considered to be a sense of duty. No amount of argument could have convinced him that he would have thus broken down had he lived a natural life sexually. Circumstances had prevented marriage, and strong moral convictions forbade any illicit methods of relief. We may add in this connection that we are not infrequently consulted by conscientious widowers who have in from one to ten years of widowerhood lost all the natural powers and with them mental balance while all other physical parts seemed to be in perfect health and development. Some of them have indeed been fine specimens of the race with a physique strikingly perfect when measured by our present standards.

In answer to the second question we would say that we meet with many such cases, undoubtedly more than of those arising from continence. We are willing to go further and to concede, that, in consequence of the ignorance of the human family in relation to the sexual organs and of the injuries which have accrued to these organs from want of proper instruction, there are very few normal subjects. Nearly every man and woman has morbid conditions in this respect which have arisen either from self-injury or from hereditary causes. We are all of us suffering from the sins of our ancestry. Then, some Alphite will say, perhaps, Doctor, after all we are right, and that the cases you claim to have met with in which continence has proved an injury, the real injury has rather resulted from the acquired or inherited morbid conditions than from the continence which has been superimposed on those conditions. This would have much force except for the absolute self-evident law we have already

referred to, that every organ must receive a reasonable amount of exercise to preserve its integrity.

"If," says Prof. E. S. Morse in his lectures on evolution, "conditions bring it about that certain organs or parts of the body become unused, *they finally die and die away.*" This fact is known to physiologists as well as to scientists generally, who find only the rudiments of organs in animals which have ceased to exercise them.

To the third question we would answer, any number of them; it would be difficult to tell how many. Every physician meets with plenty of wrecks of this description. But it is equally true that marriage with all its mistakes and excesses has saved and prolonged life. Statistics have often been presented to show that married people live longer than celibates;—but there is a counter argument which we will not stop to consider now. The figures alone justify the advocates of matrimony in claiming more health and greater longevity for the married. We think that the statistics admit of another explanation. We wish to be candid and therefore stop in our argument to say this. Such statistics, however, cannot count *against* the natural commerce of the sexes. We cannot spare room for the figures, but they are quite striking.

#### DEFENSE OF PRUDENTIAL CHIEFS.

To Question Four we answer that we have met with no incurable cases of that description; absolutely none. We have met those who had injured themselves from using objectionable devices and from following improper rules; but we feel sure that discussion on this subject if openly permitted in our medical societies and otherwise, would result in eliminating all the injurious methods. If the profession were to be encouraged, rather than threatened with fines and loss of personal liberty, for devising means to regulate human increase, discoveries would be made far superior to anything that has yet been

presented, although, there are means which are comparatively free from objection if the physician were at liberty to prescribe them. In consequence of having written freely upon this subject nearly twenty-five years ago, we have had exceptional opportunities of observing the facts of the best methods known under the name of "dental checks," and we have certainly never met one single instance where any one was known to have been injured by their use. We have been in consultation with thousands of people upon the subject; have prescribed them in thousands of cases. But when the Vice Society and its agent come in with \$5,000 fine and five years' imprisonment for prescribing such humane devices we are quite willing to take a back-seat until the American people are awakened to the outrage perpetrated upon their liberties by a handful of pseudo-moralists.

It is our honest opinion that in the past one hundred years more women have been injured by excessive child-bearing than by injurious methods of prevention, omitting of course from this category the victims of feticide, for preventionists have no sympathy with abortionists. Comstockism with its bleary-eyed vision and canting morality makes no distinction, but we feel confident that Dr. Winchlow and all other really intelligent people do. Scientists always do.

Much is written by the Alphites of the reckless waste of such vital material as that entering into the reproductive germ matter of the human family. But all through nature we find the same wastefulness, if it be proper to call it thus, in fructifying matter. It is certainly bountiful and is thrown broadcast by the flora in the spring of the year; it fills the air during the blossoming period of the fruit trees; it is strewn by the acre along the stagnant ponds which furnish the lower orders of aquatic life with homes; it covers the beds of the ocean; it teems by the

millions in the secretions which are emitted by one organism of man or brute. Not one fructifying cell in a million, whether of vegetable or animal life, meets with conditions suited to its development, and consequently to its individual growth. It is true that in the higher orders of animal life it cannot be thrown off from the parent body with impunity except by the methods nature prescribes. Those natural methods are compensative. But those natural methods can only utilize a small percentage of them. With intelligent persons all may be sacrificed as well as so large a part, without injury to health. In any single instance the one-hundredth cell may be rendered unfruitful with no more harm than is experienced in the sacrifice of the ninety and nine.

#### ALL ENJOYMENTS SENSUAL.

There is little after the fourth question in Mrs. Winlow's article to criticise; but one word about "the desecration of God's temple for sensual purposes." Has it never occurred to the mind of our ascetic friend that all our enjoyments are sensual? There is not a pleasure that agitates a nerve that is not sensual. Mankind has a habit of speaking of the sexual relation as the only one which is sensual in its character; but the pleasure which we enjoy when listening to the strains of enchanting music is sensual; the pleasure which absorbs our souls when we are viewing a gorgeous sunset is sensual; the delight which takes possession of our intellects when listening to an eloquent sermon or a stirring address is sensual; the emotions which fill the soul of a religious devotee when on his knees he communes with a superior intelligence are sensual; all the enjoyments, all these ecstatic feelings, have their rise in the sensorium. This is the court of last resort; this is the seat of our enjoyments, whether moral, intellectual or purely physical. We have reaching out of our sensorium numberless nerv-

ous filaments seeking for pleasurable excitation, just as the plants have root-fibres radiating in all directions for that which promotes the growth of the plant. It is the agreeable agitation of these which gives us what every human soul hungers for—happiness. Any one, be it preacher, musician, painter, sculptor, dramatist, tailor, dressmaker, cook, man or woman, who can healthfully excite these filaments, is a benefactor. It often happens we hit upon injurious means of exciting them, and as we learn from experience or otherwise that in the long run they will blast rather than administer to our happiness, it is to be hoped the human family will drop them. Mrs. Whitehead confounds natural instincts with acquired habits, and speaks of bad practices in eating and drinking as if they could be classified with our perfectly natural functions and healthful desires. She seems to believe that the natural physiological processes may be as easily controlled as an acquired taste for tobacco. She alludes to how dreadfully a smoker feels for a long time after he gives up his injurious habit, and thinks a natural desire created by certain physiological processes might be as heroically subdued by the will as a perverted appetite. What she proposes and what Dr. Winslow urges is continence, except when offspring is wanted. This means for many absolute continence, for there are thousands who cannot have children if they try; millions of others who ought not to have them because they cannot endow them with viable constitutions, or because they cannot obtain the means to properly clothe and educate them. Then when we come to the favored few—perhaps one in twenty under the teachings of the Institute of Heredity—who may have offspring, the health of the wife and mother would render it imperative that conception should not take place oftener than once in three or five years!

## WHAT IS TO BE DONE FOR OUR YOUNG PEOPLE.

Social science has yet to meet and grapple with the problem of what is to be done for our young people. With the growth of civilization the chasm is continually widening between the period of concupiscence and that which admits of marriage. Bishop Armitage of Wisconsin is quoted as having advised young ministers not to get married; "their pay," he urges, "is too small for the support of a family." "Wait," says the Bishop, "for connubial felicities until you are properly established." And this is really good advice if the Alphite doctrine is true, or if the church is to uphold Comstock in his warfare against physiologists who are seeking for means of limiting the family to the ability of the husband and father to support the same. But a different voice will come from the halls of science and from the churchmen of broad and practical views. Physiologists will by and by take hold of the question which our friends of the Alpha school are pressing upon their attention, and from our observations in practice for more than a quarter of a century, and a correspondence upon this subject with thousands of intelligent minds in both hemispheres, we have no doubt what the final verdict will be. Meanwhile at this moment and every day thousands of our children are ripening to puberty blindfolded with ignorance and impelled by an impulse which is as strange as it is irrepressible. Artificial bars of all descriptions surround them. Custom is making it necessary for a young man to snatch a home from the watchful and experienced old squatters, who have monopolized them, before he can be permitted to have a conjugal companion. More than that, he must have an established business or profession affording an income sufficient to enable him to keep up appearances. All these with growing expensive tastes on the part of every member of the family is making

what is called a home a charmed spot which few can aspire to possess. Hence there are fifty old maids where there used to be one, and one of the main sources of revenue of the doctors arises from the cure of diseases resulting from vices which such a state of society fosters. Young men poisoned with disorders or wrecked by solitary vices; young women nervous and hysterical with ovarian and uterine diseases which result from suppressed desires or unnatural methods of relieving them. Few who at twenty-five or thirty are enabled to reach the gorgeous altar of marriage and pay the officiating minister a generous fee to start them on the road of life, as the Creator originally started them, with commands which have been echoing in their bosoms for ten or fifteen years unheeded, are in a fit condition to enter matrimony or at least to become parents! And, to think of it that this is true!

"One thing we have come to understand better in modern times," says an anonymous writer on "The Brain and Nerves" in "Good Health" (Alex. Moore, Boston, Mass.), "and that is, why too stern a control of the expression of emotion preys upon health; why *concealment* acts especially the part of the worm in the bud. All emotions are attended with changes in the convolutions in the brain, and these changes generate a force which must operate in some way. The natural actions by which the passions express themselves are the channels provided by nature for this force, which thus contributes to the grace and dignity and joy of life: or at least provides signals of danger. But there is risk alike in the too free indulgence of these natural expressions, and in their absolute repression; the former tends to give passion too great a mastery over us, the latter forces the power which would thus innocently expend itself into hurtful channels. Thrown back absolutely upon the internal organs, the force which emotion generates deranges the operation of



the other nervous centres, and may be the starting-point of long disease."

Dr. Winslow must have cases of impotent young married women as well as we. We constantly have many of them. And the impotency has in many instances resulted from non-use of organs which were fitted by nature with every possible requirement, at the age of fifteen or earlier, and then hidden by their possessor like the talents spoken of in the Scriptures! \*

We confess that the problem presented is a difficult one; but when the ingenuity of man is earnestly turned upon it as it is directed to other questions which are considered more respectable to handle, the problem, with all its seeming difficulties, will be solved. Mrs. Dr. Winslow, Mrs. C. B. Whitehead, and our contributor who writes about "Holy Marriage," are helping to solve it. What they write will provoke discussion. The need of this article is caused by the people of the Alpha school, who have asked the questions we have felt bound to answer. In the present temper of the public mind we hesitated to enter upon the discussion. But a stern sense of duty impelled us. Our readers have both sides of the question presented—not all that can be said by any means—but some of the prominent points which may be urged by each. Let them judge between us.

\* In speaking of the impotence of women, some critics may think we are writing at random. But it is true that there is such a disease as impotence among women as well as among men. Those who wish to pursue this investigation further are referred to the Chapter on Impotency on page 544 of "Plain Home Talk," embracing "Medical Common Sense," advertised in this pamphlet. To the same work we would refer the interested reader for corroboration of the truth of some statements which are but briefly presented in this small work. We would especially call attention to the following essays in "Plain Home Talk": "Sexual Starvation," page 164; "The Sexual Organs," page 608; "Their Influence on Physical Development," page 612; "Their Influence on Health," page 616; "How They are Made Instruments of Pleasurable Emotions," page 623; "Their Influence on the Position of Women," page 635; "Their Influence on Civilization," page 640. There is much other matter relating intimately or remotely to the subject under discussion by the same author. (See advertisement on next page.)

## CHAPTER V.

### Dr. Caroline B. Winslow's Rejoinder.

DEFINITION OF "CONTINENCE"—LOSS OF GENERATIVE POWER—OVER-EXCITEMENT—CONTINENCE AND MAGNETISM—SCIENCE TEACHES USE OF HUMAN MACHINERY—DISEASES FROM INDULGENCE—SEXES VICTIMIZING EACH OTHER—CHASTE MARRIAGE—PRUDENTIAL CHECKS—WHEN PUBLIC OPINION WILL DEMAND AN INVESTIGATION—LOSS OF SEEDS—CHRIST-LIKE TEACHING—Purer FRIENDSHIP BETWEEN THE SEXES.

DEAR SIR: Your reply to my first interrogation is quite startling, and makes me think you do not comprehend my meaning. When I ask, "Did you ever treat a case of disease caused by pure continence, or know of a person losing health from this cause alone?" you reply; "Yes! hundreds of such cases, and many of them were men."

I have reference to the Websterian definition of continence, "content without lawful venery," which condition never could create disease of body or mind. Think again, doctor.

Yes, I know that muscles become atrophied from long disuse, and any sense may be obliterated by the same process continued through successive generations. But this danger is not imminent to mankind. One generation would not be time enough to obliterate generative power. Besides, this power does not depend so much upon muscular action as upon the natural secretion and the engorgement of vascular and erectile tissues. But it would be hard to prove that continued continence ever impaired memory or any mental faculty. On the contrary, when athletes are under training for a prize contest, either rowing, swimming, boxing, racing, singing, oratory, or any muscular or intellectual contest,

their trainer forbids any waste of vital force, or the use of stimulants that would be likely to call forth his expression.

Even the case you mention of the handsome, young minister is no proof of the evil results of continence. If so, how did he know himself to be impotent? His health might have suffered from too close application to study, an improper diet, or too little sleep or exercise. But more probably his sufferings arose from an over-excited imagination, the attentions of his young lady parishioners, or a discontent of mind that he could not marry and a total ignorance of the laws governing sex. His impotency might have made him unable to concentrate his mind. But a pure continence never caused impotency. Strong moral sense, with a knowledge of himself and suitable companionship, would have kept his mind in a cheerful, vigorous state; unless his heredity was unsound.

The continent men and women I have known have been cheerful, buoyant, elastic and playful as in early youth. They were round and plump, with red cheeks and lips and bright eyes, abounding in vitality and animal magnetism, their devotion and faithfulness as husbands and wives were unquestioned, and their conjugal companionship and confidence of the most frank and open character. The best quality of magnetism flows from such vigorous people, making their presence a tonic and a rest; they enrich all with whom they have dealings, and in doing so do not exhaust themselves.

We all suffer more or less from ancestral sins. So much so that few are in a normal state, and the reproductive system, which is the foundation of our existence, has suffered from the sins of fathers and mothers most of all. But science teaches the true use of all the wonderful machinery of the human system, and we know we cannot go very far wrong when we apply its powers to good uses only.

I am glad that you admit the fact of the shocking abuses and awful diseases our race have brought upon themselves and their children in this vain search after

pleasure and a desire for unproductive indulgence. Like the apples of Sodom, fair to look upon but full of bitterness and woe. Let us abandon this feverish desire for sex gratification and try the higher and truer life, whose joy never palls nor its sweets turn to ashes in the mouth. Seek for that diviner love that makes us forget self and raises us to our inheritance as the sons and daughters of God. It is not lawful or right to abuse any gift of the soul—music, art, eloquence, the love of the beautiful, or any avenue of enjoyment through the senses. When indulged to excess they become sensual in their abuse, the penalty is swift and sure, feebleness, shattered nerves, and a vacillating mind are the results. But a normal cultivation and exercise makes us happy and well, and they never bring a blush to the cheeks of the most sensitive. Neither should the proper exercise of the reproductive powers, and I am convinced it would not but for the shameful abuse to which they have been subjected.

I do not believe God made the sexes to victimize each other; nor the stronger to prey upon the weaker.

In replying to the second question you admit you know many human wrecks from self-abuse and vain imaginings, and acknowledge the deplorable ignorance of even the most enlightened nations on sexual physiology and heredity. And we concur.

You likewise admit the knowledge of numerous cases of ruined health and happiness from sexual excesses of married couples.

I do not deny the advantage to be derived by every human being from a true, harmonious, chaste marriage, where duty and disinterested affection displaces selfish lust or unlawful indulgence.

I know that the legitimate use of all the functions of the body or endowments of the soul tend to promote happiness, secure sound health and prolong life. But I fear business interests obscured your mental vision and influenced your rejoinder to my fourth query when you say you have met with absolutely no incurable cases from the use of "prudential checks to prevent conception,"

but have met cases that have injured themselves by using improper rules. As though it were possible for the sensitive and delicate organs of generation to be wrought up to the point of conception and expectancy and then fall back cheated and empty, without results strongly detrimental to health and nervous vigor. This is not possible. It is contrary to the law of life and the reward of good uses. The penalty of violated natural law is swift and sure. But there is no punishment so terrible as that which follows lasciviousness and the perversions of sexual life. No human law can divert the misery of the retribution nor give a physician immunity from the evil results to his or her patients by using any device, however ingeniously or skillfully constructed.

An eminent lady physician, for more than thirty years at the head of a popular water-cure, in one of her lectures to her patients, exhibited the prudential checks, uterine pessaries and supporters that she had removed from poor suffering women. They were numerous, and admirable as an evidence of man's ingenuity in devising means to hold up and keep in place "the cradle of humanity" that man's "physical necessities" had battered down. Most gynecologists could make a similar display. But what utter failures they have all proved. For in this department Nature will do her own work, and do it perfectly if not interfered with. "Lo, this have I found: that God hath made men upright, but they have sought out many inventions," to the injury of the race. *Desired* maternity to a healthy, intelligent woman, who lives a true conjugal life, is not injurious. Child-bearing is not a disease, but a normal function, and should not injure health or cause more inconvenience than the process of digestion and assimilation. When we follow Nature closely, and obey her injunctions, wrecked womanhood will be such a shameful thing that public opinion will demand an investigation.

Again, it will not do to apply the theory of prolific seed-bearing and reckless waste of the fructifying principle of vegetable and lower animals of mankind, or this wastefulness as examples for us to follow.

The seeds of plants encounter many dangers through winds, floods, frosts and being devoured by birds and insects. The eggs of most insects and fishes are impregnated after they are deposited in the beds of shallow streams, and many are lost in the vicissitudes incident to their exposure. But this waste is less apparent as the animal rises in the scale of life and the organization becomes more complicated, beautiful and important. There is less abundant secretion and expenditure, a longer incubation and less frequent reproduction. But they obey their instincts and retain health and perfection. Man has all the instincts of lower organized life with God-like reason added, and many spiritual avenues of legitimate happiness with which to feed his soul, and upon which to expend his vitality, and a shameful thing it is to waste the richest portion of his blood and life-giving powers in lascivious indulgences.

With all the light of reason, culture, science, religious and moral illumination, is it not time we solved this problem of human suffering and "the little health of women," and turned our ingenuity into a channel that leads to wisdom and strength, or at least not to traffic in human souls and bodies, by making merchandise of their ignorance or wickedness. Would it not be more noble, more Christlike, to teach conservation of vital force with a cheerful obedience to the laws of our being? Then the laws of the land will cease to conflict with us, let them be ever so bad. Even your hated Comstock legislation will be null and void, so far as our work is concerned, and we shall meet no restraint in investigating and teaching true science, the knowledge of which will remove from us all shamefacedness and all guilty consciousness, and we will walk upright before God and man, "with pure hearts and clean hands," which most assuredly we do not now.

One help to this consummation will be the cultivation of a higher love and a purer friendship between the sexes; with a just appreciation of each other's value, and a strong desire for unconditional emancipation from the thralldom of passion.

C. B. W.

## CHAPTER VI.

### Dr. Foote's Surrejoinder.

CAUSE OF DELAY—THE ISSUE BETWEEN THE DOCTORS—DEFINITION OF "CONTINENCE" DEFINED—MILD TERM FOR ALPHITIZISM—REFLEX DISTURBANCES OF SEXUAL FUNCTIONS—IGNORANT PATIENTS—SAYRE VS. TAYLOR—THE CASE OF A GIRL OF NINETEEN—PRIVATE PRACTICES OF PURE PEOPLE—ATROPHIED ORGANS—DISEASES THAT AFFECT THE MIND—THE HANDSOME YOUNG MINISTER—IMPORTANCE OF PRUDENTIAL CHECKS—THE WORK OF BRUITS AND MERCENARY DETECTIVES.

Our readers have not forgotten that our article in *THE HEALTH MONTHLY* for October, 1881, in reply to a letter from Mrs. Dr. Winslow, the editor of *The Washington Alpha*, brought out a prompt response in her paper for November of the same year. We know it has not been forgotten because we have received letters quite frequently eagerly inquiring as to when we should publish our rejoinder. Many have asked why our reply has been so tardy. As briefly as possible, we will first answer this question:

In consequence of our outspoken sentiments on the sex question, we were, in the Spring of 1881, summarily excluded from the usual mail privileges of publishers, and required to pay transient instead of pound rates on the entire edition of this paper each month. We were in the throes of this conflict with the U. S. Postal Department when our discussion with Mrs. Winslow began. On removing our publication office to Whitby, Canada, we thought to escape the persecution with which we were pursued in our own country, and in the October following we gave space to Mrs. Winslow's letter of September

accompanied with our reply. Much to our surprise we were informed by our publisher that one of the inspectors of the mails had dropped in at Whitby, and, in the course of conversation, warned him that if *THE HEALTH MONTHLY* continued to publish such matter as the article in reply to Mrs. Winslow, it was not impossible that the paper would be excluded from the postal facilities of the Dominion of Canada! Finally, after being driven into Canada and then out of it by our own postal authorities, a change in the administration at Washington brought with it changes of an auspicious character in the postal bureau, and in April of this year we were partially restored to our rights by a temporary permit, and on the 26th of last June we were regularly admitted and registered. Not yet, however, did we feel sure of our position until our present Postmaster-General, Judge Timothy O. Howe—the first statesman who has occupied the office for years—issued the recent welcome order that publications which were acceptable to a large and intelligent class of citizens should not be excluded from the mails on the charge of obscenity, unless they should have been condemned by the courts.

Let this, then, be our explanation in part for our delay, but we may further say that we really felt no impatience to reply to Dr. Winslow, because we did not think her answer to our October article refuted in the least degree our arguments. To this day they stand unanswered. To read Dr. Winslow's article in *The Washington Alpha* for November, 1881, copied into *THE HEALTH MONTHLY*, March, 1882, one would infer that Dr. Foote is in favor of sexual excesses, and that Mrs. Dr. Winslow, in opposition to his views, is an advocate of sexual moderation. This, be it distinctly understood, is not the issue. The discussion began because we took exceptions to Mrs. Winslow's avowed advocacy of no sexual intercourse except for the one purpose of reproduction. Mrs. Winslow opens her reply with an unwarrantable criticism of our use of the word "continence." She quotes one of the



definitions given by Webster, which would seem to sustain her exception—the third definition as used by Grew—while the very first definition gives it as the general sense of the term, “The restraint which a *person*” (not simply a male) “imposes upon his desires and passions, self-command”—the pronoun “his” plainly being used in a generic sense. This is made manifest in definition two where it says that the term is *usually* applied to males as chastity is to females, which language clearly implies that it may be used in reference to either sex. “Content without lawful vengery” is an exceptional definition as is apparent to anyone who turns to Webster’s Unabridged. Possibly our critic did not comprehend our thought when we said, “Yes, hundreds of such cases, and many of them, strange to say, were men.” We said this because it is so generally believed that man’s comparative social freedom furnishes few examples of perfect continence among men.

Our controversy, however, should not be mystified with the smoke of any such skirmishing in reference to the use of terms. When Mrs. Dr. Winslow avows that the sexual relation has but one purpose, and that reproduction, continence is a mild term for characterizing her doctrine, and, so far as we know, the only one the lexicographer has supplied. In other words, it seems to come the nearest to the term we wish to use, if it does not, in all respects, carry the meaning intended to be conveyed. Then when she proceeds to defend her doctrine her reply to our arguments signally fails to controvert the scientific and other reasons we gave for believing that the complete continence she advocates is not conducive to health. She seems to think that “content without lawful vengery” can work no injury. In the first place examples of such content are not very numerous, nor is what they say about themselves always reliable. Perhaps in no relation of life is more deception practiced. Still, in cases fair to suppose to be “content,” really oblivious to their sexual needs, and who are suffering

from physical ills, we are not the only physicians to attribute such ills when they seem to originate in the nervous system, to a celibate life.

At a meeting of so highly respectable a body as the Academy of Medicine, December 1, 1881, as reported in *The New-York Medical Gazette* of December 17, of the same year, Dr. C. Fayette Taylor read a paper on the "Influence and Reflex Disturbances of the Sexual Functions in Women." According to *The Gazette*, he maintained "that civilization was hard on woman, that while developing the imagination and erotic sense, and denying to her the natural vent of this excess of emotion at activity, it entailed upon her innumerable ills, which had expression in the various forms of hysteria, perversions of the erotic sense, etc. He cited many typical cases illustrating how, in many instances, the patients themselves were ignorant of the cause of their troubles, and whose ills proved intractable to treatment, since their nature was unrecognized by the physicians. These cases were most often found in women between the ages of twenty-eight and thirty-seven, and the author recalled many cases in which the suffering was intense, and the lives of the patients were a constant and heroic struggle with their sexual passions."

It was a noteworthy fact that the only one mentioned in the report to question the correctness of Dr. Taylor's views was the eminent surgeon, Dr. L. A. Sayre. Surgeons are always disputing the convictions which enforce themselves upon the minds of medical practitioners. Surgeons deal with an entirely different class of cases from those which come under the observation of one who is in general or special medical practice. Dr. M. H. Henry

"Here the reporter of *The Gazette* has doubtless run the principal points of the essayist together in such a way as to be somewhat confusing, though easily understood when the reader reflects that a condensed report often brings different divisions of a subject into close juxtaposition. The last sentence obviously refers to quite another class from those who were ignorant of the cause of their troubles. But we quote the report just as we find it in *The Gazette*.

was surprised that Dr. Sayre should attack Dr. Taylor's paper when he (Dr. Sayre) had said so much about the reflex influence of sexual irritation, and had so often ascribed paralysis to an elongated prepuce! Dr. Henry doubted "if there was one physician present who had not seen cases similar to those described by Dr. Taylor. He, himself, had met with many." Dr. Munde said that such cases are "often met with by the general practitioner or the neurologist." The eminent Dr. Forlyeo Barker, in vindication of Dr. Taylor's right to introduce such a topic to the attention of the Academy of Medicine called attention to the fact that Dr. Taylor had discussed "the unconscious, not the conscious, influence of the sexual function on woman."

Dr. A. A. Smith alluded to a case brought to him four or five years ago—a girl of nineteen who was under Dr. Taylor's care for hip-joint disease. She had become engaged to be married, and he had been requested by her aunt to examine her and see if there were any contra-indications to marriage. She was morbid, nervous and anæmic, and he detected slight uterine disease. He advised that she wait some time before consummating marriage. Dr. Taylor, after studying the case, gave it as his opinion that the case was one of the mal effects of ungratified sexual desire, and advised immediate marriage. She was married, and improved from the day of marriage. She has given birth to three healthy children, and is now a robust, healthy woman. Dr. Smith admitted that he was wrong and Dr. Taylor right.

We repeat that it was a fact to be noted that no one seemed to question the correctness of Dr. Taylor's views except a specialist in *surgery* whose own writings on the influence of congenital phimosis would at least lend strong plausibility to Dr. Taylor's position. So much for the effects of continence "with content" on the part of the unconscious victims and those not so content, for, as we construe the report, both classes were considered in Dr. Taylor's essay.

The continent men and women Mrs. Dr. Winslow has met "were cheerful, buoyant, elastic and playful as in youth!" How many of our readers will think as we do, that our too-credulous opponent can judge little of the private practices of such as style themselves pure people! There is absolutely no relation in human life in which people feel so free to deceive their most confidential friends as in this one. It is proverbial in social life, and falls with peculiar force upon the mind of a physician to whom the actual facts must, under some circumstances, be revealed.

In reading Dr. Winslow's reply, one would suppose that we had said that only muscles could become atrophied by disuse. We have said nothing of the kind. In animals in which the rudiments of organs are found, bony and cartilaginous as well as muscular tissue are found to have been atrophied.\*

And if the danger of atrophy is not imminent in one generation, as Dr. Winslow alleges, we do not quite see why the first step in that direction should be taken in obedience to a whim which has no foundation in science or common sense.

It is said that it would be hard to prove that continued continence ever impaired memory or any mental faculty. It is well known to every physician that there is no derangement of the human system which is so likely to affect the mind as a disease of the sexual organs. Even Dr. Sayre, who thought Dr. Taylor had no business to introduce the subject he did into the Academy of Medicine, tells us in one of his publications that even idiocy

\*Every kind of tissue entering into the animal structure is subject to the same law. Disuse at that period of life when an organ is chiefly used, and this is generally during maturity, together with inheritance at a corresponding period of life, seem to have been the chief agents in causing organs to become rudimentary. The term "disuse" does not relate merely to the lessened action of muscle, but includes a diminished flow of blood to a part or organ, from being subjected to fewer alternations of pressure, or from becoming in any way less habitually active. (Darwin's "Descent of Man," vol. I, page 18. Also see page 19, 20, etc., etc., relating to rudimenta.)

and insanity may and do result from an elongated prostate or clitoris. Just these congenital departures from the normal condition, it seems, will produce dire results, these results seriously affecting the mind. This being so—and Dr. Sayre is our authority for saying it—how much more likely is the healthfulness of the mind and the integrity of the memory to be affected by diseased conditions of the more important parts of the sexual organs. If, then, it can be shown that continence as well as excess and abuse leads to sexual diseases, it really appears that continued continence may impair memory or any mental faculty. We submit that our former article clearly proves this, and that nothing that Mrs. Dr. Winslow says in answer thereto overthrows our arguments. The least said about the sexual continence of athletes, or singers, or orators the better. The sexual practices of these classes will not add weight to the arguments of the Alphites.

Dr. Winslow doubts if the experience of the handsome young minister is proof of the evils of continence. Well, we do not rely upon any individual fact to prove our position. We only instanced this one out of thousands which had come under our observation, and if we could without breach of confidence state all the facts connected therewith, we are sure it would have much weight in this discussion. Anything that Dr. Winslow has yet said would, we know, fail to convince the young minister that he had not hit upon the real cause of his sexual and mental breaking down. When positive evidence is unattainable, all supposititious evidence must rely for its value upon what, under all circumstances, looks to be the most likely.

It is thought, perhaps, that we may be influenced by business interests in what we have said of "prudential checks." We have, for many years, had no business interests whatever in them, and were the Comstock laws to be repealed it is hardly likely that we should have, as our professional business requires more attention than we have the physical strength to give it. We believe in

them, and when the American people throw off the impertinent yoke a handful of moralists has imposed upon them, we hope there will be those in the medical profession who will find time and profit in giving their attention to the supplying of prudential checks to the family. Dr. Winslow says it is not possible "for the sensitive organs of generation to be wrought up to the point of conception and expectancy and then fall back, cheated and empty, without results strongly detrimental to the health and nervous vigor." Now, what a hap-hazard statement this is to make in the face of the fact that there are thousands of couples in perfect health who do not, because they cannot, have children, and who, nevertheless, do not deny themselves sexual indulgence. We have such people come to our office for advice. Sometimes the barrenness results from temperamental incompatibility; in some cases from inaction of the ovaries, and in not a few cases, from a want of viable sperm cells in the secretions of the male. Such people, it may be urged, are not perfectly healthy. In the cases of temperamental inadaptation they may be, and in the others there are no such fearful results to be discovered arising from "cheated and empty organs" as those which Dr. Winslow depicts. In no country are prudential checks to the family used so extensively as in France, and the French women will compare favorably with those of either England or America in regard to health. The French women indeed are less nervous than American women.

Dr. Winslow says that the waste of fructifying material is less apparent as the animal rises in the scale of life. Granted. It is nevertheless true that there are millions of spermatozoa in the secretions discharged in one orgasm in the natural and perfectly legitimate use of the reproductive organs, when only one zoosperm is actually needed or utilized in case conception takes place; and it is as evident that the sacrifice of this one will no more injure the health of either party than the inevitable waste of the millions which cannot be utilized. The only ques-

tion which arises is, how it may be conveniently, harmlessly and effectually rendered inert. Encouraging progress was being made in this direction when a small band of bigots and fanatics, led on by mercenary detectives, hood-winked our lawmakers into the enacting of statutes which made all such discovery punishable with fine and imprisonment.

Having now touched upon all points which require our attention, we will take leave of the subject. All that we have passed over in Dr. Winslow's article is not relevant to the real question in controversy. Much might be added in support of our position, but this article is already longer than we intended to make it. If Mrs. Dr. Winslow should really attack the scientific grounds upon which we base the doctrine we advocate, we can bring farther arguments to fortify them. As the lawyers say—we will here rest our case.



## CHAPTER VII.

### Assertions and Replies.

ELMINA DRAKE SLENKEN'S VIEWS.—CURSED BY NATURE.—IF  
SELF-DENIAL IS GOOD, INDULGENCE IS EVIL.—DEBASING  
CRAVINGS.—SELF-CONQUEST A NOBLE WORK.—REMEDY BY  
THE SURGEON'S KNIFE.—THE LAW OF LOVE.

"You see no use or benefit in sexual intercourse save for propagation. *I do*. I see no use nor can I understand the appetite with which men crave tobacco, and yet I am bound to admit its existence; the strong desire some women feel for dress, and adornment never troubles me; yet there is no doubt of its firm hold on them; you and others cannot comprehend the immense longing for sex-relief. *I can*, and have felt it, and believe me when I tell you, that words fail to give any idea of the intense longing of those whom Nature has cursed in that way. They always have my sympathy. When I see them brave death, disgrace and dungeons, I can comprehend the great need."

I do not deny the strong craving some men have for tobacco and others have for liquor, or that many women crave finery and adornment, but that any of these cravings should be carried to fruition, depends upon whether they are legitimate or not. If self-denial will, on the whole, be a higher good to the individual or the race, it is obviously wrong to indulge the craving. We know that liquor and tobacco are evil—are of no use save perhaps as medicines in emergencies, and even then there are other things which would do the work as well and be of less danger as provocatives of future "cravings." We do not believe in a woman sacrificing any higher good



for the mere purpose of self-adornment, but if she can make herself pretty, and at the same time accomplish all her other duties, she is doing a good work; for every act that adds to the world's quota of beauty, is good, legitimate and useful. Beauty of form, of feature and of mind are all to be desired and craved. But when we crave that which debases, degrades or injures, we should seek to subject that craving to Reason's rule. I have no more sympathy with the man who seeks to gratify his lust and relieve himself from its cravings, than I have for the drunkard whose whole soul, mind and system craves drink, or the tobacco-intoxicant who is all unnerved from his cravings for the vile weed, or the murderous villain who craves the blood of his enemy, or the robber who craves the purse of honest industry. I do not say to society you must make provision for the needs of these abnormal cravings—you must furnish rum and tobacco; you must bring the man's enemies and let them be slain by him; you must throw money at the feet of the thief and robber and thus satisfy their cravings. No; I say teach all these intemperate that a proper diet, an absorbing, useful employment, and a higher education will conquer desire and make them good citizens, and moral and temperate in all their habits. There is no higher and nobler work than self-conquest. Not mere *repression*—not *braving* that desire—but subduing and conquering it through diet, labor and Reason. I would that Government would prohibit all raising of tobacco and all sale of it, and also the manufacture of all kinds of alcoholic beverages by individuals, just as she forbids them to coin silver and gold, or make greenbacks and postage-stamps; every license to sell liquor is a disgrace on our Government, and so is every license to keep houses of prostitution. Men and women do not need to have their evils furnished to them by law, any more than they do to have places licensed where they may mix arsenic with bread, or invite children in to be murdered. No evil should ever be licensed. If men are overpowered by passion so

they cannot control themselves, let the surgeon's knife remedy the evil. It is better to make the criminal bear his own punishment than to inflict it on society at large. Every man who commits a rape on wife, maid or widow should be castrated. A husband has no more right to compel a wife's submission after marriage than he had before.

Alphaism teaches that men and women are individuals, and each has a right to selfhood, or independence. That all are free to do as they please so long as they infringe on no right belonging to another. Courtesy, kindness, temperance and love should govern all the acts of all lives. And while the race is learning to create well-born children and rear them into correct moral habits, we need laws to hold in check those who are generated in evil and born in iniquity. We hope, as the race improves and grows in grace, that all laws of compulsion will gradually be eliminated from our statute books, and by and by we shall only need the one law of love to govern all the land.

Work, my friends, for the highest and the best. Happiness is not always found in gratifying present appetite or passion, but in building strong foundations for future good.

"Here is happiness:

I think it pervades the open air; waiting at all times;  
Now it flows unto us, we are rightly charged.

Allons, yet take warning!

"He traveling with me needs the best blood, thews, endurance;  
None may come to the trial till he or she brings courage and  
health;

Come not here if you have already spent the best of yourself,  
Only those may come who come in sweet and determined  
bodies,

No diseased person, no rum-drinker or venereal taint is per-  
mitted here."—LEAVES OF GRASS.

## CHAPTER VIII.

### A Genuine Alphite Speaks.

CELIA B. WHITEHEAD ADDRESSES THE EDITORS.—WHY SHE WRITES FOR THE HEALTH MONTHLY.—ST. PAUL CRITICISED.—ALSO MARTIN LUTHER.—PRUDENTIAL CHECKS IN FRANCE.—THE OUTCOME OF A BELIEF IN PHYSICAL NECESSITY.—TWO PRIME CAUSES OF THE SOCIAL EVIL.—WHAT PHYSICIANS SHOULD DO.

EDITORS OF THE HEALTH MONTHLY: People sometimes ask me why I write for THE HEALTH MONTHLY when its editor opposes the Alphite doctrine of continence and advocates a view which I hold in such abhorrence as that of "physical necessity;" and I reply, "That is one reason why I write for it. If I understand anything about war, the place to vanquish an enemy is where he is, instead of where he is not." (I do not count you the enemy, but your doctrine.)

Another reason is that I have a hearty respect for its editor's liberality. When an editor opens his columns for the free discussion of a topic, I must believe that he is honest in what he advocates.

I think your journal is doing a great deal of good by spreading physiological knowledge; but I sometimes fear it is doing more harm than good because of its advocacy of the doctrine that the exercise of the generative faculty is essential to health. For it seems to me this is one of the most erroneous, dangerous and demoralizing doctrines ever taught. Still if you allow both sides a fair hearing, the right—whichever it is—need not fear; only as you have popular prejudice on your side it takes much less argument for you to convince people you are right than if you were rowing up stream.

I know that many—alas! too many—of the medical fraternity recommend married or unmarried prostitution as a remedy for diseases brought on, perhaps, by a morbid dwelling of the mind on subjects relating to the sexual organism, or by lack of exercise of some of the many and varied faculties of a human being.

I am aware that Paul, the great apostle, wrote to the Corinthians—at that time a miserable, sensual lot—"It is better to marry than to burn;" but I heard a Mr. Brown say at a meeting of the Institute of Heredity, "Better burn up than to marry from such motives," and I heartily agree with him.

Martin Luther taught the same pernicious doctrine. Learned doctors have taught it and the people have been glad to receive it. As a result we see manifold evils, not the least of which is an ever-growing tendency to insanity. Teach persons that self-control is impossible or injurious in one respect and you lessen their belief in its possibility anywhere; and what is insanity but lack of self-control.

In your reply to Dr. Winslow in the November HEALTH MONTHLY, you allude to the extensive use of "prudential checks to the family" in France, and add that French women will compare favorably with English and American women in point of health. (This may be true if we leave the spiritual, moral and mental conditions out of the question, as it seems to me we have no right to do in estimating health which I believe comes from the old Saxon word "whoith.") Accidentally, a few days since, I was looking at a statistical table of insanity and suicide in different countries, headed by America, England and France. I was much struck with the great per cent. of suicides in France. If I remember rightly it was more than double that of either of the other two countries mentioned. At the time I attributed this to the well-known lack of Christian faith in that country, but since reading your statement regarding "prudential checks," I have wondered if this practice, together with the lack of

sexual control which it indicates, may not help to explain it.

Although Paul taught the doctrine of "physical necessity," he claimed he had no authority from his master for such teaching, as everyone knows who is acquainted with the records of the life of Jesus of Nazareth.

Those who hold that persons fairly well born may maintain good health through life, if need be, without exercising the generative powers, do not ignore the existence of the sexual passion. We do not under-estimate its power; but we claim that those holding the opposite view either ignore entirely or greatly underrate the necessity for its control and the forces which may be used to that end. These are many and powerful: the grace of God—I use that term reverently and not as a meaningless, cant phrase—the human will; a belief in the necessity, possibility and righteousness of continence; the turning of the forces of the system into other spiritual, intellectual and physical channels; and a hygienic regulation of occupation, diet, dress, sleeping arrangements, etc.

Among these I do not count a *belief* in continence as by any means the least potent of these forces, as I stated in a former article by reference to Dr. Tanner. It was his firm belief in the possibility of accomplishing a forty days' fast that kept him alive, where a doubtful man would have starved or given up. Just as I believe many a person is made sick by sexual abstinence because she or he believes such abstinence to be hurtful, who would be benefited by it if believing it beneficial.

But you say "Dr. Tanner had to eat finally." So he did; but in comparing the appetite for food with the sexual appetite, we must never forget this distinction: One is a vital function, the other is not. Eunuchs are proof of this latter; but take a man's stomach out of him and see how long he will live.

If a belief in continence is necessary to a life of chastity, is not the person who helps destroy such belief doing a

monstrous wrong? Think of the legitimate outcome of a belief in "physical necessity," promiscuous intercourse, or the mere physical marriage! either of which seems too revolting to be entertained by anyone having a conception of true manhood and womanhood. I cannot believe a doctrine which involves such consequences. I may be shown an army reaching from the Atlantic to the Pacific and back again of persons made sick by sexual abstinence and cured by sexual indulgence, and I should still insist it was unnecessary, and that an intelligent, conscientious application of the forces which may be used to overcome the sexual desire, would have kept them in health.

The case alluded to by Dr. Smith is altogether credible, but considering the constrained and empty life society forces upon women, considering the many faculties with which some of them are wonderfully endowed and for which they find no expression, it seems to me unfair to suppose that lack of sexual expression was the sole or indeed the main cause of her sickness. The non-use of other faculties may account for it.

Marriage cured the girl by bringing her new responsibilities. Had she indulged the sexual propensity, but lived in other respects as she lived before, in the same home, performing the same duties, bearing no children, I venture she would not to-day be a robust, healthy woman.

Marriage was probably one of the best things for her, but had there been circumstances which forbade marriage and she had been compelled to earn her living by some outdoor employment—driving a pair of spirited horses, for instance—she might have become robust and healthy without marriage.

If I am an Alphonse, the Alphonsees do not argue against marriage in the abstract, but against it as a physical necessity. We believe that such a view drags marriage down to a level with—yes, makes it one with what is called prostitution.

I know a young woman who, at one time, suffered in a manner similar to the one mentioned above. She has not married, but is more robust and healthy than nine-tenths of the women of her age who have been married five or six years. Let no one presume to question her statements regarding her chastity, for I *know* her to be the soul of integrity. She does not deny the existence of the sexual passion in herself—does not ignore its power. She does not condemn nor attempt to destroy it. She sets it aside, holds it in check until such time as she shall be ready to assume the responsibility its gratification naturally and rightfully brings. She might have gone to a doctor and had marriage or its "equivalent" (?) recommended, "but instead of that"—to use her words—"I went to work." She says "'Can't' belongs only in the vocabulary of lunatics and fools." She understood, as everyone should, that in each human being is pent up a given amount of force—in some large, in some small—and that by as much as this force is given vent in one direction is its pressure lessened in other directions, and instead of sitting down and moping herself to death because she could not or would not vent it sexually, she "went to work."

Lack of suitable employment for mind and body and a wish to avoid responsibility, are two prime causes of the "social evil" and of sickness from ungratified sexual desires. No one need be ashamed of sexual desires. They are God-implanted. But I do think the man or woman ought to blush who indulges them with an unwillingness to accept the natural consequences. For people, whether married or single, to hold sexual intercourse and then take measures to prevent having children seems more disgusting to me than the practice of an old dyspeptic I once heard of who would gorge herself with food, then go out around the corner of the house and jam her finger down her throat to force an ejection of the contents of her stomach so she "needn't be distressed."

I cannot close without reverting to my favorite idea that "as a man thinketh in his heart so is it with him." I feel that I cannot emphasize it too strongly; I would that every physician in the land might "come up to the help of the Lord against the mighty" and cry out to our young men and women, "Chastity is not disease, if ye will receive it; but strength, and vigor, and joy." How would this help to still the tempest of sensuality that is sweeping through our midst. Such a cry from the priest of Hippocrates would do to our houses of prostitution what the blowing of the ram's horn did to the walls of Jericho.

Physicians of skill are not ignorant of the effect of mental conditions on the health of their patients, neither are they ignorant of the influence their words have on those who consult them. Then why will they not throw their influence on the side of chastity, as they are surely not doing when they recommend sexual indulgence as a cure for disease. I charge the physicians of this country with the responsibility of a great increase in prostitution and libertinism! The motives that have prompted them to the course they have pursued, God alone must judge.

In one sense I may not be able to attack the scientific grounds of opposition to the Alphites, but is it not true that there are, in the living human being, subtle powers whose source cannot be discovered by the most careful analysis of the dead body, but which, nevertheless, are capable of scientific treatment, and is it not true, doctor, that thus far in your discussion on this subject you have ignored them? I have tried to bring these to your notice, and I pray you consider them and see if you cannot find therein grounds for placing yourself on the other side of the question. I live in hopes of yet seeing you a staunch advocate of our principles. If you convert me to your way of thinking—which does not seem probable—I fear I shall die in despair reflecting on the awful fate of coming generations. Remember Sodom and Gomorrah!

Respectfully, CELIA B. WHITEHEAD.



## CHAPTER IX.

### Dr. Foote or Alpha? Neither.

REV. JESSE H. JONES STEPS INTO THE CONTROVERSY.—HE  
LIKES PROF. COOK.—DON'T AGREE WITH THE ALPHA NOR  
DR. FOOTE.—WOMAN SHOULD BE AT THE HEAD OF THE  
FAMILY.—THE CORE OF THE EVIL.

EDITORS HEALTH MONTHLY—*Dear Sirs:* It is difficult to express, adequately, one's respect for such a letter as that of Professor Cook in the current number of THE MONTHLY. When a man puts his whole being into a cause, he deserves all the honor that belongs to that being; and plainly this man has put his whole being into the cause of heredity. None but those who know, by inward experience, the sense of their own defects, and have studied out their own origins, can tell at what cost of pain such knowledge as that which he gives is obtained. But the defects remain. We cannot rid them away; and there is but one compensation. If we can only so use the knowledge which comes through the pain that a betterment of men shall be made, and can thus help to lift the coming generations towards that higher level on which all will be well and roundly born, then can we have some comfort in our lot. If we can only see it come true, as the negro boy said of his race a few years ago, "We are rising, all are rising," then the cost of pain will be more easily paid. The subject of heredity cannot be too urgently pressed upon the attention of men. It is the deepest, vitalist, most important subject, so far as the individual life of man is concerned, which can now be set before the mind of men. Let us all give it our full strength, as opportunity shall arise.

After some years of study, thought and observation, my mind has come to whatever of mature conclusion it is capable of, and taken its set; and I cannot altogether agree either with the Alpha or with Dr. Foote.

I cannot agree with the Alpha, for, taking mankind as they now are, in this present stage of being, I am convinced that the law that the sex union is to be only for offspring is not the law of our nature. It is the law of that ideal state towards which we are tending. That high and refining position is, moreover, the privilege of all who have the life power given them from within to attain to it. But for the great body of mankind, neither men nor women are prepared for such a law, nor is it a law of our nature such as it now is.

Moreover the announcement of such a law is not the right method of advance. We rise only by taking the next step; and the next step is quite other than this and shorter; and yet it is one which even the highest grade of mankind can hardly take in a generation. In place of the Alpha's law, the teaching should be that the woman should bear rule in the sex relation instead of the man, that her body is her own, in her own charge, and that while in wedlock she is shut away equally as a virgin from all other men; even her man may not approach save as she feels the welcome within herself, and expresses that welcome. Undoubtedly, as we now are, there is a natural and lawful sex union "for exchange of the polaric sex-forces;" but this can only be normally and fitly done, as the control of the whole matter is in charge of the woman. To teach that woman is to be set at the head of the family instead of the man is the most powerful and revolutionary form of the truth that can now be framed for utterance. It seizes men right where they now are, and heaves and whirls them right on to what is better.

Moreover, the Alpha people, in making so much of the sex union, and so little, proportionally, of the sex function, are putting the cart before the horse. The most tremendous force that exists in human nature for the purifica-

tion of mankind is *parentage*. When men and women have set their whole hearts upon parenting the finest children they are capable of, then will there be awakened in them a sense of right and a desire for the right, which will work to purify their whole being. While for those who do not propose to be parents, the whole question is *steril*, and is not worth discussing. When the Alpha people give their chief strength to teaching the perfect good concerning parentage, and the sex union as incidental, then they will be in the right order; but until then they are in the wrong order, and so are awry, no matter what they teach.

But I disagree, in some respects, even more strongly with THE HEALTH MONTHLY. The whole view that men out of wedlock may, under any circumstances, be allowed to have sex union, or that in wedlock "preventives" to conception may be permitted to be used, I believe to be entirely evil and nothing but pernicious.

It is said that physical injury will come to some men and women without the sex union, and that they cannot obtain wedlock. They can obtain wedlock if they will. Also it is better that they suffer, than that they corrupt society. Besides by diet, work and clothing they can greatly relieve their condition. Sex union out of wedlock is a lasting blot upon the soul of everyone who shares in it, and any harm in the body is a less evil than a blot on the soul. Jesus spoke the truth, the perfect wisdom, when he said, "If thy hand offend thee, cut it off and cast it from thee!" Sex union in wedlock with "preventives" is a degradation to every soul that uses them, and in some instances of which we know has worked disease in their bodies. These evil results are just as much inevitable and beyond escape, as the blisters and smart from burns.

The core of the evil of this whole view, also, is that it chiefly considers the sex union, instead of chiefly considering the sex function; that is, it puts the gratification of passion before the attainment of parentage. It is the

polar opposite of the Alpha's view; and both are alike fundamentally defective in their attitude towards the whole problem, though from opposite directions. Whoever makes the gratification of the sex desire their chief object of consideration, whether for or against, is thereby radically wrong. The one and only radical right for physician and moralist alike is the attainment of the highest parentage. To use the sex nature for this end, to make all the unions in wedlock to harmonize with this, to make the unions for the harmonizing of the wedded pairs tend directly towards more perfect harmonies in the children, this only is the perfect way.

Very truly,      JESSE H. JONES.



## CHAPTER X.

### A Doughty Brace of Alphites.

CONFIDENCE OF A FEW VS. EXPERIENCE WITH THOUSANDS—THE  
GENERATIVE FACULTY AND ANATIVE APPETITES—POWER OF  
RELIEF—DECEPTION NOT SALUTARY—UNION OF HEART AS  
WELL AS BODY—VIEWS ILLUSTRATED IN A WAY NOT COUN-  
TENANCED—PUNISHING ECCLESIASTICS—NATURAL BEING  
A FACTOR IN HEALTH—"CHECKS" AND SUICIDE—STILLING  
THE TESTIMONY OF SEXUALITY—TRUTH TO EVENTUATE IN  
GOOD—ELMINA'S ARTICLE—A CLERICAL FRIEND.

We trust the readers of *THE HEALTH MONTHLY* are interested in the discussion between the Alpha school of reformers and ourselves. The question is certainly important, and either the Alpha writers are wrong or we are. It may not be possible for argument to bring the disputants to an agreement, but the impartial reader will be supplied with a large amount of material out of which to formulate opinion approaching the hard pan of truth. Up to this moment we have seen no response from Mrs. Winslow to our article headed "Dr. Foote's Surrejoinder," printed in the November number. But here comes our piquant correspondent, Mrs. Whitehead, and our voluble friend, Elmina, whose articles appear in an appropriate place, to say nothing of our Christian contributor, the Rev. Jesse H. Jones, who wishes to be considered as quite outside our camp without being disposed to enlist under the banner of the Alphites.

Mrs. Whitehead dodges the scientific arguments we have advanced, and appeals to us to know if we have not ignored some subtle powers which dissection of the human body does not reveal to us. We can only answer that we have not consciously done so, but at the same

time frankly confess we are reluctant to discuss this subject on any other than scientific principles. In several parts of her article she reproaches the medical profession for not drawing a veil over their eyes, rather than see and proclaim the evils resulting from enforced continence. She must remember that while she has the confidence of only a few intelligent women of her acquaintance, the physician has the individual experience of thousands, and that, consequently, he is better prepared to arrive at correct conclusions than one whose observation of facts in human experience is necessarily limited. It is quite true that there is a remarkable unanimity among intelligent, scientific and medical writers on this subject. Mrs. Annie Besant in her work, "Law of Population," remarks, "Celibacy is not natural to men nor to women; all bodily needs require their legitimate satisfaction, and celibacy is a disregard of natural law." She then quotes from quite a number of writers well known to medical science. Dr. Drysdale, in an essay on prostitution, says that the "disordered emotions of persons of both sexes who pass lives of voluntary or enforced celibacy is a fact of every-day observation. Their bad temper, fretfulness and excitability are proverbial." M. Villamy, in his "Dictionary of the Science of Medicine," tells us: "It is true that absolute and involuntary abstinence is the most common cause of hysteria." *The London Lancet* of February 14, 1859, reports Holmes Coote to have stated before the Medical and Surgical Society that "incontinence was no doubt a great sin, but that the evils connected with continence were productive of far greater misery to society." He said further that "any person could bear witness to this who had experience in the wards of lunatic asylums." Sir Benjamin Brodie, authority which no one will question, is reported to have said at the Birmingham Social Science meeting, that the "evils of celibacy were so great he would not mention them, but that they quite equaled those of prostitution." M. Block says that "in France of 100 male lunatics, 65.72 are

celibates, 5.61 are widowers, and only 28.67 are married; and that of 100 female lunatics, 58.16 are celibate, 12.48 are widows, and 29.36 are married." M. Bertillon gives his testimony on the subject in regard to France, Holland and Belgium by stating that "men who lived celibate lives after twenty have, on an average, six years less of life than those who marry, and further says the same fact holds good as regards married and unmarried women." Mrs. Besant, commenting on the facts presented by the profession, says that "The asceticism which despises the body is a contempt of nature, and a revolt against her; the morality which upholds virginity as the type of womanly perfection is unnatural; to be in harmony with nature, men and women should be husbands and wives, and fathers and mothers, and until nature evolves a neuter sex, celibacy will be a mark of imperfection." Mrs. Besant is the advocate of early marriage. The physicians she quoted drew their conclusions from an amount of evidence quite inaccessible to one outside of the medical profession.

Why does Mrs. Whitehead speak in her article of the *generative* faculty? We are really discussing the amative appetites and impulses. We disapprove of the exercise of the generative faculty except under conditions which shall ensure offspring, happy, useful and viable. The amative nature may be gratified without giving free rein to the generative faculty. The Rev. J. H. Noyes was perhaps the first to discriminate between the amative and the generative faculty, and to say that the amative is as distinct from the generative as the urinary is from both of these. Although it took a theologian to find out this truth, it is nevertheless scientifically correct as is evidenced by the fact that impregnation may be effected without the exercise of the amative act, and has been done repeatedly. No one will deny that the amative impulse may be gratified without necessarily causing impregnation; moreover, it is not at all comparable with the disgusting practice of the gluttonous woman in-

stanced by Mrs. Whitehead. This illustration may be appropriate to properly stigmatize *toxicido*, for herein the parallel is complete.

Mrs. Whitehead puts too much stress on the power of belief. She attributes Dr. Tanner's successful forty days' fast to his *belief* that he could do it. Scientists would attribute his endurance to his vital tenacity. People are born with various gifts so far as longevity is concerned. Some are born to live eighty or ninety years and others no more than one month, one year, or twenty years. Subject the natural-born octogenarian, at the age of forty, to such a strain as Dr. Tanner undertook, and he would be more likely to pull through if the fast was enforced in the absence of faith than one at the same age with plenty of faith, who could, under the best of circumstances, live no more than fifty years. It is equally true that one of a strong and recuperative nature—one who resists the encroachments of disease—would, without belief, endure enforced continence with less injury to the constitution than would one less physically gifted even if supported with the most fanatical belief in the doctrine of the Alphites. Deception—whether it be self-deception or that which comes from the “coaching” of others, cannot be as salutary to either health or morals as truth, however surprising or seemingly inexpedient.

We are reminded that the digestion of food is a vital function and necessary to preserve individual life; but we should not forget that the generative—not this time the amative—is quite as vital in preserving the permanence of the race. And then we think it could be proved that the amative is really as vital as sunshine and other good hygienic conditions, not including air, of course, because we cannot live at all without that. Even a eunuch may exercise the amative instinct. The views we take, as a matter of course, prove the expediency of physical marriage, and Mrs. Whitehead is appalled at the consequence of the deduction. “Marriage,” she says, “is brought down to a level with prostitution.” We fail to



see it. There is not the least similarity between true marriage and prostitution—one the union of heart as well as body, and the other the sale of the body for a paltry sum of money. The one physically improving and spiritually ennobling, and the other destructive to the moral sense and to physical health. What we want is to find out what human needs are, and then when we have ascertained them, so improve society as to have them properly recognized and sufficiently provided for.

Mrs. Whitehead is quite mistaken in saying that in this discussion we have popular prejudice on our side. It is quite the reverse. We will concede that in the practice of a large class our views are more generally illustrated in a vile way which we could not countenance, but every sexual barbarian living what it would hardly be fair to the brute creation to characterize as a bestial life, will take the same view of our position that Mrs. W. does when she says that it is the most "dangerous and demoralizing doctrine ever taught." Every conscienceless libertine asks protection for his own and a free range in his neighbor's fields. This peculiarity of human nature is very old. In the early years of the Church it encouraged celibacy, and taught that marriage was an institution divinely intended for the sole purpose of perpetuating the race (the same doctrine as the Alphites), and yet it was necessary in A. D. 370, for the Emperor Valentinian to enact a law visiting severe punishment on every ecclesiastic who visited the houses of widows and virgins. He was obliged to do this because he was shocked at the prevalence of their vices and licentiousness. From that day to this there is a large class who ostentatiously advocate the ascetic idea for their neighbors, and are willing to go all lengths to enforce it on their fellows, just as Artemas Ward, in the fervor of his self-sacrificing patriotism, was willing, during the late civil war, to send all his wife's relations to the front! From this very class is largely recruited the so-called societies for the suppression of vice. Hence papers like

*The Alpha*, which use even plainer language than *THE HEALTH MONTHLY* have never been molested, while the latter has been put to a world of annoyance because of its conscientious expression of opinion on sex subjects. Mrs. Whitehead makes a good point, and we cordially give her credit for it, when she accounts for the improved condition of Dr. Smith's patient after her marriage; and still it is only plausible conjecture. One can only say—"May be." Undoubtedly new responsibilities, and in fact a wholly changed environment, had something to do with her restoration; but it is reasonable to conclude that natural living, sexually, was one of the factors in the changed environment, and possibly the chief one in giving health to the young woman. In the case which Mrs. Whitehead herself cites, how can she know that a state of apathy or physical impotence is not creeping upon the young woman in consequence of her celibate life. It is a common thing for women marrying at a late age to consult a physician with reference to the treatment of such disabilities. We have been consulted in hundreds of such cases. And when the pent-up forces are encouraged to escape by some exercise of mental or physical organs not designed to act as a conduit to such forces, to the enfeeblement and destruction of any natural desire, function or part, what becomes of the health, which Mrs. Whitehead reminds us comes from the old Saxon word "wholth?"

We feel at liberty to pass over what our critic says of French prudential checks to the family and the frequent suicides in France, until she brings some facts or arguments to prove that the frequency of the latter is in some way due to the prevalent use of the former. According to all the statistical tables which have come under our observation, as we recall them, suicide is more common in Germany than in France, and the Germans are noted for their large families.

Mrs. Whitehead thinks the teaching of the ascetic idea would still the tempest of sexuality. Well, then, why

has it not already done so? Ever since Christianity became poisoned with the asceticism of certain early pagan philosophers—say for at least 1,400 years—this idea has been taught, and during the Middle Ages, with a force that ought to have brought the desired result if such teaching is of any avail. When the ascetic idea was brought to bear with all the authority and power the Church could command, the people—even the priests—became more deeply plunged in the depths of sensuality. As intelligence increased, and as the ascetic idea through the teachings of Martin Luther became less dominant, the human family made some little progress in the direction Mrs. W. would have them. Human beings, it must be remembered, are animals and subject to the laws which govern other animals. We find no voluntary continence among those below man unless it be enforced in domesticity, and domestic animals are proverbially less healthy than those living in the wild state. From our investigation, we feel confident that a full knowledge of sexual physiology, a generous recognition of the needs of all the organs and functions of the body, and the organization of society on a basis reasonably providing for all needs, will redeem the race at the very sources from which life itself springs. Hence we insist that the *truth*, spoken or written on this subject, can not only do no possible harm, but must eventuate in a world of good. Physicians would doubtless teach as Mrs. W. would have them if they really believed such teaching to be truthful and on the whole practicable.

As for Elmina, she is not far from our standard, for her article little more than enjoins on mankind the avoidance of sexual excesses. But she does mix things up fearfully when she speaks of a natural appetite as if it were the same as an acquired appetite for a stimulant or a narcotic. No one born with two eyes is to be blamed for wanting to see; no one coming into the world with two ears—not even a donkey—is censurable for pricking them up when there is something in the air to hear; no one

having a normal stomach can be reproached because he wants something nutritive to put into it. Then the sexual appetite; that is as legitimate as the appetite for food. The degrading indulgences which prostitution affords, or those which are sought of unwilling companions, may be fitly compared with the use of unnecessary stimulants or destructive narcotics, but there all the analogy ends. Elmina must revise her article.

Our third critic, the Rev. Jesse Jones, we may safely leave to the criticism of our readers. They will unhesitatingly aver that they have seen no advocacy of sex union out of wedlock in the editorial columns of *THE HEALTH MONTHLY*. "Preventives" have been advocated, and we think we have submitted good reasons why they should be employed. If they had no other purpose than to so regulate human increase as to have only the best and most viable children conceived, their use would be vindicated. We can also leave our clerical friend's communication to the criticism of the readers of *The Alpha*. Dr. Winslow's readers need not be told that she puts the sex function above that of sex union, and that she favors the idea that the woman should bear rule in the sexual relation instead of the man. We are inclined to doubt if Mr. Jones has read *The Alpha*. It is an interesting paper published at No. 1 Grant Place, Washington, D.C., and we would advise our friend to subscribe for it and read it carefully before taking part in this controversy, or at least before arraigning its conscientious and progressive editor. Meanwhile, as giving the views of a Christian minister, Mr. Jones' article contains suggestive and useful matter. As we read the Bible, it always seems to make woman subjective to man, while our clerical brother proposes to put woman at the head of the family. We shall not quarrel with him for holding this view, but will do what we can to help him give it force. He can also count upon the hearty co-operation of Mrs. Dr. Winslow, Mrs. Whitehead, and our old friend Elmina.

## CHAPTER XI.

### Once More.

PHYSICIANS ASKED TO OPEN THEIR EYES WIDER—DISCUSSING  
HUMANITY FROM THE SIDE OF ITS STRENGTH—REV. MR.  
NOYER'S DELUSION—DR. TANNER'S FIRM BELIEF—WHEN  
IT WERE BETTER THAT A YOUNG WOMAN DRY UP—SOCIAL  
INTERCOURSE THE GREATEST HELP TO CONTINENCE.

WOMEN are charged with having a great liking for the last word. Whether my present writing is due to that liking, or whether a zeal for the cause of continence inspires me, I leave the reader to judge.

In the first place, I cannot think what "scientific arguments" I "dodged" in my last article in the January MONTHLY. I did, unfortunately, out of deference to the scientific attainments of physicians, say, "In one sense I may not be able to attack the scientific grounds of opposition to the Alphites." I did it as a sort of apologetic preface to my calling the doctor's attention to his having, as it seems to me, ignored "subtle powers of the living human being which are capable of scientific treatment." So I think that the inference that I wish this subject discussed "on any other than scientific principles" cannot fairly be drawn from what I say on this point, taken as a whole.

I do not ask physicians to "draw a veil over their eyes." I only ask them to open them wider to the fact that man is not *simply* an animal, or at least belongs to a higher order than the other animals, and also to the fact that human nature, as they see it, degraded and perverted as it is in sick people, is no more truly human nature than when elevated and refined. I do not believe in discussing humanity from its weak, diseased side, but

from the side of its strength and possibilities. I hate the word necessity. It is rather humiliating to think that *food* is a necessity. Still I have no wish to evade the truth, however unpleasant.

I beg the doctor's pardon for unscientifically mixing matters by the use of the term "generative faculty," but I must add that I have very good reason for believing that the teaching of the Rev. J. H. Noyes referred to by Dr. Foote deserves no better name than a "delusion and a snare."

The "scientific view" of Dr. Tanner's power of endurance is undoubtedly correct as far as it goes, but I think it does not at all weaken the argument that firm belief in the possibility of doing what he undertook was necessary to keep him from starving. One is as scientific as the other.

I said nothing that can be construed to mean that true marriage is on a level with prostitution. I do not "know that a state of apathy or physical impotence is not creeping upon the young woman in consequence of her celibate life." In that case I am free to admit she could not be healthy; but probably in case of marriage, advice and medicine from some skillful doctor would set her right. If she does not marry she may even dry up and blow away—though she gives no sign of it yet—but that would be infinitely better than to be forced by "physical necessity" to a union with some man who would make her miserable for life with his excessive sexual desires, or to indulge her desires outside of marriage. I do not know of any law of the universe that does not work ill in individual cases. *Perhaps* the law of continence is no exception; shall it therefore be questioned? (I beg pardon if the above smacks of dogmatism in that I assume continence to be the law.)

As to my believing in the "ascetic idea," I can only refer the reader to my article and then to the dictionary. I am as far from it as Dr. Foote himself. He presumes on my stupidity when he cites the practice of ascetics to

prove that continence is impossible. I believe that in the fullest, and freest and most enjoyable *social* intercourse between the sexes will be found the greatest help to continence in the sexual relation. Is that asceticism? Social intercourse might almost be called a substitute for sexual intercourse, so much and so often does it dispel the desire for the latter. The separation of the sexes is the rock on which asceticism split. I would not send a young man or woman to a school for one sex only unless I wished to fill their minds with morbid and impure fancies regarding their sexual nature.

There are some puzzling questions in my mind regarding the arrangements that could be made to meet the requirements of physical necessity, but I feel as if I had already been allowed very generous space, so I will say no more.

CELIA B. WHITEHEAD.



## CHAPTER XII.

### Mrs. Dr. Winslow's Review

OF DR. FOOTE'S ARTICLE IN THE HEALTH MONTHLY FOR  
NOVEMBER, 1883.

SEE ADVOCATES SUITABLE MARRIAGES—SUPPRESSION AND WISE  
DIRECTION OF AFFECTION AND PASSION—THE BANEFUL AB-  
STENTION WHICH IS A CONVENIENT EXCUSE—THE GENERA-  
TIVE SUICIDE AS AFFECTED BY LASCIVIOUS DALLIANCE AND  
PRAISEWORTHY PURSUITS—TEACHINGS OF GALEN, PYTHA-  
GORAS AND TENERDACH—IDEA AND FRANKNESS ABOUT SEX-  
UAL LIFE—TRAINING REQUIREMENTS—CAUSES OF SUICIDE  
AND INSANITY—THE CONVICTION THAT URGES—SPERMA-  
TOZOA—"ALPHA" DOCTRINES FOUNDED ON TRUTH.

[From The Alpha of January, 1883.]

The definition "Continence without lawful venery" expresses precisely the sense in which we use the term, while the others quoted are not objectionable or inadmissible. But we know that fretting and chasing after any real or fancied want will, in time, undermine health, while they are not sick who are content to walk in "the straight and narrow way that leads to eternal life;" and we contend that useful employment, healthful food (non-stimulating and non-narcotizing), with cheerfulness, will enable anyone to retain good health, with youthful buoyancy of spirit, through a life-time, if it be necessary, without venery—although we advocate suitable marriages and families of children as large as can receive perfect physiques and good moral and intellectual endowments with proper provisions for maintenance and education. But, if from physical disability or mental peculiarity that would not endow a young life happily, or the vital force, time and ability of any man



or woman are required for a scientific pursuit, or a philanthropic project, a whole life can thus be consecrated without any deterioration in physical or mental health. Depend upon it, the abnormal conditions in Dr. Taylor's cases, calling for surgical interference, were *not* the result of such a life. They are cases of inherited deformities or the result of self-abuse—clearly cases of discontent.

The longing for affection in the hearts of women, young or old, may be in part passion, and in many instances undoubtedly does partake of that character, and they may suffer from suppression. But suppression and wise direction are very different and directly opposite in their effect upon the mind and body. Take the lives of Hannah More, Harriet Martineau, the Cary sisters, Mary Lyon, and hundreds of other pure and noble women of our day; living active, useful lives, and preserving their beauty and cheerfulness to 70 or 80 years of age. We have some rare examples in the lives of men likewise. We labor to enlarge the list. Physically there should be no sexual secretion till it is demanded for a high and holy use. Children of wise parents will understand and have power to direct and control them, and boys will regard their chastity equally sacred with girls.

Many physicians are mistaken in their diagnoses of their young woman patients. That they desire to be loved is true, and hope to realize their fairy dreams of romantic bliss, described in unhealthy novels. But think of the appalling revelation that comes to the average bride, which reveals to her before the wane of the honey-moon that what is called "love is only lust, white-washed." Says a venerable writer: "The assertion that an occasional sexual indulgence is necessary to preserve a sound constitution is perhaps the most delusive and mischievous of any doctrine ever promulgated. It is both mischievous and baneful though of long standing, convenient for those who want an excuse for their improper conduct. Yet many honest individuals have adopted the idea without a suspicion of its falsity."

Dr. Hufeland says: "I actually know a man who seriously believed there was no poison more detrimental to the human body than the generative juices, and the consequence was, he thought best to get rid of them as speedily as possible. By these means he became an old man in his twentieth year, and at twenty-five died of old age. It is pretended that if the seminal fluid is allowed to stagnate in its receptacle it will occasion pain and produce many dangerous diseases, and that it is therefore necessary to form either a permanent or a temporary marriage, or in some other way relieve one's self in this respect. But the fact is that when a man neither indulges in lascivious dalliance or pampers his imagination with obscene conversation, nor solicits impure imaginings, but spends his time in rational pursuits and employs his mind on objects that are praiseworthy and important, he will be likely never to feel any inconvenience from accumulations that lascivious people so much talk of. In reality there would be no superfluous accumulations, for in a healthy body there is no excessive secretions of any of the fluids; that is, there is never any larger secretion than Nature absolutely requires. So when the seminal fluid is not used in acts of virility it is taken up again by the absorbents and the redundancy eminently contributes to make all the powers of the man, both of body and mind, more confirmed, hardy, strong and vigorous."

"The semen, which is capable of giving life, is also capable of strengthening and renewing life when it is absorbed."

Galen recognized the scientific fact. "that the best juices of the body and brain were enriched by the retained semen, which in its composition is so nearly allied to the nervous system. Everything," says he, "is full of it, with those who abstain from sexual indulgence, but there is often little or none of it in those that abandon themselves to sensuality." \* \* \* "To abstain enables people to resist cold, heat, fatigue, hun-

ger and thirst, sudden changes and sickness better than others."

Pythagoras "taught the union of one man and one woman in strictest fidelity, and that sexual intercourse, except for the sake of offspring, was shameful." Tenebach says, "to beget is to throw one's self away, make one's self common, be lost among the multitude, sacrifice one's singleness and exclusiveness to other beings."

\* \* \* "It is evident that the perversion and misuse of the procreative function destroys the higher love for what is right and good."

In reply to Dr. Foote's statement that all persons lie when speaking of their sexual conditions and emotions, we know it is true that ignorance and custom have made it proper and modest, even virtuous for women, to deny the existence of a reproductive nature. We have met many reasonable and untruthful people of both sexes; it has likewise been our good fortune to know many loyal souls, who are as truthful as they are pure in heart. Such women are sensible and intelligent, and will speak as frankly of their sexual life as of any other function of their persons, when necessary for their own or others' good.

If Dr. Foote thinks "the least said about the habits of athletes, singers and experts, the better," will he bear in mind we only referred to the requirements of their trainers when preparing to contend for prizes, to prove what restraint is necessary for their highest physical attainments; we take no responsibility for the conduct of their lives.

We think your reference to French women far wider of the mark. In our visit to Paris, a few years ago, we could but compare their aged and middle-aged women with American women. They looked prematurely aged; their withered and haggish faces revealed evidences of their perverted lives, that paint and cosmetics cannot hide. Surrounded as they are on all sides with regulated prostitution on their streets, and legalized prostitution

in their homes; with contaminating syphilis constantly jeopardizing their safety, and "prudential checks" perverting the strongest and holiest impulses of their souls, is it a marvel that suicides have become so frequent, that M. Gifford, a Parisian, should have recently left a legacy to the French Government with which to provide an institution where all that are tired of life could go and have it terminated painlessly? Under the use of prudential checks in our own country we are rapidly following their ruinous example. Nearly eighty suicides in Baltimore within eight months, almost all of them caused by jealousy and domestic trouble. The nation's capital is not far behind that number--two suicides in the morning paper as I write.

Dr. F. Wilkins, of the California State Asylum, writes: "Such is the rapid increase of insanity in that State, that in thirty years there will not be enough of sound mind to care for the insane." Dr. Bucke, of Toronto (Ontario) Asylum, makes a similar report. So do all the resident physicians of all the insane asylums throughout the civilized world, largely laying the result to inherited and induced sexual disease. The recent awful tragedy in your own city tells its own tale. Mrs. Seguin's children were aged four, five and six years, then no more children born. Is there any testimony to show that this fearful aberration which caused Mrs. S. to shoot her three lovely children and fire the last ball into her own body, was the result of a continent life? And her husband not only a physician, but an expert in nervous and mental diseases!

All these tragedies call loudly for reform, and a return to our good mother Nature and the observance of her laws. No good will ever come to a living being by studying how to thwart her designs or pervert her good uses. It is not the question of the day, how can we render the effects of our sensuality "conveniently, harmlessly and effectively inert!"

The question now is what better plan can you devise for the broken health of women than a life of pure continence, and to lessen the number of puny, depraved, idiotic and syphilitic children, and the decrease of suicides and insanity? Let us return to our allegiance to Nature's God. "Prudential checks" do not point in that direction. "The soul that sinneth it shall surely die."

Be assured, Dr. Foote, it is something more than a "mere whim" that calls us to labor in this field. It is a living, breathing, thrilling conviction that urges us to this unattractive work. It is a stern sense of necessity and duty that inspires us to lead our fellows out of the mud and slime and degradation of sensuous lives filled with the horrors of prostitution, into sweet fields of safety, purity, health and peace. This nerves us to bear whatever of ostracism, calumny or even martyrdom may be in store for us.

We will not hush our voice, restrain our pen, or hide the light that illuminates our soul. This is an "irrepressible conflict," founded upon religion, science and the highest and purest morality and philanthropy. We cannot better close this rejoinder than by an extract from a letter from a lady of high moral tone and a clear, well-cultivated intellect:

Dr. Foote's last reply to you, in his November *Monthly*, might, on a superficial view, be called a fine argument for his doctrine, while really it is perniciously weak and bad. For instance, take this idea, that there are millions of spermatozoa wasted "in the *natural* and perfectly *legitimate* use of the reproductive organs," where only one is utilized. There he acknowledges, indirectly, that reproduction is the "natural" and "perfectly legitimate" use of those organs. And then he goes on to say that the only question which arises is "*how* can we thwart Nature;" how we may have an *unnatural* and *illegitimate* use of the reproductive organs; how we can render *inert* the one spermatozoa that Nature utilizes when not interfered with. He himself has furnished the refutation of his own argument. Of course, if reproduction is the "natural and legitimate" use of the functions—as he himself says—then the use of them for any other purpose is *unnatural* and *illegitimate*. It would seem as if anyone whose ideas were not blinded by sexual desire, could see the truth in these matters, and that thwarting Nature and

subverting organs to purposes of mere sensual indulgence and lust, which she intended for something far better and higher, is subversive of sound health, sound morals, and everything above the lowest animal plane.

The "Alpha" doctrines are yet in a minority, but the glorious thing with them is that they are founded on TRUTH, and that is stronger than all else. As John Stuart Mill somewhere says: "One person with a belief is a social power equal to ninety-nine who have only interests. On the day when the protomartyr was stoned to death at Jerusalem, while he who was to be the Apostles of the Gentiles stood by 'consenting unto his death,' would anyone have supposed that the party of that stoned man were then and there the strongest power in society? And has not the event proved that they were so? Because theirs was the most powerful of existing beliefs."

The "Foote" party is in a powerful majority—powerful so far as numbers go—for the world is the "Foote" party on these questions. But they have only "interests," and, unfortunately for them, pretty low ones. But the "Alpha" party has TRUTH. It is working for a principle that is the very corner-stone and foundation of all purity and righteousness. It is the Christ-principle that shall live and shine as the stars in the firmament when the age of the quadruped with its sensualities shall have gone down fathoms deep, beyond the power of resurrection.



## CHAPTER XIII.

### A Husband and Father Steps In.

WE MUST DEAL WITH THE REAL, NOT THE IDEAL.—A RELIC OF IRON-BOUND CREEDS—MRS. BLANKER AND MRS. WHITEHEAD REVIEWED—A LITTLE ROBUST REASONING ON THE PREVENTION OF CONCEPTION.

I HAVE read the articles of the Alphites in THE MONTHLY with the liveliest interest and can remain silent no longer. The editor needs no assistance in this or any other discussion concerning matters pertaining to his profession. But it might be of interest to the Alphites to hear from a non-professional who heartily endorses the editor's position, who is practically as well as theoretically opposed to this doctrine, and whose married life has been blest with the most perfect happiness and the healthiest of children.

My humble opinion, deferentially, but none the less emphatically expressed, is this: The scientist who discovers (if it has not been done) an absolutely safe means of prevention of conception, and the legislator who makes its general introduction possible and lawful, should rank among the great benefactors of mankind.

Every theory of the relation of the sexes that fails to recognize the animal in man and woman is too refined for general application. We must deal with the *real*, not with an *ideal* race. Nature has given us an appetite for food that we may live and an appetite for sexual intercourse that we may reproduce. To refuse to gratify one is individual death; to refuse to gratify the other is race death. The appetite for food, vital to the individual, must be gratified or individual death ensues. The amative desire, vital to the race, must be gratified or the race

will become extinct. Will Nature permit her object—race-life, second in importance only to individual life—to be thwarted with impunity by the individual? Then in one case she has failed to provide means adequate to attain the desired end. The idea is absurd. It is a relic of times of iron-bound creeds—creeds which have been broken by the expansive power of modern thought. The idea was nurtured by white-faced nuns in the gloom of the convent. It was preached by the priest who hastened in many cases from the pulpit to the arms of a mistress.

Mrs. Slenker admits the existence of strong passion, which she cannot distinguish from the appetite for rum or tobacco! Mrs. Whitehead, more reasonable, says it is God-implanted. The former, as might be expected, suggests castration for man and leaves us to surmise what she would do for the woman. The latter, as might be expected, says "wait till you can assume the burden." As to the remedy of the former, the swift and terrible punishment of Judge Lynch leaves few subjects to practice upon, and the law effectually provides for those who escape the summary vengeance of an outraged community. Her remedy, beyond such cases, is both absurd and impracticable, and would meet the objection of every white-faced, broken down mother of a swarm of children in the land, to say nothing of the father. As to the Gospel of "wait," what about those who cannot hope for healthy children under any circumstances, and those who, with a family of children, can expect only poverty, want and toil! "They must wait forever," says Mrs. W.'s logic. Here the impracticability, in the present condition of the race, of every such theory is evident. For every poor or healthy man or woman, who is sufficiently intelligent to be continent for the sake of the offspring, there are one thousand of such whom all the laws of God and man, and all the teachings of the Albigenses, the poor-houses, the asylums and penitentiaries



combined, can never lead nor drive into continence, especially in wedlock! Here is a frightful reality - how will you deal with it? Mrs. S.'s remedy, she must admit, will not reach the evil. The gospel of "wait" and "continence" is unheeded, and it is not a fit or proper subject for the legislator.

Here is an honest-hearted couple struggling through life with a swarm of unhealthy children, yearly increasing. The mother has heard little save the cry of a baby for twenty years, and she is wrecked in body and irritable and sad-eyed. They are blameless, as the world goes, for they were never guilty of intercourse out of wedlock, and the number of children, present and prospective - living evidence that "checks" are unknown to them - would be sufficient to make an Alphonse pause. Many of these heirs of misery die in youth, others manage to live long enough to transmit to another generation their inheritance of disease and death. "God's will be done!" Shame on such mockery! God's will has been undone, and his violated laws visit misery and early death upon the innocent little sufferers. The grand law of survival of the fittest weeds out in time this fungus growth of disease which the like of Comstock are indirectly responsible for, and the ignorance of mankind furnish new growths as fast as they are extirpated.

Here is a strong healthy man married to a weak woman to whom child-bearing is untold misery or death. Married life is robbed of its crowning pleasure for both. It is exquisite anguish to her to know she cannot satisfy him, and both must suffer the pangs of continence where nature has emphatically ordered otherwise. If he is a true man he remains true to his marriage vow, but oh, how many under his circumstances patronize the scarlet woman!

"It is wrong," says Rev. Jones, "to give to the ignorant, scrofulous or consumptive couple, whom society has tied together, the means of preventing the conception of a lump of human misery!" A wrong? Nature

makes short work of the little sufferer, and what man would not prevent, she destroys. Which is worse, from any standpoint, human or divine, to prevent the *beginning of existence*, or plant in the germ poisonous seeds of disease, misery, death?

This letter is growing too long, and in a future letter I may give what I anticipate as the results of the general use of "checks." But before closing, that I may not be misunderstood, let me say that my home, wife and child are my heaven on earth, that intercourse out of wedlock is totally wrong, that bestiality in every form should be abominated by every true man, that feticide is murder, that Mrs. W.'s illustration from the glutton and all it suggests is as disgusting to me as to herself or the editor, that no purer woman than my wife lives, and that in my case, at least, all this is consistent with a *belief in*, and the use of prudential checks. BENEDICT.



## CHAPTER XIV.

### The Bone of Contention.

RITA BELLE GIVES HER VIEWS—THE CLAIMS OF EACH SIDE  
PRESENTED AND CONSIDERED—LOVE DEFINED—THERE  
MUST BE FREE INTERCHANGE OF MAGNETIC ELEMENTS—  
SOCIETY PREVENTS IT—NATURE'S REMEDY—WHAT MUST  
BE DONE TO-DAY.

THE question of most vital interest to the world to-day is the one comprehending the laws, rights and privileges of sex, or, in brief, the proper and legitimate use of the sexual function.

There are as many different opinions on the subject as there are standpoints from which to look at it. Some argue from the general condition of the world as it is now, with its *apparent* needs, and claim that the gratification of the sexual impulse is right and legitimate; and that it must be or suffering will follow. Others, looking at the terrible results which the practice for ages of the former theory have brought about, say that the only right and proper use of the sexual function is reproduction, and condemn all other as wrong.

Without stopping to argue the question with either side I will simply say that both are right, but not *all* right. No one doubts that the only legitimate use of the sexual function in all creatures below mankind in the scale of being is the reproduction of the species; but they claim that man is an exception in that respect to all other created beings. That, however, is not the case. Mankind, so far as his physical nature is concerned, is governed by the same laws as the rest of the animal creation; but as he is higher in the scale of development than they, possessing not only all that they possess, but

attributes of which they can have no possible conception, therefore is he subject to laws which they are not.

The power of reproduction mankind holds in common with all creation ; but with all but man the sexual function has no other office than reproduction. With man the function is dual, generative and magnetic. (I use the word 'magnetic' here because it conveys more nearly my meaning than any other—'amative' being only one phase of the magnetic force.)

The generative function has but one legitimate end and aim—reproduction—involving as it does, by sexual union, the blending of the positive and negative elements or forces which, throughout all nature, always means the creation of a third. It is exhausting and cannot be indulged in frequently without loss to individuals of what goes to make up perfect manhood and womanhood. Mankind can afford this loss when reason, common sense, and mutual desire for offspring make conditions favorable for their conception and birth ; but *never*, under any other circumstances, should this function be called into action.

The other office of the sexual organism is magnetic. It awakes into being at puberty and continues in active exercise as long as the physical powers are actively alive ; at least till they are on the wane from loss of health or age. This force belongs to both sexes alike and depends for its quantity on the perfection of its batteries ; in other words on the femininity of the woman and the masculinity of the man—the best or most perfectly sexed people possessing the most of it. This force is life-giving—positive in the man and negative in the woman ; and both sexes are so constituted that they cannot be deprived of the society of each other without loss ; as neither possesses the balancing force necessary for perfect health independent of the other. Under favorable conditions this mutually attractive force develops into a higher form and we call it love, and it is needless here to depict the magic effect on the individuals so related to each other.

In nature untrammelled by man a free interchange of the positive and negative forces keeps a just balance. If from any cause this free interchange is interfered with the unusual gathering or deficiency is always followed by a violent effort to regain an equilibrium. So in society. So even between the positive and negative elements represented by individual members of society.

There must be as free and constant an interchange of magnetic elements between the sexes as anywhere else in nature, or some perverted action will certainly follow.

At present society prevents this. One consequence is prostitution, legal or illegal, which, instead of being a remedy for the difficulty, makes matters worse.

Instinct, though unerring as to result, is frequently blind as to means, but takes the most direct way—right or wrong—to balance forces; and because in the sexual union mankind have found the highest known physical pleasure they have come to regard the perfect blending of individual forces as the only way to bring about the desired balance. But the result satisfies only for a time produced in that way, and the act must be repeated again and again, and the consequence is prostration—mental and physical—or some other ill to the active participants, and a terrible inheritance to the undesired and unwelcome offspring resulting from the unnatural conditions.

Now comes the question: What is Nature's remedy for the evil? How can the exchange of forces necessary for the health and development of both sexes be brought about with benefit to both and without harm to offspring? Not by prudential checks and preventives. That is merely a choice of evils which is uncalled for, and a most unnatural proceeding.

It is simply this: By the free and unrestrained association of the sexes in all departments of life. They should associate with each other as freely as individuals of the same sex do. They should work together, play together, eat together and mingle freely everywhere. Now they mingle freely, but not on the right plane. The

man feels that he is superior, and that prevents him from respecting woman as an equal; and society has placed such barriers that free and unrestrained social intercourse is well nigh impossible.

Men have become so accustomed to think that they must have passionnal gratification at almost any cost that their physical natures have become perverted. They do not dream that they have no right to waste their life forces or that what they need can be obtained in any other way than by the frequent use of the generative function. Once teach them that there is a better way—one that will bring them a lasting satisfaction as well as renewed life force—and they will not be backward in accepting it.

I freely admit that they must be educated first; but experiment is educational. Let a man turn out from his mind all impure thoughts and imaginations concerning woman; then make her his companion and treat her as such—as an equal—who is to be respected even in his inmost soul live a pure, clean life and he will have no need for artificial stimulants for nature when the conditions are made favorable, supplies a stimulus that far transcends all others, leaving no effects but such as are purifying and ennobling.

The right adjustment of the sexual relations would soon do away with all intemperance, for the need of stimulants would have passed away. Divorce would be comparatively unknown and the doctrine of regeneration would find few who would need it.

In intimate daily companionship there will be no garnering of individual force to be expended in violent effort, to be followed by a consequent reaction and this again by the same, till, instead of a perfect specimen of humanity glorying in the conscious power of manhood or womanhood, we find a wreck physically, mentally and morally. A lasting satisfaction, perfection of health and of physical powers, and, best of all, a remedy for prosti-

tion that would make legislation on the question unnecessary for all time to come.

But what would you do with the world to-day? People cannot at once rise from mud and mire into clean conditions. Something must be done with them. They are sick, perverted, badly begotten, worse born and developed (in some cases) on a plane below the brutes. Would you recommend this plan to them to relieve their ills? They would laugh in your face at the very idea. So say the objectors. Let them laugh. They must grow. And they must suffer till they have outgrown their conditions. They might as well—aye, better—suffer in their own persons the penalty of violated law than to entail an inheritance of woe upon their innocent offspring, and thus doubly curse the world. They can be urged to come as near the right way as they are able, at least, and be encouraged to try.

But because the world is not now able to recognize a truth it does not by any means follow that the truth should not be spoken—the highest and best be upheld as a result to be sought.

Investigate, agitate and discuss the question of sexual morals and let the people think and see for themselves.

RITA BELL.

SOUTH NEWBURY, O., January, 1883.



## CHAPTER XV.

### Natural Appetite.

ELMINA DRAKE SLENKER ON APPETITES—ACQUIRED HABITS—  
THE NATURAL INHERITANCE OF THE WELL-BORN—THE  
NEGRO RACE OF THE SOUTH—SPRIGGED TOP AND BOTTOM  
WITH "LEAVES OF GRASS."

"I am the teacher of athletes;  
He that by me spreads a wider breast than my own proves the  
width of my own.  
He most honors my style who learns under it to destroy the  
teacher."—LEAVES OF GRASS.

AND now, dear Doctor Foote, under this Elmina has  
learned good, true lessons for many years, and if she now  
"spreads a wider breast" than her teacher she but  
"honors" him. And she thinks she is doing this in  
teaching Alphonism as the highest life for a civilized, en-  
lightened and cultured humanity.

It is the failure of words in their power to convey the  
full meaning that makes Elmina seem to "mix things  
fearfully" when she speaks of the natural appetite.

The question is: What is the natural appetite? To a  
child born of lust, inheriting lustful desires and passions,  
these are natural appetites—that is, natural under the  
circumstances; while to one born of chaste, pure and  
temperate parents, inheriting only a moderate appetite  
for sexual pleasures, and reared in accordance with the  
Alphite idea, the probability is that temperance and con-  
tinence would be, to such a one, a natural appetite.

What we call "acquired" habits or appetites are, after  
all, natural under the circumstances that generate them.

Thes says "no one born with two eyes is to be blamed  
for wanting to see." True. Nor is one born full of un-



governable lust to be blamed for desiring to gratify it. But if it were better for the individual to be born with one eye or three eyes, should we not be right in advocating a line of life that we hoped would lead to this end? Precisely so with the lustful inheritance. We must work for its elimination. Eradicate just as much of it as is best for human welfare and human happiness.

A high morality—such as embodies sexual temperance, a love and reverence for unadulterated truth and a scrupulous honesty, are the *natural* inheritance of the well born and cultured few who are reared in accordance with these virtues, while the ignorant, the degraded and the uncivilized are, as a general thing, intemperate, immoral, untruthful and vicious. I think I have never seen this exemplified more plainly than in the negro race of the South, so far as I have had opportunities of acquaintance with them; as one after another who has been trusted by some employer as "the only honest negro they knew" succumbed to the temptation of appropriating what was not legitimately their own; I have come to the conclusion it is useless to hope for anything better until it is born into them by a higher state of civilization. If it is possible to educate them into the culture and refinement that makes good, honest, temperate white men and women, then they will become their equals in morality and virtue, and not otherwise.

Now it is just as feasible to hope for a high state of civilization that will eliminate unbridled lust and ungovernable passion from humanity, and rear a coming race whose *natural* appetites will be temperate, chaste and pure, as it is to create any other condition of reform.

We do not want the natural appetite of the savage, the negro, or the low degraded races of white men and women who give passion full play and generate their kind as frequently as conditions are favorable. We want to civilize, lift up and purify the old Nature and give it a new birth, thus making it *natural* to be wise, thoughtful, hygienic, temperate and true.

All our improved civilization is just as much "acquired" as is the "appetite for stimulants and narcotics." Acquired by the race instead of the individual—but still acquired and not natural in the uncivilized condition of humanity, any more than is Alpha continence.

"I swear the earth shall surely be complete to him or her who shall be complete.

The earth remains jagged and broken only to him or her who remains jagged and broken."—WALT WHITMAN.

ELMIRA DRAY'S SLEEKER.

SNOWVILLE, Pulaski Co., Va.



## CHAPTER XVI.

### Dr. Foote's Reply

TO MRS. DR. WINSLOW AND HER COADJUTORS.

OUR CONTROVERSY BETWEEN IDEAS RATHER THAN WORDS—  
LONGEVITY OF CELEBRATES PROVES NOTHING—THE VENER-  
ABLE WRITER IS NOT GOOD AUTHORITY—EVIDENCE WHICH  
IS NOT EVIDENCE—FRENCH LIFE CONSIDERED—PRUDEN-  
TIAL CHECKS ONCE MORE TO THE FRONT—WE ARE CON-  
TINUALLY THWARTING NATURE—INJURIOUS AND HARMLESS  
METHODS—MRS. WHITEHEAD'S "LAST WORD" REVIEWED  
—ELMINA'S CRYSTALISM—RITA BELLE'S VIEWS CONSIDERED  
—A HUSBAND AND FATHER TALKS SENSEBILLY.

Our controversy is between *ideas* and not *words*. It is quite unnecessary to stop to discuss the true definition of words. Dr. Winslow gave her definition of her *position* in her letter of September 15, 1881, when she said: "I believe in the use of the sexual organs for the obvious purpose for which they were intended, viz.: Procreation; the propagation and improvement of our species." In the light of this statement it is not difficult to understand what Dr. Winslow means when she says, "Physically there should be no secretion until it is demanded for a high and holy use." We have undertaken to show that this position is not tenable, and we submit that we have not been answered in a way to satisfy even the impartial mind, to say nothing of those who feel well grounded in the views we sustain. It may be the fretting or chafing after real or fancied wants which undermines health, but inasmuch as the physiological processes go on as regularly as clock-work whether we will them or otherwise, we can hardly see how fretting and chafing can be

avoided if our physiological wants are not reasonably supplied. The allusion to Hannah More, Harriet Martineau, the Cary sisters and Mary Lyon has no force whatever in this controversy. So far as the Cary sisters are concerned, they died comparatively young—Alice reaching the age of fifty-one, and Phoebe forty-seven. Similar arguments have been attempted to prove the value of sobriety. But the opposing party can always give plenty of illustrations of ruin and whisky topers who have lived to be octogenarians. In our boyhood we knew a peculiar character who never passed a day in thirty years without getting drunk—so the old residents said—and he lived to be about eighty years of age, while Horace Greeley, who was a life-long advocate of temperance and hygiene, died at the age of sixty-one. Every child inherits a certain lease of life, which his habits or his general environment may not effect more than ten or twenty years if he should avoid epidemics, bullets and poisons. This quality is called vital tenacity (hold on life) as distinguished from vitality (good physical condition). The latter may be greatly affected by habits and the general conditions. That is to say, health may be promoted or impaired by the way in which we conduct ourselves or the places we select for our abode. While we are writing this something confirmatory of our position on this point comes to us in the columns of *The Boston Investigator*. Ebenezer W. Pierce, of Freetown, Mass., writing under date of January 3, 1883, upon the subject of Heredity, says:

"Within one mile of where I sit as I write this article is a piece of property that was purchased of the Indians on the 2d day of April, 1639, or almost two hundred and twenty-four years ago, and that property has regularly been transmitted from father to son ever since—never sold, never passed out of that family's possession, and each and every one of the succeeding generations have been engaged in and carried on the same identical business, viz., tending a saw-mill and grist-mill, and fulling-mill, to which about half a century ago was added a carding-machine to card the old-fashioned wool rolls our mothers and grandmothers used to spin into stocking yarn

on the old-time spinning wheel at home. Of those succeeding generations *all save one* died a natural death. The representative of one generation, when nearly eighty years of age, was accidentally killed; and aside from him, father, son, grandson and great-grandson have died natural deaths, and all died in the early months of the year (from the last of February to the 2d of April), and all in the 92d year of their age, and there was scarcely six weeks' difference in the term of their several lives."

In the illustrations quoted the environment of these generations was so much alike that the term of life varied only about six weeks. If they had each lived under widely different conditions, the latter could hardly have affected the inherited lease of life more than—say twenty years, and then the one living under those least the favorable would have reached the ripe age of seventy-two years, to be used, perhaps, to prove that this or that mode of life, forsooth, was the best to promote long life. Mr. Pierce forcibly remarks that "a machine that should be so constructed as to run nearly ninety-two years, and then stop, might perhaps be built; but suppose we are set to construct three such machines with a nicety that would ensure each to run so near ninety-two years that it should not vary six weeks in the time that all three stopped, would not that require a nicety, sameness and a regularity of construction nearly akin to "clock-work," and who would deny that one bore a close resemblance to the other if successful?"

That people who are careless of their inherited longevity may not imagine that it cannot, under any circumstances be squandered, we will add, that ten, fifteen or twenty years wasted in one generation will be likely to affect this inestimable heir-loom to a still greater extent in the immediately succeeding generation, for the reason that physical states of parents affect offspring at the moment of conception. But if this influence did not come in to lessen the vital root of life, it would not require many generations addicted to dissipation to fritter away the life estate. Twenty years deducted from each generation in an original life estate of ninety-two years,

would cause the family to run out in less than five generations. With these self-evident facts regarding longevity, it is useless to instance any individual life to prove anything for or against certain customs or habits. Hence the long lives of Harriet Martineau, Hannah More and Mary Lyon prove nothing regarding the good effects of continence on longevity. Nor would the comparatively short lives of Alice and Phebe Cary prove that continence is unfavorable to longevity.

#### NOT GOOD AUTHORITY.

The quotation from a "venerable writer" is equally valueless in this discussion unsupported by any fact or argument. It is common for people who become venerable by growing old, to take the Alphite view of the sexual relation. They forget the warm blood and irresistible impulses of youth. As well might Winter take her young sister Spring by the hand and say—Your foliage, your buds, your blossoms should all be contentedly retained in your gray and brown branches and trunks. Go back, swelling buds; you but waste the energy of plant and tree. Stay the wild current of the energizing sap, and thus conserve the strength of the monarch of the forest and the beauty of the trailing vine of the glen. If ye would bear a seed or a fruit wisely limit thy blossoms to thy productive wants. Fill not the air with thy rank pollen. Tantalize not the vision with thy gayly-tinted flowers. Turn to the bald rocks which raise their hoary heads in the fields and of them learn wisdom. This world is made alone for duty, hard work and death. Administer not to the senses of insects, birds, four-footed beasts, or to creatures human. Only enough sap should be secreted to reproduce your kind. We admit there is no great amount of argument in this flight of the imagination, but there is quite as much as there is in the quotation from the "venerable writer."

The man referred to by Dr. Hufeland was an idiot, or might just as well have been one. It is well he died at twenty-five, and it is to be devoutly hoped that he left no issue. Far be it from us to defend such a monstrous idea as that which took possession of his morbid brain. As well defend the proposition that the sexual relation should be daily or hourly indulged. Nay, better. But all animals have their periods of "heat," so-called, and we would like to see it proved that man, belonging as he does to the animal kingdom, is exempt from this law. These periods do not depend upon "superfluous accumulations" or "excessive secretions." At least not in their normal manifestations. The question is: What is to be done with them if offspring is undesired?

Much that Galen and Pythagoras taught was useful, but such ancient authority would hardly be accepted in the nineteenth century in determining a great many scientific questions. The human race has made some progress since the age in which they lived. The reference again to the habits of athletes and singers is of little value, unless Dr. Winslow knows better than we do just what they actually are. We have been somewhat familiar with people of these classes, but never heard that sexual abstinence was required of them while under training, and we doubt if it be true that they are subjected to any such discipline.

#### EVIDENCE WHICH IS NOT EVIDENCE.

We are sorry that Dr. Winslow's visit to Paris led her to such a poor opinion of the French men and of the French women. We, too, spent a season there in 1879, and though we would admit that we would be more likely to fall in love with an American woman than with a Parisian beauty, they did not appear to our eyes as either "withered" or "haggard." They belong to a different race. A blonde is hardly known among them, and with their swarthy countenances it is probable that

a middle-aged French woman looks older than an American woman of corresponding age. This is due to complexion rather than to condition of health. Their use of cosmetics from babyhood undoubtedly has also much to do with it. The mother applies them as soon as the baby becomes presentable, and they are kept up until poverty or death puts a stop to their use. No one need to be informed that our Americans, youth or adult, who resort to cosmetics, age in appearance much faster than those who do not adopt them. One season in Paris would hardly justify anyone in using the strong language Dr. Winslow employs in speaking of French women. We have made diligent inquiry among those who have spent many seasons among the French, and we learn from such sources that while the American women of middle age do look younger, their average health is not at all equal to that of their sex in France. "The French women," all these tourists aver, "are nothing like so nervous as are our American women." It is in the nervous system that all violations of sexual hygiene make their first and most indelible mark. There is absolutely not a particle of proof that suicide in France or in this country is due in the least degree to the use of prudential checks. That they are largely due to sexual disease probably most of our medical observers will agree. But these diseases are induced by sexual repression and secret indulgences as well as by intemperance in the exercise of the natural function, and excessive child-bearing. The only case of suicide during the past year of which we had any intimate personal knowledge, actually resulted from conscientious repression. Citing the case of a physician's wife who destroyed her own life and that of her children proves nothing for either side. One would have to institute pertinent inquiry into the practices of the family to learn why no children were born in four years. Is there any testimony that it was not continence? The



fact of the husband being an expert in nervous and mental diseases might throw some light upon it. The subjects which most interest a medical expert are apt to become familiar topics of discussion in the family and tales of mania, insanity and madness may have so preyed upon the mind of the sensitive wife that she, too, became unbalanced. This, without positive knowledge in regard to cause, would be the more probable explanation of the tragedy, than the effects of either continence or the use of prudential checks. While engaged in preparing this article we learn, through the Associated Press dispatches, that a mother in Milwaukee killed her three children, the oldest being only seven years, and the youngest eighteen months. Here is no indication of the use of prudential checks. It proves nothing of any advantage in this discussion. The tragedy was possibly due to excessive child-bearing, but we should not think of bringing it forward to prove the injurious effects of bearing children too rapidly. We must have pretty intimate knowledge of a fact to make it of any value.

#### "PRUDENTIAL CHECKS" AGAIN.

This controversy originally arose on the question of the expediency of using prudential checks, and seems to have again narrowed down to the question "whether it be right to prevent conception?" Everyone prevents conception either by not mating or by some other means. There is probably no one of mature years who has not sometime prevented conception. Those remaining single in most cases by thwarting nature, or by not following their natural impulses to sexually mate; those in marriage by resorting to some human device to make the sexual relation in some instances unfruitful. Perhaps every married man and woman have, in some instance, found it excusable to adopt such devices. When we innocently put them forward as means to avoid the evils of

sexual abstinence, we are taken to task for speaking of "thwarting nature." Dr. Winslow would not have us thwart nature. Why? Are we not continually thwarting nature? We are thrust into the world without clothes and man's devices in the way of raiment protect us from the summer's heat and the winter's cold. Nature would, in our climate, freeze us in spite of our clothes, but we build houses over our heads and devise fire-places, stoves and furnaces to keep us warm. Man's whole life is occupied, one might say, in the work of thwarting nature, or in other words, in protecting himself against the freaks and severities of nature. We are continually doing it. Nothing, it is often said, is so certain as death, and the knowing ones who value life are using every device to save themselves from it. Every device of civilization is something to thwart Nature, who is as stingy as she is bountiful if we take no means to wrench from her that which we need, and as bountiful as she is stingy if we do not protect ourselves from her munificence. If we enjoy basking in the glowing and health-giving sunshine, there are times when the greatest lover of nature must protect himself from it; hence, in July we carry sunshades of some description or betake ourselves to some cooling shelter. Showers are as necessary as the sun's rays, and we extend our umbrellas above our heads to shelter ourselves from the rain. When the atmosphere stagnates we use fans to refresh ourselves on a warm summer's day; and in a variety of ways we seek to alter things somewhat to render us more comfortable. There is a tendency among all animals to be too fruitful. For want of knowledge of better means to regulate their increase, we kill and eat those having flesh that is palatable, and remorselessly slaughter for no purpose those which are unfit for the table; *vide*, fly-traps, cockroach powders, cat poisons and dog pounds. Among the human kind from the earliest time unwelcome children

have been suffered to die from neglect. In some countries and in some epochs this practice has been openly pursued. In our own time it is called "baby farming," and is practiced to a greater extent, probably, than many dream of. Meanwhile, running side by side with this cruel method, have been feticide and prevention. We have looked upon the preventive method as the least open to objection, all things considered. But Comstock suddenly blazed athwart the moral horizon and declared that prevention was a misdemeanor! To the minds of most people this fact would be an evidence that the practice was right. This man's head seems, metaphorically speaking, to have been set on his shoulders "hind-side-fore," causing a chronic tendency to advance backwards, if this form of expression may be allowed.

#### INJURIOUS AND HARMLESS METHODS.

Nevertheless our Alpha opponents are entitled to a respectful hearing, and we await the evidence they are disposed to bring against prevention. But to say that all methods thwart nature will not be sufficient for the reasons already given. We do not hesitate to concede that there are well-defined crimes against nature. We believe that self-abuse, feticide and sexual abstinence can be proven to belong to that category, all of which practices may be said to war against reproduction; but we respectfully submit that we have only the ipse dixit of our opponents that prevention is in itself harmful. There are unquestionably methods which are injurious; but prove, if it be possible, that every known method is harmful, you will then fail to demonstrate that it is not in the ingenuity of man to devise one which will be absolutely harmless. In at least the present stage of human development, it would seem to be the duty of the humanitarian to enlist under the banner of prevention, and if it be actually true that all presently known plans

are open to objection, encourage the physiologist, the physician, the scientist, to find the true one. Mark this: We do not say that all known means are harmful; we say if they can be shown to be objectionable. With baby farming and feticide on the one hand, prevention on the other, and helpless women pressing to the front with unreasonable, scrupulous, consumptive or crazy husbands, who will not be denied, we see no other course for the humane medical adviser to pursue than to recommend prevention, and for this offense against law—not morals—he may be fined \$5,000 and imprisoned for five or ten years! Even were the plan of sexual abstinence as recommended by Dr. Winslow and others of the Alpha school practicable, it could not be forced upon the serious consideration of the masses in a thousand years. If the more intelligent—the gifted few—could be induced to practice it, what would be the inevitable result? Simply that the unthinking world would be peopling the planet while the “goodly” stock would all run out! Or, at best, it would sink into such a helpless minority as to give the whole world over to those whose passions could not be bridled. Make preventive means easily obtainable and what would come of them? Solely the survival of the fittest: just what the humanitarian wants. The conscienceless crowd, who only care for sensual indulgence, and who are ever ready to elude all responsibility, would use them to make their indulgence fruitless—and the world would be the better for it; the conscientious class would only avail themselves of them to regulate the size of their families to a degree consistent with the available means of support and education, and the world would be benefited thereby. In brief, this is the only open door for Mrs. Dr. Winslow and her conditors to realize their reform, if it indeed be one. In a limited sense it is unquestionably reform. We admit without argument that sexual excess abounds. What she and her supporters

say will help to bring the human family to a realization of the fact. Said an enthusiastic advocate: "How far may we deceive the people to make them believe the truth?" Except for our entire faith in Mrs. Dr. Winslow and her Alpha friends we should think they were covertly acting on this principle in taking such extreme grounds as they do. There are indeed many who suspect that these intelligent women are not in earnest; but we feel sure that they are, and most cordially give them credit for entire sincerity. We are disposed to give the lady, quoted at the close of Dr. Winslow's article, credit for sincerity, although it is difficult to consider her an honorable opponent when she tries to have it implied that we indirectly admit that the only natural and legitimate use of the sexual organs is their employment in the function of reproduction. We might speak of the natural and legitimate use of the stomach when taking food for the prevention of starvation, but this would not be admitting even indirectly that it was contrary to the natural and legitimate use of the stomach to eat an apple, a peach or a cluster of grapes for the mere pleasure of tasting the fruit. We thank her for her quotation from John Stuart Mill. He was right. Furthermore, it could not be truly charged that he had any interest in the general adoption of "prudential checks." Nevertheless, it is well known that he advocated them. It will be found that there are persons "with a belief" on our side as well as on that of the piquant correspondent.

The "Footo party," as she seems pleased to style those sharing our views, are searching for truth as earnestly and impatiently as are the Alpha party, but we are not yet prepared to assert dogmatically that we have reached the absolute or final truth on this or any other question. We have too much confidence in the candor and intelligence of Dr. Winslow to believe that she would indite with her own pen what her impassioned correspondent has written.

The pungent epistle is thrown in at the end of her argument as a sort of pyrotechnic display, just as a rocket is sent up to close a Fourth of July celebration. It will come down like a stick, leaving the calmer utterances of Dr. Winslow, Mrs. Whitehead and others all the more luminous in the eyes of fair-minded readers.

#### MRS. WHITEHEAD'S LAST WORD.\*

Mrs. Whitehead does not think she dodged any scientific argument. One of the main scientific arguments for our side of the question is the fact that any organ of the body, which is not used, becomes atrophied and powerless. We have already shown what a great naturalist like Darwin says on this point. We have also adverted to cases in our practice which corroborate that which science teaches. We may add that G. A. Fowler, D.D.S., an intelligent writer on dental surgery, presents something germane to this subject when he says: "The effort to perform the function of mastication and the presence of appropriate nutriment are indispensable in the production and maintenance of all tooth organisms. Teeth may perish or decay for want of exercise," etc. He then remarks that the "civilized modes of preparing food have largely superseded the necessity of mastication, and the abatement of that function tends to the destruction of the teeth." We may further point to the practices of intelligent men who are engaged in sedentary occupations. They make it a religious duty to take exercise by riding horseback, walking, practicing with the health-lift, or going through various exercises in a well-regulated gymnasium. The less knowing ones neglect this important duty and finally break down. Some are only half wise, and exercise only their legs. All such become small and weak in the arms. Others exercise only the

\*See her article "Once More," in THE HEALTH MONTHLY for February.

arms and shoulders. They become broad-chested and powerful in the grip of the hand and the strength of the arm, but have little or no endurance in the nether extremities. We see the same law illustrated in the feathered tribe. Domestic fowls, which depend mainly on leg exercise, develop good-sized "drum-sticks" and "second joints" for our use at the table, while partridges, quail, etc., which move almost entirely on the wing bring to the epicure toothsome food in broad and deep breasts, the leg and second joint being so diminutive as to be hardly worth serving. These illustrations have been made over and over again in favor of exercising every organ and part it is best to preserve, and we claim no originality in presenting them here. Numerous other illustrations might be made, if necessary, but these are familiar and conclusive. Now suppose someone should say: "Do not use your arms unless you have some actual work to do with them; do not walk or otherwise use the legs unless there is something to be done necessitating their use; save the strength of these members of the body; only use them when you are actually obliged to do so." What would become of those engaged in sedentary pursuits? Why get up gymnasiums and health-lifts for their relief? Then again, those engaged in manual labor: Advise them not to use the brain more than is necessary for their guidance in doing well the physical work they have to perform; say to them: "Do not unnecessarily waste the brain power;" what might be expected to become of the excellent brains these people sometimes exhibit. They are wisely advised to take mental exercise, even if they do not need to do it because it makes them more *whole*—gives them what Mrs. Whithead reminds us the Saxon called "*wholth*," and which we denominate health. For like reason if there were good and sufficient considerations why a man should not become the father of a family until he reached the age of

fifty, and he should marry say at twenty-five, if he would preserve his "wholth," if he would save to himself the physical qualities which alone would enable him to become a father, he would, to a moderate degree, exercise the organs which otherwise would become impaired, taking care that offspring should not result until all the necessary conditions for their viable constitution, proper care in helpless infancy, and right training in childhood and youth, could be fulfilled. Is not this common sense?

#### FURTHER CRITICISM OF THE "LAST WORD."

Mrs. Whitehead's allusion to the kind of material from which the physician gains his knowledge of *human* nature is unfortunate for her argument. It is proverbial that the physician's experience is mostly confined to the elevated and refined. Those people who are nearest the animal in development are little liable to illness. It is your highly nervous people—the furthest removed from the animal—who most consult the physician. It has been a favorite expression that "we depart from the animal on the line of the nervous system." When we come to understand scientific propagation we hope the elevated and refined of the human family will be better balanced. We may have more of the animal, but we shall certainly be more enduring, less liable to physical illness; mentally stronger, if not more gifted with genius. But certainly to-day, the experience of the physician is more with human than with animal natures. As men and women become more evenly balanced in the fleshly and nervous attributes, or the animal and human qualities, it is hardly probable they will become more contented in a life of sexual abstinence, or an abstinence only relieved when offspring may be desired.

Mrs. Whitehead, like Dr. Winslow, is somewhat disposed to weigh down our discussion with side issues re-



garding the use of familiar terms. For instance, all know what is usually understood by the term "continence," when it is employed without qualification. No confusion ought to arise in the minds of intelligent people when the adjective "ascetic" is placed before the word "idea." The encyclopedia, rather than the dictionary, is the proper authority to consult on a term which has been in use for hundreds of years, and which has undergone many changes in its import. Originally it was applied to the exercise of the athlete; then metaphorically, in speaking of the practice of self-restraint over bodily desires and affections; and at one time it was used in referring to the mortification of the flesh to the extent of letting filth and sores gather upon the body. In the early Church it referred to celibacy and poverty which were considered necessary to spiritual development, and such stress was laid upon the celibate idea that monasteries and convents sprang into existence in all parts of Europe for the encouragement of those who would avoid marriage and the consequent marital relations. Hence it is but natural to speak of the Albigensian doctrine as proposed by Dr. Winslow and supported by Mrs. Whitehead, as an ascetic idea. It is certain that a similar idea has dominated the Romish Church since the fourth century and does even to this day. What is commonly known as the Catholic Church, holds that the sex relation has but one object, and that the propagation of the race. Martin Luther and his co-laborers in Protestant reform changed this considerably, and now Mrs. Whitehead is disposed to engraft upon the term a still newer meaning. But we insist we had a right to speak of the suggestion of restricting the sexual relation to the one purpose of bearing children as an ascetic idea. We like the new meaning Mrs. Whitehead gives it, and agree in a measure with what she says when she reminds us that the freest social intercourse may be almost a sublim-

tute for sexual intercourse. Most housekeepers know that cooking, or in other words, being in the atmosphere of the kitchen where food is prepared, takes away the edge of the appetite. There are those who are so much affected in this way that they will not prepare the family meals. There are servants who, for this reason, will take any other place than that of cook. Still all these people partake of food, and most of them may be tempted to take a dish of strawberries or a plate of fruit pudding even when their bodily needs do not require them to do it. With reference to the "puzzling questions," let them go for the present. The first thing is to ascertain the truth—to learn what are our legitimate physical needs—and then leave the solution of the "puzzling questions" to ingenious sociologists. Their wisdom in these matters will be of use to the race when the preliminary questions are settled.

ELMINA'S CROTCHETS.

Our friend Elmina has written a good letter glittering with the dew of good nature which falls gracefully on "Leaves of Grass." We would, in reply, remind Elmina that we need not become "mixed" in regard to our primal and acquired appetites. It is fair to presume without argument that an appetite shared by the entire animal kingdom belongs to the former. It is true that great modifications can be effected under the laws of heredity, but it is quite to be doubted if the amative passion could be weeded out if the human family should come to an agreement that such a step would be expedient. In a former letter Elmina told us that she had marked a child with an unusual appetite for a meat diet, by trying herself to give up the use of animal food. Her longing for meat produced its effect upon the plastic mind of the child in embryo. Is it probable any better result could be obtained in an attempt to stamp out an appetite which is well-nigh universal in the human family and,

so far as we can perceive, is shared alike by all vertebrates; an impulse, if not an appetite, which manifests itself throughout the animal and vegetable world? Then let us look for a moment at the results of our achievements if this stirpicultural experiment could be made effectual. Physiognomy, phrenology and sarcognomy agree that a strong amative nature is accompanied with a full development of the lower portion of the cerebellum; that a good development here is necessary to impart force of character and that quality of push which is so requisite to perform all the great enterprises of life. Sarcognomy teaches us that a small backhead is accompanied with a flat chest; science tells us that organs which are not much used dwindle, and in time become atrophied; medical observations prove that those who become sexually impotent and apathetic also become hypochondriacal, whimsical, ill-natured and unhappy. Now is the ideal man of the future to be high and big-headed in front; small-headed behind the ears; flat-chested; practically emasculated; nerveless; hypochondriacal; a peripatetic cracked music-box of peevishness? If this were to be the pattern we are to follow, we should take no hand in the heredity movement, deeply as we are interested in it. We want men and women well balanced physically and mentally; with heads so formed as to give, under the laws of sarcognomy, well developed minds and bodies. Take a person thus constituted and thoroughly civilize him—civilize him all through—so that he shall be a gentleman in the privacy of his chamber as well as in the places of fashionable resort; develop in him the instinct and dignity of individual sovereignty on the one hand, and the most sacred regard for the rights and happiness of others on the other; take a person, we say, so organized and cultured, and we think we might have a model after which we would be justified to make up the entire race. What does Elmina think of it?

## RITA BELLE'S VIEWS.

We are pleased to present what Rita Belle has to say upon the subject. We do not propose in this article to disprove her conclusions. Indeed we think that in this and preceding articles we have practically shown they are not well founded. But her advice in regard to bringing the sexes more intimately together so fully accords with our own notions that we grasp her hand enthusiastically and promise to go with her thus far if no further. If such interchange of forces can take the place of all more intimate sexual relations except when offspring is wanted, and then if it can be shown that it is best for the human family that it should be so, no one can reasonably complain. The proposition from Rita Belle in regard to more intimate social relations is not only in keeping with one of the points in Mrs. Whitehead's article, but is also entirely consistent with an essay which we published over thirteen years ago in "Plain Home Talk" under the head of "Sexual Starvation."

## A HUSBAND AND FATHER

Steps in with his testimony. It is hardly necessary for us to review this article. It is pointed and gives in a very strong way his views in the matter under controversy. Some would be likely to say that this is the *man's* side of it. But we are under the impression that it is also the woman's side of it, and that a vote taken without distinction of sex in any state in the union would show an immense majority in favor of the adoption of "prudential checks."

## CHAPTER XVII.

### Mrs. Dr. Winslow Sustained.

THE EMOTIONAL NATURE OF MEN—'T IS A POOR HEAD WHICH CANNOT CONTROL THE BODY—THE SEXUAL RELATIONS OF THE INDIANS—A FEW LESSONS THEY TEACH—THE "ORIGINAL SIN"—WHAT IS MOST NEEDED IN MARRIAGE.

EDITORS HEALTH MONTHLY: I have watched with increasing interest the discussion between you and Mrs. Winslow and others of the Alphoto school of reformers. Although not a physician, please let me offer a few ideas which keen observation has taught me.

The shedding of tears belongs to the emotional nature—so does the amative impulse; men control one—why not the other? I knew a man who did not weep in twenty years and did not gratify the amative impulse in the same time; he was in prison; he was pardoned, married and became a father. Here is proof that it is not necessary to health (he never lost a meal); the organs did not become atrophied, there was no impairment of the generative function.

If under twenty years, enforced continence a man remains *virile*, why can he not restrain himself? If not, why not? Why are firmness and other organs of self-control set highest in the cranium, if not to control those below. It is a poor head which, at maturity, cannot control the body. If continual weeping indicates disease of the lachrymal sac, why does not *continual amative desire* indicate disease of the *seminal sac*?

Thirty years ago I lived near an Indian agency. I had every opportunity of observing the relations of the sexes. During seven years I failed to see a masturbator,

an imbecile or a case of seduction among them. There is no secrecy about the sexual relations of the parents, while the little ones are playing around without a prurient act on their part. I asked the interpreter and the agency doctor why it was so. They answered: "They are taught that the procreative act belongs only to those who have lived pure lives to become parents of strong braves—that incontinence wasted their power. Continent till maturity, their's is a perfect parentage. There is no insanity among them, nor hysteria from repressed sexual desire. Let the whites teach their boys the same—if this is good for the uncivilized man, why not for the civilized? You will say the conditions are different; change them—put away whisky, tobacco—all that corrupts the blood, and soon there will be no need of brothels. Amative impulses often arise from rectal diseases. Foote's "Medical Common Sense" teaches that the "nerve forces are drawn to those parts most active during utero gestation." Maybe the continual subjection white women have been under to husbands during the sacred hours of fetal development has caused this superabundant amative impulse among whites; this animalizing a holy principle, this sacrilege of a God-given power. Perhaps the amative impulse is a perversion of a natural function. It is my opinion, the "original sin" was a subversion of the sex function to the gratification of the amative impulses—man setting aside God's law of *love* for the gratification of *lust*. Coition is not allowed among the Indians during pregnancy—the nerve forces not being drawn to the generative organs, is probably the reason they have more self-control than the whites. Is insanity, hysteria, or all the evils connected with a continent life at all comparable to an incurable mongolian syphilis—a disease which Chinese immigration has brought to our shores? And have you not found some remedy where-with you can correct this superabundance of amative impulses? "Rev. Jones says we are not ready to take the next step;" when will be the time—when the whole

race is tainted with Mongolian syphilis and we are a nation of lepers. "Mrs. Slenker thinks the surgeons' knife the remedy," which would be better than the condition referred to above: rather, treat them as other diseased conditions are, and give the spirit power to evolve out of its condition of moral obloquy. The Anglo Saxon is exterminating the aboriginal races with Bibles, bullets, whisky and syphilis; but the Anglo Saxon will become extinct, through transgression of that law which God designed should perpetuate the race in purity.

"But small the *bliss* that *senses* alone bestows,  
And *sensual* bliss is all the nation knows.  
In florid beauty groves and fields appear,  
*Man* is the only growth that *dwindles* here.  
He may strive to prove with fruitless skill  
What time will prove *plethoric ill*."

There is not so much in temperamental adaptation in marriage, for the rearing of viable offspring, as there is in individual self-control, sexual purity. I have a hope that the Institute of Heredity will give the masses higher conceptions of parentage. Let the spirit rule the flesh—let us up-lift humanity.

Yours for progressive human purity,

C. CLARK LUCE.



## CHAPTER XVIII.

### From One Who Is Not an Alphite.

REFRESHING WRITING—A CORNER FOR THE ALPHITE—DUALITY  
IN SEXUAL FUNCTIONS—RE-CHARGING WITH VIRTUES AND  
GRACES—MOTHERS WHO REASON SHALL BE DISCOVERERS—  
MORALITY TO COME FROM WOMAN'S INDEPENDENCE.

Boston, Mass., Dec., 1882.

DEAR DOCTOR: Your reply to Caroline B. Winslow I have read with a great deal of interest. You write with a boldness of conviction that is refreshing to meet at a time when a debauched sentimentalism seems to have gained much favor.

I believe, however, there is in the economy of life a corner for an Alphite, a Shaker or a celibate, but as such they have a normal existence by virtue of their constitution and not by a development necessarily superior to those who copulate for purposes other than for offspring.

For the greater part of the human race, it seems to me, copulation is dual in its sexual functions: First, to serve the individual—the sovereign power of life; and, second, to give birth to a new life—the individual sovereign to be.

I do not concede that one expression of this dual relation is less pure, less ennobling in fulfilling the object sought than the other, by no means. In the mechanism of sex they complement each other.

The Alphites do not entertain the idea that there is in coition anything more than a groveling expression of passion, aside from procreation. You go much farther and avow that the exchange of magnetic forces is stimu-



lating, physically and mentally. My philosophy leads me still farther to the conclusion that the interchange of magnetic currents carries us out of prime elements into the spiritual realm of forces, there to become recharged with all those virtues and graces that make us lovable, companionable, genial and humane beings.

I most assuredly believe that sexual self-government is possible, and that sexual passion will yield to thought and conscience; and just in so far as it does, coition will be less frequent, but its power of extension into the unity of being enhanced—by virtue of thought, conscience and love.

I see no harm in a moderate use of preventions to conception; still I look forward to a time when conception will be a matter of choice independent of all artificial devices. Out of the womb of those mothers who reason and search for its discovery will be born the children who shall wrest the secret from nature to serve them thereafter as their judgment and intuition command.

The years between puberty and the ripeness of maturity are of all periods the most momentous, yet to my mind the problem is not so difficult, were it not for the ignoble selfishness, and ignorant superstitious morality that seems to have benumbed the otherwise comparatively well developed mind of woman and man.

Finally, let me add, that there is no hope, no basis for a higher morality above that of the prostitute and libertine until woman is pecuniarily independent of man and self-supporting by her own industry.

Keep the columns of *THE MONTHLY* open to the discussion of sexology and you become a benefactor of all time.

Sincerely,

JOSEPHINE S. TILTON.

## CHAPTER XIX.

### A Woman Feels It Her Duty to Oppose the Alphite Doctrine.

THE GOOD THE ALPHITES ARE DOING—TWO SACRED OFFICES—  
A POINT TO BE SETTLED—CONTINENCE IN AN EXTREME—  
RESULTS OF EXERCISE AND INACTION OF HUMAN FACUL-  
TIES—AN ALPHITE'S REASONING.

521 CHESTNUT ST., PHILA., Feb. 1, 1883.

THE Alphites are doing good in speaking against the abuses of the sexual function, but are doing harm by encouraging the idea of natural depravity.

Every healthy man and woman desires to exercise their sexual nature in the consummating act of love, but the Alphites say this desire is depraved except for the one purpose of procreation. To bring into existence an immortal being is a sacred office, but there is another equally sacred, viz.: *the perfect blending of two beings already brought into existence.* The longing for this blending of body and soul is one of the most beautiful and sacred desires; and to look upon it as depraved is an outrage upon humanity; reformers who do this commit as great an error as religionists who declare that human nature is naturally depraved.

Mrs. Slenker continually compares this desire to the appetite for liquor, tobacco and other unnatural stimulants; and for years she has been endeavoring to show us that we should not exercise an abnormal desire. Does she suppose that reformers are so ignorant as not to know this? If she will prove to us that the desire is abnormal we will agree with her exactly. This is the point to be settled. Is the desire normal or abnormal? I believe all physicians agree that a person who has lost this desire is in an abnormal condition; now, if this desire signifies a normal condition, why should its exercise be abnormal?

All the instances of suffering from sexual abuse could be prevented by proper knowledge, without continence. The great trouble lies in the ownership of woman. Give to woman the control of her person; let her guide in the sacred offices of mate and mother and the relations of the sexes would soon be properly adjusted. The Alphite's idea of continence is an extreme resulting from excesses.

Every organ and faculty of our being is strengthened by proper exercise and weakened by inaction. Is there one organ of brain or body which can be healthy and well developed if exercised so seldom as the Alphites say that amativeness should be? If they should tell us that we should exercise the organ of ideality, by enjoying the beautiful, but a half dozen times in a life time they could not be farther mistaken than they are in regard to this important sexual function which is the foundation of life force and stamina in the grand human constitution.

Healthy, well developed children do not generally result from parents who have neglected the proper development of the faculties which bring them into existence.

A young and ardent woman says to an Alphite: "I am hungry." "*Go to work* and your desire will be removed," is the reply; "you should not satisfy the cravings of alimentiveness unless you have a child gestating within your body; then you can eat for its sake." This is the line of their reasoning. Of course food is absolutely necessary to support life and the exercise of some organs more necessary than that of others. Dr. Foote's excellent work, "*Science in Story*," says: "A human being, if supplied with food, may likely live with both hemispheres of the brain removed; live indeed like a vegetable." But what an incomplete existence! Then as nature has blessed us with this completeness, let us not render ourselves incomplete by ignoring her claims.

Let us, as near as possible, cultivate in harmony all the faculties of our being and thus unfold to a highly developed manhood and womanhood.

Yours for the truth, SADA BAILEY.

## CHAPTER XX.

### Letter from the Rev. Jesse H. Jones.

MANKIND'S LARGE, DIFFICULT AND MOST-IMPORTANT WORK—  
A PLATFORM PROPOSED FOR THE WORKERS—GET PEOPLE  
TO THINKING—FIND OUR GOSPEL AND PROCLAIM IT—A  
CONVENTION TO FIX UPON WHAT SHALL BE DONE.

NORTH ADINGTON, MASS., Jan. 6, 1883.

EDITORS HEALTH MONTHLY—*Dear Sirs:* Your January number is well worthy the approbation which *The Alpha* for the same month gives it. The four leading articles in it taken together move me to ask earnest attention to certain reflections which have arisen in my mind; and I take for my text these words of your own: "Our clerical brother proposes to put woman at the head of the family. We shall not quarrel with him for holding this view, but will do what we can to help him give it force. He can also count upon the hearty co-operation of Mrs. Dr. Winslow, Mrs. Whitehead and our old friend Elmina."

Do you realize, friends, that we have undertaken about the largest, most difficult, and most important work that can ever be set before mankind on this earth? And in carrying it on, ought we not to get at the gist of the whole matter, and unite our strength upon that, putting aside all secondary subjects? Now is not the gist of the whole matter to get the best children born into the world? Is not this subject even more important than the question whether a woman has a right to her person, as against even her man? Does not by far the larger part of this right of the woman grow out of the fact that to protect her in this right is *essential* to her bearing and rearing the best children?

These things seem to me so plain that argument is

superfluous. Therefore I offer as the next step a platform upon which to unite.

1. Heredity the greatest and most important practical subject now open to the study of mankind.

2. Motherhood in its highest degree, the highest attainment and glory of mankind.

3. Woman to be placed at the head of the family, and to have supreme control in the sex relation.

4. The sex union out of wedlock entirely forbidden.

5. In wedlock the sex union to be voluntarily refrained from for seven days from the beginning of her "issue," and while she is with child, and while nursing.

If I understand rightly you are all agreed on this. Now even to get people to thinking upon this subject is more than we all can do in our lifetime. Why then fritter away our life with discussing secondary matters which largely grow out of the present deformities that exist, and which will cease when they are removed?

What I propose, then, is a union of forces in a society based upon this platform, an effort to rid away all the secondary questions, and having found our gospel to set about proclaiming it (not to one another, but) to the world. We cannot agree that now, human creatures being what they are, sex union for children only is obligatory. But we can all agree upon the above. At least so I understand Dr. Foote. Well that is so far above people that they will think us dust. Let us agree, unite, and effect an everlasting good; instead of dissipating our energies in contentions talk, and especially about matters which, if decided, we could make no use of.

If this should seem reasonable and feasible, let us arrange for a convention somewhere at some time when the most could get together and endeavor to fix upon what shall be done. I might write comments on various points in the various articles; but it were better to discuss by word of mouth, and reserve the precious space of THE HEALTH MONTHLY for conveying information to the people of sifted thoughts and settled truth which will make vitally for their welfare.

JESSE H. JONES.

## CHAPTER XXI.

### The True Relations of the Sexes.

INFLUENCE OF THE INSTITUTE OF HEREDITY—INSTRUCTION  
THROUGH THE PUBLIC PRINTS—"DIANA" TO THE RESCUE  
—THE RIGHT TO GROW OUT OF LOW STATES OF THOUGHT—  
EXCESSIVE VENERY A HABIT—REFORMERS MUST THROW  
LIGHT ON THE TRUE MARITAL RELATIONS.

I herewith enclose my fee for membership in the New York branch of the Institute of Heredity. I have regretted very much my inability to attend the parlor meetings of the society, for I have felt the deepest interest in the movement ever since I became aware of its existence. Its influence seems to have been already felt far and wide, for it appears that even clergymen are beginning to interpret the second commandment in the light of its teachings.

In close connection with the subject of heredity comes the question of the true relation of the sexes. *THE HEALTH MONTHLY* and *The Alpha* can do no better work, in my opinion, than to debate this important topic. For the darkness in reference to it is so dense, and, consequently, the ideas of people on the subject are so gross, that instruction through the public prints alone can work an efficient change. It seems to me, however, that in their discussion of the matter Dr. Foote and Mrs. Winslow stand on different sides of the "shield," as mentioned in story. The Doctor argues that sexual intercommunication is a necessity, because some persons are the better for it, or have been made better by it. Mrs. Winslow argues for continence, except on the rare occasions when offspring is desired, because untold injuries are inflicted on individuals and on the race in consequence of gross and unrestrained sexual indulgence. In this controversy, it appears to me, that the

doctrine of "Diana"—which is a modified Alphonism—comes in to reconcile the disputants. Diana shows how the sexual attraction may be gratified and at the same time diverted from its usual manifestation into other forms of delight equally satisfying.

It may, perhaps, be justly said that at the present time and under the present conditions of mankind physical intercommunication is the natural mode of obtaining relief from oppressive sexual feelings. But that does not preclude the power and the right of men and women to grow out of their low states of thought and action on this subject and think and act on a higher plane. "As a man thinketh so is he." Change the ideas and opinions of people on sexual matters and their desires and actions will in time be changed also. It is a very common thing for bad habits to be left off by persons of good sense and strong will, when they become convinced that those habits are injuring them. Excessive venery is simply a habit of the race which has to be broken off, and no one need despair of the desired change being effected in due time. Consider the changes that have taken place in the opinions, manners and habits of mankind within a few hundred years. Read an old unexpurgated edition of Shakspeare, or Rabelais and other writers of three hundred years ago. The vulgar conversations and gross behavior which these writers depict would be intolerable to us. The torturing of accused persons to make them confess, and the worrying of animals, as in bull and bear baiting, and dog and cock fights, all common a hundred years ago, have almost wholly disappeared. Contrast the gladiatorial shows of ancient Rome, at which the vestal virgins gave the signal for the death blow, with the societies for the prevention of cruelty to children and animals, which command general approval to-day. See the whole civilized world at the present time allied for the purpose of putting down the slave trade, in which, two hundred years ago, every nation participated; even William Penn

and the noble ladies of the court of King Charles being pecuniarily interested in it, not dreaming that their stealing of savages was a crime against humanity. At this day the rights of man as man, are generally recognized; and soon we may expect that the rights of woman to equal respect with man will be allowed.

What sexual reformers have to do, therefore, is to throw light on the important subject of true marital relations; to educate the people by lectures, by specially written books and by the public print. Mothers must be taught their prenatal duties to their children, and children must be trained to a higher estimate of personal purity. There is a deep meaning in the old myths which represent the Redeemers of the world as being born of virgins; that is of mothers who remained in continence during gestation and while suckling their babes. When children are thus born and nursed; when they are trained in the right use and proper disuse of their sex-organs; when they are instructed that, as the prospective fathers and mothers of the race, they should keep themselves pure in spirit and sound in body; that it is their duty to check all hurtful hereditary tendencies and to develop mental and moral excellences as the highest good—think you that children so born will be slaves of passion and curse society by their evil deeds? No; when right generation and right education prevail, private vice will be consumed in the flame of public sentiment. Licentiousness and bad blood, shown in face or bearing, or in diseased, deformed or idiotic offspring, will sink out of sight and finally die of public scorn. But as a foundation for these practical results, we must first labor to secure in public sentiment, and if necessary in law, a recognition of the right of woman at all times to the possession of her own person. For until woman is free to choose her time of maternity and prepare for it she can never do her part in the work of redeeming the race from disease and wrong doing.

ELIZA B. BURNES.

New-York, Feb. 19, 1883.



## CHAPTER XXII.

### The Last Broadside from "The Alpha."

MRS. DR. WINSLOW RETIRES FROM THE COMBAT.

[From *The Alpha*, March, 1883.]

DR. FOSTER courteously forwarded us an advance sheet of his *MARCH MONTHLY*, containing our reply to him published in January *Alpha*. We do not discover any argument in his rejoinder that refutes our position, or would be profitable to our readers, and cannot see that any more good will come of continuing this discussion further. It could be kept up indefinitely, but not profitably; although the testimony we publish of good results, and other we have no room for, makes us compensation for much that was very distasteful in this controversy. Our combativeness seems to find its outlet in another field.

#### ONE MORE SHOT.

NOTWITHSTANDING the position of Mrs. Dr. Winslow as given in the above paragraph, her rifle seems to have gone off again with a borrowed cartridge as she was bearing it from the field on her triumphant shoulder, for we find the following in the same issue of *The Alpha*:

"A very excellent friend and helper in our work writes as follows:

" 'Not that I like all you do in *The Alpha*, though, so far as I have read, I do like all that you say. I totally disagree with my friend Pillsbury in "liking Dr. Foster." So far as I can judge of him, by what you have quoted in *The Alpha* I am disgusted with him. I shall place him on the "Dr. Gross" list. His function seems to me to be

that of a panderer. I don't know that you could avoid answering him; and you might, in answering, feel obliged in fairness to quote him. But I heartily wish he and his low animal argument could have been kept out of *The Alpha*. I heartily agree to every word of your reply to him. It seems to me both noble and true. He must have quailed as he read it, if he is anything more and better than I rated him.

"But you need not have injected into *The Alpha* (for February) as it seems to me, the article (Mrs. Glenker's) headed "Assertions and Replies." This you could have omitted, and are responsible for reproducing. Its general points may be quite correct; but is *The Alpha* going to adopt and applaud her vindictive spirit, her bloody-mindedness, her savage and revengeful mode of remedy? The whole piece seems to me a stain on your paper, a contradiction to the high, humane and self-controlled spirit which has marked and does mark *The Alpha's* own utterances.

"But I have great faith in you. In a most difficult work, it seems to me, you have nearly always been admirably judicious, as well as perfectly clear-sighted. You are most right in your judgment of the unspeakable importance of the great subject of your labor, and it is something to thank God for, to see how firmly and devotedly you stand to it.

"For myself I write only to help you and not hinder or discourage. It is this feeling alone which has impelled me to write this. S. M."

Then this unexpected discharge led Dr. Winslow to reload and fire again as follows:

"We value these reproofs and criticisms. They manifest a true and friendly interest in our work, and a just appreciation of its difficulties and importance. Such words of wisdom clear all glamour from our mind and make us know that our instincts are to be listened to even when reason says differently. With a sincere desire to

be just to our opponent, this controversy has been very distasteful from the beginning; but a friend urged this as an opportunity to bring out sharply our principles, as opposed to Dr. Foote's. There is much in his rejoinder that is forced and far-fetched, to say nothing of his coarseness, that we instinctively wished to save the patrons of *The Alpha* from reading. Hereafter we will obey our intuitions and not again offend the good taste of our friends in this manner. But it is well known that I agree with Mrs. Stenker, and believe when a man or woman makes of any gift or liberty an abuse or a damaging use to others, they should be legally deprived of volition in the matter. So far from being an act of cruelty it would be a most humane measure to many a poor wretch. It would be like casting devils out of his soul and make it possible for him to lead a useful, orderly and comparatively happy life, and be a most effectual means of cutting off the 'generation of the wicked.' Eventually we predict legal enactment will sustain this proposition.—[Ed. of *The Alpha*.]

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#### SOMETHING FROM A HOME GUARD.

ON Dr. Winslow's return to her camp she found another cartridge contributed by a friend, and before the "shooting-stick" of the printing office was laid peacefully away, another shot from a "home guard" was fired—into the air as it were:

"A friend, who is much interested in the cause of social reform writes thus on the Foote controversy. How much truthful statements and frank expressions of personal experience help on the good work as well as assist *The Alpha*. Will not other friends contribute in the same manner?

"When I read Dr. Foote's article I thought to myself, I am afraid she is vanquished after all, and my curiosity was roused to the highest point to see what you would

reply (for sometimes truth comes more by perception than reason; we may be sure a theory is true and not be able to tell why), but as I read on to your article, my spirit just danced for joy; the reply was complete—the principle, the ground-work of it. Doubtless Dr. Foote will want to (if he really has not) bring out certain cases that he has met, and see what your diagnosis of them will be. I am very certain that you will be able to satisfy him on your grounds. Give woman the ballot, open up all employments to her, make it respectable to live old maids, give girls an opportunity to work out their own individuality, let marriage come in, as it were, a by-play—not as the great end and aim of a woman's life—and these morbid cases, now laid to sexual starvation, will disappear. Why, most girls think it the worst disgrace and hardship that can happen to them to be an old maid. To have twenty children, a drunken husband and poverty, is not half so bad. The girl who does not receive the attention of gentlemen and marry by the time she is twenty, or twenty-four at most, feels herself under ban, as something to be ashamed of; supposes it is because she is homely, or because she has not acted right or dressed right; been either too forward or too bashful, or too some other way, the reason she has had no beaux. It is really pitiful to watch the manners of young ladies to make themselves attractive. By the time a girl is twenty-eight, if unmarried (the age Dr. Foote says their health begins to fail), the thought of the long, unemployed life that stretches out before them, a hated, ridiculed, useless life is enough to break anybody's health down. It is more the certainty which marriage brings to a woman that this disgrace is to be removed, that she has somebody to love and live for—and be respected for—which improves her health than it is the sexual food she receives. I know, for I have been there."

## PARKER PILLSBURY SIDES WITH "THE ALPHA."

[From *The Alpha*, February, 1883.]

EDITOR OF *The Alpha*: Thanks for the reminder. And my New Year's wish for *The Alpha* is that it had one subscriber—paying and appreciating subscriber—in every family that needs it in the land. Then how blest would be you and how much more blest the families of the land.

As for Dr. Foote, I like him. He is flashing whole skies full of light all round the land, all over the hemisphere; and on most important themes.

But on the question at issue between *The Alpha* and the MONTHLY, reason, judgment, conscience, all compel me to the side of the brave *Alpha*. Self-conquest is the sublimest heroism. General Grant might not fear smoke nor fire of rebel cannon; could charge up to their blazing mouths. And yet a pig-tail tobacco-twist with a spark of fire at one end and heat at the other, has held him captive, a born slave half his life. A whole battery of Krupp guns could have no such power over him.

Now, to my mind, the continence problem is to be solved much in the same way. And victory over ourselves is always wholesome, happy, divine, when appetite, passion, lust, in whatever form and by whatever means, has become our foe.

I know there is a love, a healthy love, too sacred, too divine to be shared alone with the males of brute beasts. But to attain it we must overcome every unhallowed appetite and lust. And such is every appetite, everyone, when perverted to any other but its one legitimate use. Hunger needs food. Thirst needs drink. Fatigue, weariness, rest and repose. And so of them all. But more abuse cannot be cured of already too great abuse and perversion. At least so, more and more, thinks one careful student and subscriber.

PARKER PILLSBURY.

## CHAPTER XXIII.

### Dr. Foote Again Reviews His Critics.

A BOW AND AN APOLOGY—A WORD ON THE HOME GUARD—TWO MORE FOR MR. PARKER PILSBURY—C. CLARK LUCE ANSWERED—THE REV. MR. JONES' PLATFORM—ELIZA B. BURNB' LETTER CONSIDERED.

HUMOR is quite out of place in the discussion of such a serious subject as that which has engaged the attention of Mrs. Dr. Winslow and the editor of *THE HEALTH MONTHLY* for more than a year, and yet circumstances sometimes arise which will excite humor in a stoic when questions relating to death and the grave are considered. We could hardly see how to give head lines and introductory notes to the quotations from *The Alpha* for March in any other way than that which we have adopted. We beg pardon of our readers and of our opponents of *The Alpha* school. Whether Dr. Winslow does right or not in withholding from her readers our last reply to her arguments we leave it to the candid readers of both *The Alpha* and *HEALTH MONTHLY* to decide. We have not only printed all that Dr. Winslow has said, but everything that has come to us from her co-workers in the cause of Alphonism, and having done this we are quite willing that our readers, who have all the facts pro and con, shall decide between us as to which has presented the strongest points in the controversy. After virtually conceding that the discussion has not been without good results, the editor of *The Alpha* proposes to drop it because it is distasteful and unprofitable.

Nearly all the sentiments from the "Home Guard" we are in full accord with. And it is a remarkable fact that

all through this discussion there has been but little disagreement except on the one point—"should the sexual relation be limited alone to reproduction?" Our arguments are all in until some one arises to disprove them. Not that much more may not be said in support of our views, but to our minds the reasons we have given remain unanswered. It only remains to pay some attention to Dr. Winslow's coadjutors. When Parker Pillsbury speaks we always turn an ear to listen. He is a grand old man, but has he not reached an age which almost disqualifies him to sympathize with the warm impulses of youth? May he not mistake the declining physical powers of advancing years for moral evolution? It would certainly be easier for a man of three score and ten to drift into Alphaism than for one at thirty or forty. Probably Mr. Pillsbury himself will concede this. When he speaks of the appetites and their true satisfaction he seems to forget that sex love is not always dependent on love of or want of offspring; that it often arises when there is no desire whatever to add to the numerical strength of the family. But we quite agree with him that one abuse cannot cure another. We are not of the school which puts implicit faith in the Homeopathic doctrine *similia similibus curantur*. One of the fruits of this discussion, we have hoped, would be to teach sexual moderation. Intemperance abounds, and Dr. Winslow and her co-workers have widely portrayed its evils. We have agreed with her in this, but part company when she advocates practically sexual abstinence instead of sexual temperance. On that rock we split, and we have given our reasons.

#### C. CLARK LUCE'S ARTICLE.

This writer starts out with an error in statement. He says: "The shedding of tears belongs to the emotional nature; so does the amative impulse." This may or may not be true. It admits of argument; he then adds: "men

control one and why not the other?" It certainly is not true that a person can always control his tears. If the cause be sufficient the shedding of tears may be involuntary. There are few persons living at the age of even forty who have not wept when they would have only been too happy to hide this evidence of sorrow. Then the illustration cited is truly phenomenal. A man went to prison for *twenty years* without even once weeping or gratifying his amative impulse. How does Mr. Luce know these statements to be absolutely true? We think them very unlikely, and for the following reasons: In the first place we cannot conceive of a man, imprisoned justly or unjustly who could go through the hardships of so many years of prison life without once weeping. It looks to the average mind like an impossibility. Certainly, if any man can do this he ought to be adamant enough to control his amative impulse. But it is questionable if the man quoted did this. Solitary vice is said to prevail to a wonderful extent among convicts. All having charge of prisons say this and while it is true that excessive indulgence of this character might destroy procreative power we are not prepared to affirm that occasional self-indulgence in the entire absence of the natural might not help to maintain it. We know that under any circumstances it is a violation of natural law, and that it is detrimental to the nervous and general health but we are not ready to say that it would not prevent total loss of local physical energy a—nor yet that it would.

Mr. Chavannes, in a private letter, presents some points on this prison case which might be useful here, provided it be true that the man never gratified his amative impulse. Mr. Chavannes thinks a man kept on the very plain fare of the prison might have better control of himself if he chose to exercise it. Again, that he did not encounter the magnetic influence of women which in the



outer world and in society is liable to enkindle the desire. Mr. C. then proceeds to argue in this wise: "To say that because the released prisoner became a father, his usual powers were not injured is open to challenge. It takes precious little power to beget a child. Some women have been known to do it without their husband's help." The illustration given by Mr. Luce ought not to be accepted without a full knowledge of all the facts bearing upon what may well be regarded as a remarkable case.

Mr. Luce's argument adduced from Indian life really possesses no value when all the facts are known. Not having had much personal experience among the Indians we wrote to a friend in Washington who had been engaged officially among the Indians, for information, and from this person, who has had unusual experience and personal observation, we gather the following facts: "Among the Indians I have studied six tribes. Masturbation is unknown among them until taught by some white boy or man. Cases of impotency are exceedingly rare. Seduction is unknown because the laws of society are so drawn as to render it well nigh impossible. Marriages take place very early—sixteen or seventeen with males, fourteen or fifteen with females. There is no prolonged period of ungratified impulse. If a man fancies a young woman he wins her and she becomes his wife, and he can take as many as he can get. Indian men are not as prone to sexual dissipation as those of some other races, and women are therefore less abused in that way. Many of their religious rites demand abstinence even to the extent of two years—the longest time I have yet discovered. From one to three weeks or from four to six months are the more usual periods. All the desires of nature are regarded simply; the sexual desire is as natural as any and as simply gratified by early marriage. As the movements of Nature are regarded simply the speech is plain, and there is no secrecy or deceiving of children;

but the act itself, as far as my observation goes, is rather more guarded than your correspondent states. During pregnancy the parents live apart. Generally, but not always, children are suckled until two, three, four or even five years, and one child frequently nurses through the entire pregnancy with another child, and will discontinue the breasts with a new infant. Insanity is very rare; so is hysteria. Among the Indians one studies a line of life that affords little that can be argued as an example for our own race and stage of civilization. As regards the relation of the sexes there is little vice and little virtue because they have little knowledge. Health is not the inevitable blessing. The people are not a robust or highly vigorous race. They succumb easily to disease. There is no fight for life and therefore few invalids. Their grip is flaccid. The absence of insanity, hysteria and other forms of nervous disease is due rather to an undeveloped condition than to any higher teaching such as your correspondent suggests."

The letter from which the foregoing is quoted is interesting, and we would like to quote further if space would permit. In the light of this information the points made by Mr. Luce disappear like an April snow. Considering that the male Indians marry when they are quite young boys, and the girls when they but just reach their teens it is not particularly strange that they are continent till maturity. And when it is considered that the male Indians have more than one wife it is not surprising that the sexual relation does not take place during pregnancy.

#### REV. MR. JONES' PLATFORM.

When the Rev. Jesse H. Jones says that we can all agree on the five fundamental propositions laid down in his platform, that at least he so understands Dr. Foote, we must reply that he is mistaken. We give our ready assent to three. From our standpoint they are just

and desirable. The fourth seems to presume that our present method of regulating the sexual relations is the highest that we can attain. We are not so sure of that. We do not know why there cannot be some progress made in our social as well as our commercial and other relations. Indeed we think that humanity would have made greater progress if the human family had given more attention to the anatomy and physiology of the sexual organs, the best methods of perfecting the offspring, and to the evolution of our social relations based on such knowledge. While progress has been made in almost every other department of life the science of sociology has made very little progress indeed.

There is no objection to the fifth proposition excepting its mere statement. From rather an extensive practice covering a period of nearly thirty years, and with the confidences of thousands upon thousands of people, we do not think that the violation of that rule is sufficiently frequent to require it to have any such prominence. There is something revolting in the thought, and yet if the practice were a common one we should any let us brace against it, and say all we can to discourage it. But we are willing to join hands with the Rev. Jesse H. Jones and with all others in advocating the three first propositions.

#### ELIZA B. BURNZ LETTER.

Mrs. Burnz writes intelligently, but is probably liable to make mistakes as well as other people. We have looked through the pages of "Dianna" but have not made a study of it. How much the methods suggested in that pamphlet would do to regulate the world's irregularities we are not prepared to say. As we have said many times before there is a great deal to be learned on this subject, simply because there has been so much silence heretofore in regard to it. We are but just emerging from the dark ages so far as physiological knowledge is concerned.

Physiology has been tied hand and foot for many hundred years, just as science was hampered, muzzled and suppressed during the middle ages.

There is, however, one point in Mrs. Burns' letter to which we must allude. We have referred to it on some other occasions. Not Mrs. Burns alone, but Mrs. Chandler and many others advocate entire continence under all circumstances during the period of gestation. At least we so understand them. We have before referred to the fact that our old friend Elmina confesses to have marked her child with an insatiable desire for meat by refusing to gratify her longings for animal food while she was pregnant. While writing this we have received a letter from a lady consulting us in respect to her health, in which she says that through the influence of a dear friend and the reading of *The Alpha* she came to the conclusion to practice strict Alplaism. She told her husband so kindly but determinedly. During the period of gestation she says she suffered more than once from her longings, but there was her edict which she was too proud to revoke, besides she thought that a pregnant or nursing woman had no right to think of such things lest it injure the babe—produce abnormal desires, etc. But she says that her boy, not yet three years old, suffers the restless unnameable discomfort of her ignorant oversight. She regretfully says, "When I thought I was practicing a heroic self-sacrifice to 'born' in him the most perfect self-control, I was failing, I fear." She then proceeds to consult us medically in regard to abnormal sexual conditions which any physician under the sun would say proceed from sexual starvation.

Although Mrs. Dr. Winslow has withdrawn from the discussion it hardly seems to be ended yet. We have some communications in hand from several writers on the subject, and we must yet give place to them. When we print their arguments and views we must pass our

criticism upon them. Possibly there will be others from time to time either attacking our arguments or presenting views antagonistic to our own on this subject. It is therefore not quite certain when this controversy will end. From communications received from intelligent people throughout the United States we are satisfied it has been educating. There are those who think such subjects should not be discussed outside of the hard paste-board covers of high-priced books. It is just this narrow prejudice which perpetuates the physiological dark ages. Silence is criminal. So long, therefore, as our readers take an interest in the subject, we shall be likely, from time to time, to make some allusion to it.



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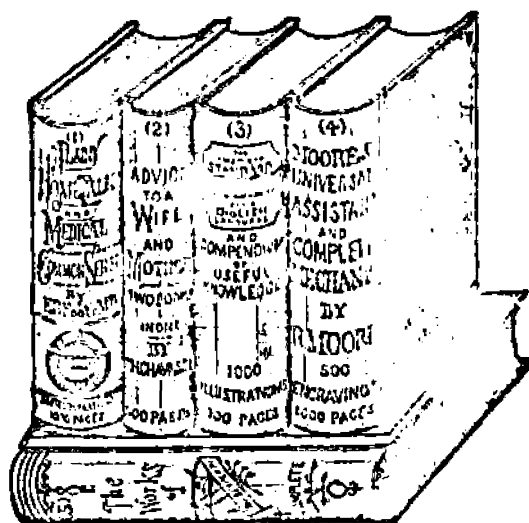
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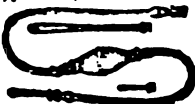
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
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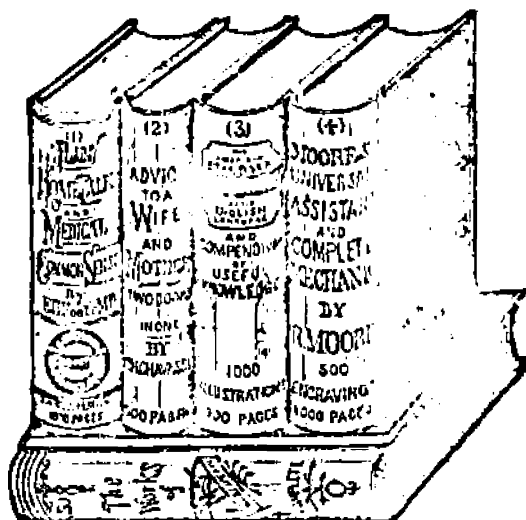
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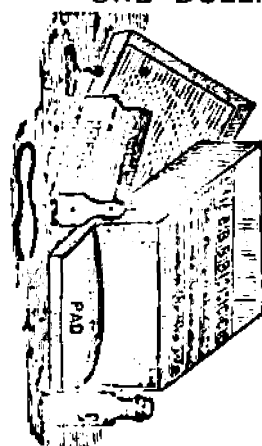
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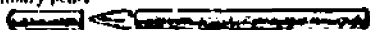
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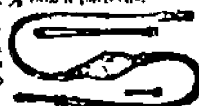
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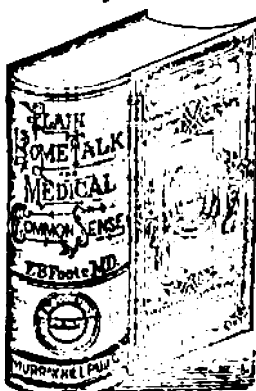
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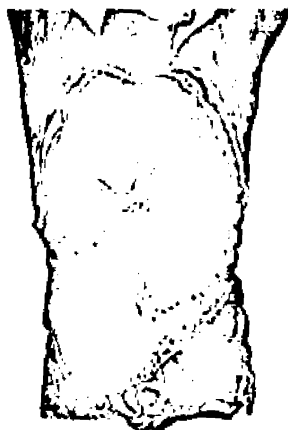
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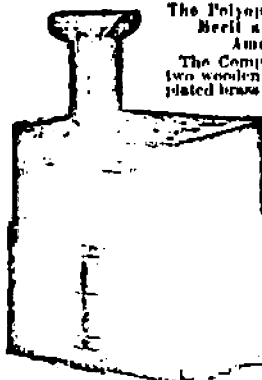
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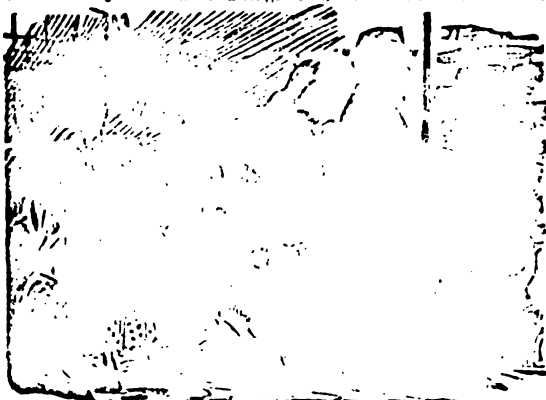
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