

"They Twain shal be one flesh."

DIANA:

4

A PSYCHO-FYZIOLOGICAL ESSAY ON

SEXUAL RELATIONS,

FOR

MARRIED MEN AND WOMEN.

SIXTH EDITION.

REVIZED AND IMPROVED.

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PUBLISHER'S PREFACE.

The teachings of "DIANA" have been welcomed by hundreds of intelligent and thoughtful people. Many of these have expressed their pleasure at receiving the pure and refining light thrown upon sexual subjects by the principles advanced in it. ALFISM and DIANISM are now words which have a specific meaning among those who are seeking to effect a reform in the general thoughts and habits of people on the sex question. The theory of "Dual Functions," first advanced in "DIANA," has been received with special favor. The clean and scientific method employed in this work has prevented all objections to it on the score of immorality, and its renewed publication is justified, not alone by its merits, but by the numerous letters of approval received. Extracts from a few of these are hereto appended.

WILLIAM YOUNG, Secretary of the Society for the abolition of Compulsory Vaccination, London, Eng., writes:—"I have to thank you for a copy of DIANA. I have read it carefully, and must confess that it places the truth as to marital continence and chastity in a very different light to what it is generally viewed in. Great as are the errors prevailing on this matter, I am convinced that in the majority of cases it is the error of ignorance, and I feel that the free circulation of such works as DIANA is well calculated to diffuse light and to dispel ignorance. It does seem strange that the most elementary physiological truths, which are regarded by breeders of dogs, sheep, horses, and oxen as of essential importance, should be totally ignored in the propagation of those who we are assured were created but 'a little lower than the angels'.

I regard the letter at the end of the pamphlet DIANA, addressed to young men, as of sterling merit, and which cannot be too widely circulated amongst those who have the teaching and guidance of youth."

J. WILLIAM LLOYD, Grahamville, Fla., a student of social science writes:—"Having made a special study of human electricity, especially as between the sexes, I am particularly struck with the scientific value of the treatment of that subject in DIANA. I regard it as the text book, *par excellence*, for the beginner in sex reform. Clean, concise, and accurate in expression, logical and philosophical in argument, it is more satisfactory to the thinker than any work of its class with which I am acquainted. Moreover it is so chaste and particular in its wording that our modern Goddess of the Proprieties—Mrs. Grundy—can surely find no fault in it. It is indeed a sunburst, piercing the dark cloud of sexual ignorance."

E. C. WALKER, says:—"This little work (DIANA) abounds in original ideas, tersely and vigorously expressed; although written from what may be called the conservative standpoint, its perusal will stimulate thought and investigation in regard to the causes that underlie and produce the crime and misery, everywhere observed in connection with the marital relations of men and women."

A PROFESSOR IN A PROMINENT COLLEGE writes:—"Wife and I read DIANA yesterday. I am very favorably impressed with the theory, which is new; most teaching being that the less advance, the easier to avoid the electric. I have leaned strongly to continence for both married and single; but there were grave difficulties for most people, especially men. Many inherit so highly sexed natures that it requires great moral courage. The Diana plan removes the great objection for the wife who needs the galvanic, and often, rather than forego that, endures the electric."

Many persons have written in substance as did a friend in Ohio, who says:—"I received the book DIANA and read it with great interest. It was full of new thought to me. I wish I had known the principles taught in that book several years ago. It is a new theory, and I believe it is the true and natural teachings on the sexual philosophy. I took the "ALPHA" and think its teachings did me much good. If Dianism is a full complement of Alphisim, it is a grand thing and well worth a trial."

[The simplified spelling of this work is mainly in accordance with the "Partial Corrections of English Spelling" approved by the Philological Societies of England and America, and by the American Spelling Reform Association.]

INTRODUCTION.

The records of our courts, and the drift of popular Literature, seem to indicate that the institution of marriage is losing its hold upon the consciences and lives of our people. This is not because the public morals are growing more corrupt; for perhaps there has never been, in the history of the world, a time when there has been more rapid progress, both in morality and in intelligence, than in the very communities where the evil is most apparent. Nor is it because the institution of marriage itself is a relic of former ages, the spirit of which we have out-grown; for although it will not come within the scope of the present treatise to defend it, the writer believes, and not without careful study, that monogamy, the marriage of one man to one woman, is the highest form of marriage which either has been or can be instituted in this or in any age.

The difficulty is that our interpretation of marriage has not kept pace with the progress in freedom in other respects. We are not, to-day, satisfied with that interpretation which

makes the huzband and wife one, and that one the huzband. The tendency of this age, and especialy of this comunity, is to the elevation and the equality of woman. Neither ar we satisfied with the interpretation of marriage which ignores reciprocal atraction. Marriage for convenience we no longer regard as a true marital relation. It is the dissatisfaction with the conscious failure to form true marital relations, in which there shal be equality and reciprocal atraction, which is manifesting itself; and which has becum so great that the skeleton is no longer hid in the clozet; but there is a continually increasing protest against false marital relations.

There are two cheef cauzes of theze false marital relations; 1st. Ignorance of the true psycho-fyziological laws governing the relations between the sexes; 2d. The sexual intemperance which grows out of that ignorance. If we can clearly understand the laws, and wil obey the laws, marriage wil becum a spiritual as wel as a fyzical union; and such marriages wil not be liable to lead to apathy or discontent.

The law of temperance carried to the extreme of continence, wil probably strike most thautful readers, cognizant of the fyziological facts and theories comonly advanced, as a hard saying, which few can hear. But there must be sumthing wrong in theories which legitimately lead to the evils everywhere aparent; and it is beleevd that a candid examination of the new theories, wil demonstrate their truth, and proof that obedience to nature's laws, is the way of plezantness and the path of peace.

involvs the necessity of its being either expeld from the system in sum way, or restored to the system by asimilation. Even if it wer proovd that it cud escape without detriment into the bladder, yet any man beleeving that the sperm is expeld from the system, wil naturally conclude that if the choice is simply between expelling it with the plezures of the orgazm, or leaving it to be expeld without theze plezures, nature herself has indicated, by that very extasy of plezure, the best mode of expelling it. When, therefore, we ar told by fyziologists that the blud receivs useful aditions only thru the medium of the stumac, and that all matters taken up by the lymfatic circulation ar receivd into the blud only to be conveyd to organs of excretion, it becums manifest that the fyzical facts relating to the spermatic secretion, ar of vital importance in determining the true sexual relations. The fyzical branch of the theory then takes precedence.

THEORY OF DUAL FUNCTIONS.

The ovaries in woman, and the testicles in man, which may be calld the sexual batteries, hav two distinct functions; 1st, the production of ova, and of sperm to impregnate them; which may be calld their generativ function; 2d, the production of a fyzical force, giving masculinity to the man, femininity to the woman, strength, helth and vitality to both; which may be calld their afectional function. It is the power which makes the perfect man, more noble than the eunuch. It is the source of sexual atraction.

That this sexual atraction between man and woman, begining in erly childhood, before procreation becums posibl, and continuing after it has ceast to be posibl, is not merely mental, is shown by its continuing during sleep; that it is not merely the dezire for fyzical action, is shown by its being content without

any action whatever, and its coming to the condition of satisfaction in such mere contact, terminating in apathy, or even in a gentl repulsion.

DEFINITION OF TERMS.

Including all sexual emotions under the general term "amatory," I wud distinguish between the "amativ" dezires or feelings, which constitute the general atraction between male and female, arizing from the operation of the afectional function abuv stated, and the "amorus" dezires, which tend to generation, arizing from the operation of the generativ sexual function.

DIRECTION OF FORCE.

Altho the two functions ar spoken of as distinct, perhaps the diference consists principaly, if not entirely, in the direction which the sexual force takes. If it is directed towards certain nervs of the genital organs, stimulating them, it produces amorus dezire; while if it is more difuzed in its action, extending thru the system and to the brain, it produces amativ afec-tion, and cauzes littl or no perceptibl sexual secretion.

One indication of the truth of the theory of dual functions, is an obzervd fact which has been for years an unexplaind mystery; the tendency of an interup-tion of frendly sexual relations to lead to unuzual pas-sional outbreaks. So long as the relations continue such as to call forth and satisfy the afectional function, calm and satisfied abstinence continues; but when that afectional function suddenly ceases to hav em-ployment, there is a tendency for the sexual force to take the uther form, of its generativ function, cauzing an abnormal and unuzual tendency to passional feel-ing. If, at this juncture, the misunderstanding is ex-plaind, or there is a reconciliation, there is an unuzu-aly strong fyzical temptation to intercomunication.

Another illustration of the same principle is the readiness with which "the hart is caught upon the rebound," in the case of a final separation between lovers; so that one or both of them immediately form new alliances.

The stimulating effect of coquetry or coyness, depends upon the same principle. So far as it tends to make the man doubtful of the real feelings of the woman, first feeling more or less convinced of her sexual attraction for him, calling forth in response his affectional feelings towards her, then suddenly interrupting that by doubts, leaving the sexual force no other resource than its generative function, it stimulates an amorous feeling much more likely to take the form of a jealousy cruel as the grave, than of a satisfied abstinence.

CORRELATION OF FORCES.

Sexual force is a mode of molecular motion. The affectional force is quantitative and diffusive; the generative force intensive and selective. In correlation with the vital forces, the affectional force adds to the vital power, and the generative force absorbs it.

CONSUMPTION OF FORCE.

Vital power or action of any kind comes from consumption of living tissue. As muscular effort consumes the nerves and muscles; as thought consumes the gray matter of the brain; producing disintegration, the waste matter being carried off from the system; so, the sexual batteries must cause in their action, disintegration and waste; but this waste matter is lifeless, and could not add to the pleasure of the orgasm were it present.

What fluid it is which is disintegrated in the production of amative affection, it is for physiologists to discover, and a pure question of science. It is not un-

likely that in man it is the sperm itself, and that that secretion resembles the lacrymal secretion in being continuous as well as variable, ordinarily required for one function, but upon special occasions for another. Or it may be that the disintegration takes place in the tissue of the brain.

TIME OF SECRETION.

“The prostatic fluid, according to Robin, is secreted only at the moment of ejaculation.” Flint’s Physiology, Vol. V, page 321. The remaining element of the spermatic secretion is produced, under normal circumstances, only as it is required, either for impregnation or for the maintenance of the affectional function.

ANALOGY OF SECRETIONS.

The theory that the sperm is naturally secreted only as it is required, brings it into harmony with other secretions. The tears, the saliva and the perspiration, are always required in small quantities; and the secretion is continuous; but if required in large quantities, the secretion becomes great almost instantly. The mother’s milk is chiefly secreted just as it is required for the infant; and when not required, the secretion entirely ceases; yet it recommences the moment the birth of another child makes it necessary. There is no reason to believe that any of these secretions are restored to the system. But if this were an exception, the mere secretion of the sperm from the blood, could not give sexual power; it would have no advantage over nonsecretion; it would be like putting money into the bank and drawing it out again, the amount remaining unchanged. There would not even be the accumulation of interest.

SUPERABUNDANCE OF GERMS.

The production and expulsion by every woman, of several hundred ova which are never impregnated, might indicate by analogy that there may be an equal expenditure of vital force by man in the production of sperm which is never employed. But if this expenditure by man is analogous also in going on without nervous excitation, and separate from the other sex, it will not justify departure from the principle of Alfirm.

It is a principle of nature, and a manifest result from the development theory, that there shall be produced such a superabundance of germs as to provide for any possible adverse contingencies. Nature does not wait for the individual to acquire its full strength before conferring the power of reproduction; for it may never attain that full strength. So there is a profusion of blossoms, but few of which are ripened into fruit; for various adverse influences will destroy most of them. But the tree is not strengthened by the production of useless blossoms; it is a loss to the individual for the sake of the perpetuity of the species. It is one of the duties of the horticulturist, where it is practicable to do so, and especially with young and choice specimens, to thin out superabundant blossoms and fruit, to give strength to the remaining fruit; and the earlier this duty is performed the more effective it is. If the perpetuity of the human race were still in jeopardy, from wars and famine and pestilence, it might be safer to take advantage of every possibility of conception; and the prevention of conception, even by continence, might be regarded as detrimental to the public good. But we have reached a period in the world's history when we need quality rather than quantity; and now the preservation of our full vigor by avoiding all useless expenditure, is equally a benefit to the individual and to the race.

Moreover, it is supozed that a singl zoosperm is suficient for the impregnation of a singl ovum. Yet, in a singl emission there are milions of zoosperms, but one of which is availabl. Here is a milion-fold superabundance of germs, in impregnation. Emission at uther times, when not needed for impregnation, wud be analogous to the blosoming of a tree at unseasonabl periods.

INDEPENDENT MODES OF ACTIVITY.

When there is more than one mode of activity for the same organs, their use in performing one function, has no tendency to incite to activity or to satisfy the activity of anuther function. The use of the lips, teeth and tung, for instance, in talking, has no tendency to increase the dezire for food, or to satisfy the cravings of hunger. So the indulgence of amativ feelings has no natural tendency to create amorus dezires; altho the two classes of feelings hav been confounded in consequence of the limitation of the two manifestations to the same persons.

CHOICE OF FUNCTIONS.

The fyzical question then is simply, which function shal be calld into exercize at any given time; and this is determind cheefly by anuther class of considerations.

ABNORMAL CONDITIONS.

Begining with the generativ function, both man and woman hav been for many generations in an unnatural state, perhaps hav never reacht a natural state. The production of the ova in woman is atended with an abnormal loss of blod in menstruation; and the sperm in man is uzualy secreted in such excessiv quantities, that he has rezorted to sexual abuses in order to dispoze of it. Masturbation, prostitution, and marital profligacy, alike rezult from this cauz. The irritability

and discomfort which men often feel, apparently from a fulness of the seminal vessels, is not always a result even of excessive secretion, but of the nervous derangement and stimulation produced by an inordinate demand upon the secretion. Experience proves that the irritability is often greatest immediately after an excessive drain, before there can have been time for a new accumulation; and that if there is no disturbing cause, the longer the period of continence, the less of this irritability and discomfort are felt.

Medical testimony goes to prove that sensations of pain or discomfort do not always arise from disturbance in those parts of the body where the pain or discomfort is felt. It is sympathetic, depending upon nervous derangement of other parts of the system. A burning sensation in the hands and feet is often dependent upon dyspeptic conditions, there being really no increased heat in the hands and feet.

But if these organs have a dual function, these difficulties disappear just as soon as man and woman are brought into normal conditions; for it is not necessary that there should be sperm expended in order to derive from the genitals their full beneficial influence as the source of sexual attraction, or to give them activity in order to preserve their vigor. And the ovaries do not lose their vitality, or their like beneficial influence, when woman reaches the turn of life.

THE EFFECT OF SEXUAL CONTACT.

It is an observed fact that sexual contact incites to activity the affectional action of the sexual organs, with their connected sensibilities extending over the whole frame, and by their exercise satisfies them, without calling into action the special generative function of the sexual organs. And it is also an observed fact that the repression of this affectional activity naturally creates a desire for the exercise of the other; so that the

true remedy for sexual intemperance is the full satisfaction of the affectional mode of activity by frequent and free sexual contact.

MODES OF GRATIFICATION.

Sexual satisfaction may be derived from personal presence, conversation, a clasp of the hands, kissing, caressing, embracing, personal contact with or without the intervention of dress, internal contact, mutual friction, or the experiencing of the orgasm ; in greater intensity and with greater rapidity in the order here stated.

COMPLETE SATISFACTION.

The degree of satisfaction necessary for the physical welfare of an individual, depends chiefly upon his mental disposition. When he makes up his mind that he desires sexual gratification of a certain order, and that only, he will be completely satisfied with that, for the time, and it will not be a temptation to a higher order of gratification. If he desires gratification of a certain order, sexual gratification of a lower order in the scale of intensity, may have either of two contrary effects. It may be accepted and understood by him as tending towards that which he desires ; so that a kiss may tend to an embrace, and that to a still higher order, for instance ; or it may be accepted and understood by him as a temporary substitute ; in which case, the more kisses he takes the better satisfied he will be to postpone all higher orders of sexual gratification. Let the mind be convinced that the highest satisfaction will be found in continence, and the lower orders of gratification will assist in the observance of the law.

AFFECTIONAL EXHAUSTION.

The exercise of the affectional function of the generative organs tends to satiety and exhaustion in the

same way with all uther fyzical or mental exercize; but if it is not carried to excess it is a permanent benefit. There are three independent forms which the excess may take.

1. If the sexual contact or asociation is unuzual, there is danger, even in moderation; as the too closely garded child is eazily overcum by expozure to even mild wether. This is one great danger from ordinary customs, that a very sliht departure from the acustomd routine involvs injurius stimulation.

2. If the sexual asociation or contact is intimate and prolongd, it may lead to nervus depletion.

3. If the parties ar not mutualy and reciprocally atractiv, the asociation wil soon becum exhausting. Especialy is this true of both parties, where either seeks from the uther a greater degree of reciprocation than is cheerfully given; for the yerning of the one, and the rezistance of the uther, ar alike exhausting.

All theze cauzes of exhaustion can be avoided between parties who ar mutualy atractiv, and ar in a poztion to yeeld to the atraction, and the hihest benefits of mutual asociation can be secured, if their intimacy progresses with such moderation that neither wil feel dispozed to check it, yet with such manifest advance as continually to furnish new exercize for the afectional function.

MALE CONTINENCE.

It is the common idea that sexual atraction leads from one step to anuther with accelerated velocity, so that at each step more and more self-denial is required to cum to a stop. The principl of "male continence" taut by Dr. Noyes, at Oneida, (which has no relation to the system of complex marriage formerly existing there,) is based upon the idea that the self-denial is so nearly the same at one stage as at anuther, that we may enjoy any amount of sexual gratification consist-

ent with continence, and stil feel no irksom restraint from continence. But if the first principl abuv stated is true, there wil be no self-denial whatever involvd in abstinence if the relations of the sexes alow proper sexual companionship. Carrying out the same principl a littl further than Dr. Noyes has dun, but no further than experience has demonstrated, this full satisfaction may be reacht without even aproaching amorus excitement or stimulation.

The theory herein set forth radically difers from the Oneida method of internal contact either with or without friction. One fatal defect of that method is that it necesarily stimulates into activity the generativ function of the sexual batteries; and this not only cauzes a wasteful use of sperm, but diverts the sexual batteries from their afectional function, diminishing amativ attraction.

The danger of impregnation from unexpected emission, against which the party most concerned has no protection, is anuther fatal defect.

Experience in each individual case can alone deter min what degree and what form of external sexual contact wil aford the hihest satisfaction, and how long it requires to be continued to produce and to prezerv the feeling of fyzical content.

INFLUENCE OF THE MIND.

Our fyzical wants depend upon two factors; 1st, the existence of certain faculties which require exercize, and nervs of sensation which perceive an injury to the system from want of use; and 2d, the action of the mind directing the atention to and stimulating thoz faculties and nervs of sensation. If we hav been without food until we need a new supply, we becum hungry; but the mind may be so diverted that the want may be overlookt until it becum overpowering; or it may be so directed to the subject of eating as to

greatly stimulate the desire for food ; and may even so stimulate it that there may be a factitious hunger created before the system really needs food. Or suppose, after a long walk, just as we think we are about to reach our destination, we discover that we have missed our way and are several miles distant, the general sense of weariness instantly becomes very great ; and yet we may not have taken a single step since making the discovery. The physical weariness is no greater ; but that which was a moment ago disregarded, suddenly becomes, by the action of the mind, overwhelming. And so the form which the sexual wants may take, depends primarily upon the needs of the system, affected largely by the action of the mind.

The fact that the sexual wants are stimulated by the mind, does not make them the less real physically ; and after being called into exercise by the action of the mind, it may not be easy for the mind to exorcise the spirits it has called up. Under circumstances causing the mind to have an abnormally stimulating effect, there may be required a correspondingly abnormal degree of sexual gratification to produce physical satisfaction.

ABNORMAL CRAVINGS.

A desire for the exercise of certain faculties, whether normal or otherwise, if not soon satisfied, may, through sympathy, extend to other faculties, which do not really need exercise. Little children, from want of sleep or rest, sometimes get cross and fretful, wanting something and not themselves knowing what it is that they want. And children of a larger growth sometimes find it difficult to discriminate between the natural desire for sexual companionship, which perhaps would be fully satisfied through mental sympathy, with little or no physical contact, and the unnatural craving which arises from perverted habits. It is this, perhaps, more than anything else, which has led to free love varietism ; first the mis-

taken need, and hence the misinterpretation or misdirection of the craving which is felt; and then, attributing to ultimate sexual indulgence the relief, which actually results largely, and in a normal condition would result chiefly, from the mere companionship of mentally and morally, as well as physically sympathetic persons of opposite sex.

In addition to the normal desire for the exercise of our faculties, there may be an abnormal craving for further exercise arising from excessive stimulus. For instance, walking calls into play certain muscles. If we sit a great deal, there is a normal desire for walking. If, on the other hand, we enter upon a walking machine, and bring an inordinate strain upon those muscles for several days, it sends a continuous current of energy through those muscles, making it imperative that they should be used with unaccustomed and abnormal frequency. A man who, by inordinate generative indulgence, continued for a series of years, has created abnormal passionate cravings, can no more judge from his own feelings what is the normal need of the system, than a man at the end of a walking machine can judge from his own feelings how much walking is essential for continued health.

There is a physical result from a sedentary life, producing a stagnation of the blood in the neighborhood of the genitals, which tends to stimulate amorous feeling. For the same reason, on first waking in the morning, before having moved sufficiently to start the blood, there is sometimes a special tendency in the same direction. In both cases, an intelligent self-restraint while the circulation is being restored to its normal condition, may be requisite.

There is an effect resulting from our present customs which I can best illustrate mechanically. Suspend a plummet six inches from a wall. There is no tendency to approach the wall. That corresponds with the normal

condition of Alfism. Now draw back the plummet twelve inches, and there will be a constant pressure, sufficient, the moment the pressure is removed, to cause the plummet to strike the wall every time. That represents the abnormal condition of ordinary married parties, separated by custom to three times the distance which their mutual attraction would prompt. So long as they exert themselves to maintain this abnormal position, they will be continually tempted to violate the law of Alfism; and the only remedy is to seek such intimacy as their mutual attraction prompts, in abstinence.

ASOCIATION OF IDEAS.

The action of the mind depends largely upon the association of ideas. We acquire the habit of feeling a certain want, and of stimulating it by the action of the mind, in connection with circumstances which of themselves do not cause or indicate such wants. The bell rings for dinner. We are interrupted in the midst of our other employments, which have been engrossing the attention, so that we have felt no hunger, and immediately the sensation of hunger is felt; although there is no natural connection between the sound of a bell and the necessity for food. Another illustration may be found in the not uncommon mistake of warming the hands or sitting by a cold stove, imagining that there is a radiation of heat from it, in consequence of the habit of receiving heat from a stove. So in the relations between the sexes, whether the sight or contact of the nude form shall stimulate the affectional or the generative action of the sexual batteries, will depend greatly upon the habits of association. We have only to accustom ourselves to associating it with the affectional action, by frequent repetition when the affectional action is all that is felt or thought of, in order to cultivate such habits and associations as will make the sight and contact of

the nude form tend to repress passional desires, by the direction of the sexual forces into the channel of galvanic attraction.

IMPERFECT SATISFACTION FROM REPRESSION.

In isolation, the sexual attraction is slowly dissipated; and if the mind is so diverted to other subjects that the sexual function receives very little stimulation, there may be a satisfied abstinence even in the absence of all sexual relations or companionship. But this results, unless the circumstances are recognized as making sexual companionship temporarily impracticable, from the blunting of an important element of our natural sensibility. In the companionship of the two sexes, each complementing the polarity of the other, by radiation when there is no contact, and by conduction when there is contact, the polarity is kept nearly at an equilibrium, depending upon the amount of stimulation, and the amount of the opportunity for the equalizing effect. So long as the mental stimulation does not overpower the opportunities for equalization, there will still be a satisfied abstinence, united in this case with a healthful action of the sexual system.

MODE OF EQUILIBRATION.

The mode of sexual equilibration is not essential, whether it is by mere companionship, or by a greater or less degree of nude contact, provided it is effectual in producing a satisfied abstinence. So much depends upon habit, that it may be too early to even conjecture whether the desire for frequent and continued nude contact is an outgrowth of perverted passion, which will diminish when sexual feeling preserves habitually its proper channel, or whether it is a normal and desirable manifestation of vigorous sexual feeling.

Indeed, both physical and mental or spiritual contact are required for complete satisfaction; and of the two,

the spiritual contact is that which afords the greatest satisfaction. If a woman permits unrestricted fyzical contact as a matter of wifely obedience merely, while to her it is a matter of indiferece or repugnance, it wil aford far less satisfaction than when the huzband feels that there is no mental aversion; even tho the state of her helth, or uther unavoidable circumstances, may make fyzical contact impracticabl. Between thoz who are truly mated, the fyzical contact wil be largely valued as a manifestation of the spiritual contact.

SEXUAL POLARITY.

The afectional action of the sexual batteries, produces a sexual polarity, which we may call pozitiv in the male, and negativ in the female. In sexual companionship or contact, there is a radiation or conduction which reduces the polarity, and restores the equilibrium, thus tending to prevent the action of the sexual batteries from taking the generativ form.

While polarity exists, there is atraction, or sympathy; when the polarity is satisfied, this is followed by equilibrium, or apathy. If the close contact is continued, there rezults an identity of polarization, which cauzes repulsion, or antipathy. The antipathy seems to be more forcibl than the atraction; as fyzical pain is generally more violent than fyzical plezure. If peopl wil keep their distance, and avoid a forced identity of polarization, they can be on good terms, when the same peopl, thrown into closer relations, wil feel an unconquerable antipathy.

MAGNETIC ANALOGY.

There ar sum respects in which the sexual atraction apears to take diferent forms, rezembling magnetic, galvanic and electric atractions. It may be convenient sumtimes to adopt that form of expression, even tho we may consider them fundamentaly one; as the difer-

ences between the material magnetic, galvanic and electric attractions are so marked that even if it were demonstrated that they are all manifestations of a single force, it might be found convenient to continue the present designations. Wherever a single force will explain all the phenomena, it is unscientific to attribute them to different forces; and yet we may properly designate different forms of a force by different names.

For convenience in distinguishing between the different physical, or perhaps more properly termed psychic manifestations, they may receive the same names with the material attractions of magnetism, galvanism and electricity, to which some analogies may be traced.

The magnetic attraction may be the name given to the manifestations of attraction independent of sex, like the love of Jonathan for David, "passing the love of women," or like the attraction which more frequently women feel for women.

The galvanic attraction corresponds to the affectional function of the sexual batteries. In the attraction of material galvanism, which is much stimulated by the presence of moisture connecting the surfaces in contact, there is a continuous thrilling effect upon the nerves of sensation, which is much heightened at every break. An illustration of this is found in the familiar experiment by which the galvanic flash is made visible; which is only seen at the moment of making the contact of the two metals, but may be repeated as often as may be desired, by simply renewing the contact. So in sexual contact, kisses, love-pats and caresses consist in making and breaking the contact.

In the attraction of material electricity, friction leads to a gradually accumulating attraction, which suddenly reaches the point of explosion or instant discharge; and then the two bodies becoming identical in polarity, repel each other. The analogy between this and the generative function of the sexual batteries is too obvious to require elucidation.

Perhaps even polarity is not essential to our analysis, altho a convenient form of expression. The fact that the amorus form of excitation is not the ordinary form, allows the structure call'd into action to be sooner satisfied and fatigued; the amorus action becoming soon weary, like the muscles of voluntary action; while the amativ action continues with undiminish'd vigor, like the beating of the hart, or the breathing of the lungs. It is not necessary, therefore, that there should be an electric radiation; for the fatigue of voluntary action wil take its place; nor is the permanence of galvanic action necessary to be invoked, becauz that is replaced by the want of fatigue in involuntary action.

NECESSITY FOR CULTIVATION.

The degree of sexual companionship or contact, necessary to overcum polarity and restore satisfaction, wil vary in diferent individuals, and at diferent times in the same individual. The state of the helth, or uther circumstances, may tend to vary the direction or the form of the amatory force; so **that** at one time it may becum exclusivly galvanic, and at anuther partialy or entirely electric. The form of the force wil depend very much upon cultivation. Persons who hav formd the habit of allowing the force always to expend itself in amorus excitement, wil feel littl plezure from sexual contact, except so far as it stimulates amorus feelings. Libertines acquire such power and influence by this force sympathetically arouzing a similar direction of the force on the part of the wimen with whom they cum in contact, that it has a seductiv power almost irezistibl. Reduced polarity on the part of the woman, or the habit of giving the force a galvanic direction, wil tend to protect her from this baleful influence.

There is also an organic necessity for cultivation; for whatever is the fluid which is disintegrated in the production of amativ affection, that fluid must be ex-

peld from the system when it has dunit's wurk. Organs grow from exercize ; and it is only in abstinence that the absorbing glands hav the oportunity by exercize to becum capabl of dispozing of this fluid without inconvenience. A man acostomed to sexual contact in abstinence, wil not sufer from any acumulation that may be incited, even if it shùd be unuzual ; while a man whoze absorbing glands hav never had ocazion to take up the secretion, wil be in trubl ; just as a cow which has not been milkt wil be in trubl, altho if running wild, she wùd never hav any necessity for milking.

OBJECTIONS ANSERD.

The principal objections to the law of Alfism take four forms :

1. The great majority giv way to their apeties, regardless of consequences. It is suficient for them that Alfism requires that the appetites be braut within the dominion of reason. Their objection is unanserabl, so long as they continue in that low stage of development. They must liv on wild fruit until they lern the art of cultivation.

2. The objection that man needs fyzical releef from a continūs secretion, is anserd by the theory, sustained by many facts, that this secretion is normaly utilized in sexual afection ; and by the admitted fact that men, not deficient in sexual vigor, liv for munths, and probably for years, in strict abstinence, without even nocturnal emission, and with no such fyzical inconvenience as is often complaind of by men who happen to be deprived of their acostomd indulgence for a week or two at a time.

3. The objection that Alfism deprives its followers of that luv manifestation which brings them into closest union, is anserd by the existence of prostitution, which demonstrates that merely fyzical sex dezire is not an evidence of real afection. It is only Alfism which ena-

bis the parties to demonstrate to each other pure and unselfish affection. The physical manifestations which do not invite ultimation, are the best and surest evidence of sexual affection, and the highest possible manifestation of sexual love.

4. The objection urged against the doctrine of Alfism that it rests upon a depreciation of sexual relations, applies not to the doctrine itself, but only to the personal opinions of some of its advocates. Ideas of shame or impurity connected with sex, come only from the abuse of sex. Alfism knows no conceivable mode of reproduction, higher or more pure than that which exists throughout the more developed classes of the vegetable and animal kingdoms, in diversified forms, culminating in the human race. But Alfism demands that so far as regards the physical functions of the sexual organism, they shall be restricted in the same manner as the functions of other organisms are restricted, to useful results. It is well known that if the digestive apparatus should act when there is no food to digest, if the heart should act beyond what is necessary to produce a normal circulation of the blood, if the organs of secretion were to act when not required to serve a useful purpose, in either case it would produce physical injury to the entire system. And since the sexual function is as much more important than any other function of the body, as the preservation of the race is more important and higher than the preservation of the individual, this fact gives everything connected with sex a sacred character, and makes sexual wrong a profanation.

COMPLETE SATISFACTION.

It is to be remembered that complete and enduring satisfaction, like perfect happiness, is, strictly speaking, an impossibility. It is sufficient if we find in abstinence the same measure of enduring completeness which could be found from any other conceivable course. It is

fair to compare it with the happiness and satisfaction resulting from the life which Alfism seeks to supplant. Many who live a life of temperance and approximate Alfism, find satisfaction in the marriage relation. But shall we lift the veil? What is it that leads the way to marital infelicity, to divorce, to prostitution? And what are those darker depths known only to those who have wallowed therein, or to those who are seeking sexual reform? Is it not evident that the greater the sexual indulgence, the greater the burning and corroding of unsatisfied desire? In the light of these facts, which investigation makes continually more patent, it is safe to say that not only will perfect satisfaction be found from the observance of the law of Alfism, but that it is the only source of complete, enduring sexual satisfaction.

THE LAW OF ALFISM.

Sum of the physical arguments for the law of Alfism have been already partially developed. There are, in addition, other reasons involving mental considerations.

ILLUSTRATIONS.

“Women and wine” have been clasped together from the days of ancient history; and the two kinds of intoxication are alike in many respects. Each is a pleasure to the senses at the moment, followed by a corresponding exhaustion. Each tends to the formation of a habit, calling continually for indulgence, until, if there is no curb placed upon it, the health breaks down under it. Each tends to degradation and to crime. The license of lawful wedlock and of moderate drinking are respectable, and the evils are less marked; but the law of total abstinence applies equally to both. In itself there is no great harm in a marital indulgence, or in drinking a glass of wine; the temporary excitement dies away, and the system scarcely feels the shock; but

each indulgence calls for another; and even when there is no fyzical ruin, there is a blunting of the sensibilities; and the amount of plezure does not compensate for this.

It is not unlikely that there is another conection between theze two classes of disipation. If the nervus energy is exhausted by spermatic waste, it is not to be wunderd at that a stimulus shùd seem to be required to restore the equilibrium, or that the stimulus of alcoholic drink shùd be rezorted to. On the uther hand, it is wel known that an unnatural nervus stimulus from the use of intoxicating drinks, leads to the temptation to expend itself in amorus indulgence.

It may be wel here to call atention to the distinction between proof and ilustration. It has been stated that the same law aplies to man as to uther animals. This is not stated as a proof, for there miht be a diferent law for man; but it tends to throw the burden of proof upon the uther side, and to make it necessary for thozе who make man an exception, to show the reazons for it. So with regard to total abstinence from alcoholic drinks. Comparisons do not run on all fours. There ar diferences between two things that ar compared as wel as rezemblances. But the land is full of temperance arguments which aply so wel to the question of Alfism, that rather than to attempt to reproduce them with the few changes that may be required, it is better to refer to them in this breef way, leaving it to the discretion of the reader to make thozе changes.

FORCE OF HABIT.

Parentage is a duty as wel as a plezure with thozе who ar so constituted that their children wil contribute to the advance of mankind. As a rule, every man and every woman aut to hav, at a proper time, the sexual experience in its hihest form. But neither is fitted for parentage before the age, we wil say, of 21. Probably

few children ar so unobzervant, and kept so carefully in ignorance, that they do not lern more or less of the mystery by the time they are 9 years of age. This leavs 12 years of abstinence to begin with, from 9 to 21, at the time when the years seem longest; and 7 years after the time when the genitals of both ar so far matured as to create, if ever, a fyzical dezire for coition. If there is any period in life when releef from surplus secretion is dezirabl, it must be during thoz 7 years from puberty to marriage; not that there may not be very much more aparent necessity for it in more mature years, when the secretion is more rapid, but that if it is true that there is a constant secretion from which it is dezirabl to be releevd, the dezirability of that releef must comence with the comencement of the secretion, and continue as long as the secretion is formd. If there is any period in life when intercomunication as a luv act, for the purpose of producing strong ties between the sexes, is dezirabl, it must be during thoz 12 years, from 9 to 21, when the ties ar being formd between the yung of both sexes. And after the habits of abstinence ar fixt by a virtūs life of 12 years, at the time when habits ar forming, it must be comparatively eazy to continue in abstinence when we hav reacht maturer years, and ar acustomed to liv acording to our habits, rather than to form new ones. It is the first step that costs; and after having lerned to be abstinent, and livd in abstinence for 12 years, a mental conviction of the truth of the law of Alfism, wil surely prevent the dezire to form habits or to comit acts in violation of it.

ANTICIPATIONS.

The plezures of anticipation ar so nearly equal to thoz of participation, that the question, which ar the greater, is stil in dispute. For twelv years the yung man and yung woman may enjoy all the plezures of anticipation, gradually increasing as the hour of marriage

approaches, as fully and as freely as now. On the other hand, are the pleasures of memory; and nothing here will be lost. Neither the pleasures of anticipation nor the pleasures of memory can be increased by the repetition of the act; and especially will there be a loss if the memory of a perfect union is crowded out by the memory of later imperfect attempts at union; so that it is only the fleeting sensations of the moment, unanticipated yesterday, experienced to-day, and forgotten to-morrow, which are the reward for the ordinary indulgences of married life.

That the repetition of an experience does not double the pleasure itself, and that the pleasures of anticipation and memory are divided between the two instead of being concentrated upon the one, may be shown by illustration. Few people care to read a novel, however absorbing in its interest, more than once. A beautiful painting or statue, attracts us much less after the first or second visit. A visitor to the White Mountains might be delighted with a trip to the summit of Mount Washington; and yet on the following day, taking into consideration the keen, frosty air, and the tedious and apparently dangerous ascent and descent, he might prefer to trust to his memory of the surrounding view for pleasure, rather than to go up again, no more warmly clad, and running the chance of the sky being less clear.

LUV OF NOVELTY.

But the question will arise whether a man and woman can be content, after having experienced the full pleasure of a reciprocal and simultaneous orgasm, to live on, year after year, with such possibilities within their reach, without repetition of them. Certainly not, if they believe that the repetition will add to their happiness. But it is not uncommon for people to enjoy to the utmost an experience which they would not care to

hav repeated. So the huzband and wife may apreciate to the utmost what they hav enjoyd together; and yet, apreciating also the fact that every exhilarating experience tends to blunt the sensibility, and make them less enjoy the chaste plezure of sexual atraction, they may be wize enuf to chooz to prezerv undiminisht as long as posibl that which they can enjoy with mutual advantage as wel az plezure, rather than to sacrifice it for a momentary paroxysm.

Perhaps it is poetical exageration to say,

“Of all the passions that pozess mankind,
The luv of novelty rules most the mind;”

but we know that this element ads largely to all plezures tending to exhilaration. There is a class of plezures, the luv of quiet, of home, of rippling brooks, which depend much upon habit; and it is this class of plezures which is alied to the plezures of sexual contact, which is always restful. But it is a dangerous thing for the perpetuity of marital happiness, when it is founded upon thozе exhilarating plezures, which grow less as the novelty fades away.

This element of novelty not only ads to the plezure of the parents, but to the wel-being of the offspring; and it may not be too much to say that the child is wrongd whoze parents hav worn out that charm of novelty, and thus partialy incapacitated themselvs for meeting for procreativ purposes. There can be but one first-born in a family; and yet, thru Alfism, the yunger children may be endowd with life-force scarcely exceeded by the elder.

NECESITY FOR EXERCIZE.

All our faculties require to be exercized in order to giv them vigorus helth. This principl is not overlookt in the theory of Alfism. The frequency of exercize required varies with diferent organs. The hart and

lungs are exercised without cessation. The stomach requires at least daily exercise, but also requires rest as often. Passing over other organs requiring periodical exercise, but generally in a state of quiescence, the female organs called into exercise by conception, lose nothing from the long intervals between successive conceptions. Nature's law is exercise at such times only as the organs may be used with beneficial result.

The fear is sometimes expressed that the want of exercise may lead to impotence. If we did not know the fact, we might imagine that a woman who ceases secreting milk, would be unable to nurse another child; but we know better, by large observation and experience. If the spermatic secretion is of a similar character, as it evidently is, it will become stimulated to activity whenever it is required.

It has been well said by Dr. Winslow, in the "*Alpha*," "Sexual power depends upon the purity and richness of the blood—not upon the cultivation or exercise of the muscles."

But there is still another point to be considered; that the theory of dual functions provides exercise for the sexual batteries, not merely in intercommunication, but at all times when the sexes can meet either physically or mentally. As thought gives exercise to the brain, so does sexual affection give exercise to the organs producing it.

SELF-DENIAL.

The question whether a husband and wife will be satisfied to adopt in practice a life of Abstinence, is analogous to the question whether a man or woman will be content to live without masturbation, having formed the evil habit, and after being convinced that it is injurious. In each case it is the simple question whether they shall forego the pleasure of the orgasm, when it is within their reach, or, in spite of its evil effects, shall continue

to indulge in it. In either case, indulgence means pleasure only, and not benefit, but rather physical loss; of which the parties are convinced. To the well-balanced mind there would be no desire for such indulgence, and no self-denial in the life which gives the highest benefits; and to those to whom Alfirm would be a self-denial, it is a self-denial of the same class with other self-denials, so often necessary for the sake of our health or physical welfare; such as abstinence from alcoholic drinks, opium, tobacco, and from various articles of food which have been found either unhealthful or injurious to individual constitutions; a self-denial to which every reasonable person will cheerfully submit.

If fruit is eaten before it is fully ripe, it is not only acrid in taste, and wanting in the flavor which it has at maturity, but is likely to injure the health. When children have been taught to deny themselves the pleasure of eating green apples and peaches, and to wait for them to become fully ripe, it does not seem hard for them to learn to deny themselves the pleasure of immature sexual gratification, and to wait for the time when nature gives it health-giving and life-producing sweetness.

THE PRACTICABILITY OF ALFISM.

There is abundant testimony that when constrained by religious scruples or unfavorable circumstances, men, as well as women, may live in satisfied abstinence without apparent physical detriment. But it may be doubted whether conditions will not often arise in which more self-denial will be needed than the mass of men habitually exercise. This can best be settled by experience; and the results of the experience of many, even under the disadvantages of a new course of action, show that when the mind has fully accepted the Alfirm principle, whatever desire there may be for the affectional association which circumstances make impossible, neither the deprivation of magnetic interchange for long periods

of time, nor, on the other hand, unrestricted magnetic interchange at long intervals, need occasion passionate desire.

THE ONLY BOUNDARY.

It can hardly be questioned that a wife, during pregnancy and lactation, ought to be exempt from intrusion. She needs her husband's care and love, his caresses and embraces; but if she can have these, she does not need, and does not naturally desire intercommunication. Since men and women are adapted to each other, here is one indication that man does not naturally need relief from surplus spermatic secretion as frequently as once a year. If he feels such a need, it must be from erroneous habits, which he should seek to correct. As Mrs. Slenker has well said, "There is but one possible boundary, and that is the legitimate and natural use of the function—propagation of our kind."

WOMAN THE UMPIRE.

The principle is now generally conceded by those who have studied the subject, that it is the woman, she having the closest relation to the children of a marriage, who should decide when and under what circumstances she shall become impregnated. Uniting that principle with that of Alfirm, there naturally results the principle that the sexual feeling in man should never take the generative form until it is intentionally inspired by the woman for the express purpose of parentage. There is no more necessity for those sexual organs of man specially adapted for procreation to be stimulated into useless activity, than for those of woman. It may not be exaggeration even to say that the order of nature is that the production of a child shall always be preceded by a two-fold impregnation; first, a spiritual impregnation of the man by the woman, waking into activity his generative capacity; and next the physical impreg-

nation of the woman by the man, waking into activity her generativ capacity. Until the time cum when she dezires to becum a muther, the sexual force in both shùd be exclusivly turnd into the afectional channel.

CONTENT WITHOUT SATISFACTION.

Whatever the cauz, it is often the fact that the wife does not reciprocate even afectional demonstrations by the huzband. A few months of intemperance may create such sexual aversion that years of continūs kindness and luv wil not overcum it. Neither party can receiv from the uther sexual satisfaction. Yet both, if their minds are properly instructed and regulated, may hav sexual content.

“Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.”

The capacity for parentage, and the capacity for fyzical, sexual equilibration, may alike lie dormant for months and years. The hihest life depends upon the due exercize of all our faculties ; but perfection is a practical impossibility. The doctrin of fyzical necessity, so long taut by fyziologists, being shown by a multitude of facts and the experience of many men and wimen to be an error, or to exist only as the rezult of eroneous life or ideas, sexual capacity is placed in the same pozition with mental or fyzical capacity. A born poet or painter livs a hiher life, with greater happiness, if he can exercize his capacities ; but if circumstances make it imposibl, and if he recognizes and mentally snbmits to that impossibility, he may liv a happy and contented life in a far diferent sfere. And the man or woman to whom luv is denied, in whatever form, may stil teach his hart to cease its vain repinings, and find content-

ment and happiness ; the gem of purest ray, the flower of beauty and fragrance, may never be disclosed.

RESULTS OF EXCESS.

Incontinence is a mental as well as a physical dissipation, and tends to make us unsatisfied with the smooth, even current of every day life. The recreation of the summer vacation tends to unfit the boy for study, and the man for work, for a time. Those who go to the theater every night, lose the charm, and less enjoy real life. It is so with all our senses. The eye, dazzled by too much light, becomes unable to distinguish faint objects ; the ear, after the booming of cannon, cannot so fully appreciate sweet melody ; the taste, vitiated with high-seasoned food, fails to find enjoyment in that which is more plain and wholesome. Glaring contrasts of color give less pleasure to the cultivated eye, than more delicate shades. The painter who should imagine that the more of brilliant coloring he put upon his picture the more strikingly beautiful it would be, would soon find, in undertaking to apply the principle, that the purity of white and the depths of black are equally needed for effect. Yet this is the very principle which people are applying in their married life, crowding in the bright and gaudy colors, until they lose all taste for the more subdued ; bringing their nerves to the highest tension until they become worn out and incapable of real, quiet, satisfactory enjoyment of anything. The principle of Alchemy will give them the most vivid pleasures, brightening the memories of a lifetime, and at the same time leave them in a condition to enjoy the tranquil delights of ordinary life.

Temporary separation will sometimes, but not always, restore the mutual attraction which sexual excess has dimmed. It is because of sexual excess that the poet sings :

“In youth love's light burns warm and bright,
But it dies ere the winter of age be past ;”

when obedience to the law of Alfism wùd make luv as enduring as he claims frendship to be when he ads ;

“ While frendship’s flame burns ever the same,
Or glows but the brihter the nearer its last.”

SMOOTHING THE PATHWAY.

The maximum of enjoyment is not to be found in increasing the extasy of the scattered moments of plezure, so much as in making more tolerabl the hours of pain. We must fil up the valleys, taking the erth from the hil-tops, to make the pathway more smooth. So if in our life there ar exaltations, followed by coresponding depressions, the total of our happiness wil be less.

THE FIRST KISS.

The plezures of memory ar not confined to memories of coition, even when so harmonius as to rezult in a mutual orgazm. On the contrary, it is not uncommon for the recollection of embraces before marriage, perhaps with no more personal contact than of the hands or of the lips, to retain their original brihtness, after all memory of the first internal contact has been obliterated ; and stil oftener the recollection of the embrace is a life-long plezure, while the memory of the first consumation of marriage is to the man a recollection of disapointment, and to the woman, too often a recollection of embarassment, and shame, and fyzical pain, if not of unmitigated disgust.

SLEEPING TOGETHER.

In order to prezerv the sexual polarity from becuming excessiv, it is important that huzband and wife shùd uzualy sleep together, with such degree of nude contact as may be adapted to each individual case. Fyziologists sumtimes asert that no two persons shùd

sleep together; and they assign two reasons; 1st, that the stronger will absorb the magnetism of the weaker, so that while one will sleep well and be invigorated, the other will sleep restlessly and be debilitated; and 2d, that the weaker will absorb the magnetism of the stronger, so that old people may keep up their vitality at the expense of the young people sleeping with them. What is especially remarkable is that these contradictory reasons are usually advanced by the same individuals. I presume the explanation is that they do not think it safe to assign the true reason for their belief, or else that the hindrances in the way of investigation of sexual facts have prevented their learning the actual causes of the facts they observe. When a man and a woman sleep together and one of them yields to the intemperate sexual demands of the other, the health of the weaker fails; and the physician prescribes change of climate, which separates them with a beneficial effect. And if the physician thinks that sleeping separately will check their intemperance, he may venture to recommend that, when he would not dare to give the true reason for his advice. The fact is also to be taken into consideration that with the exception of man and wife, whose sleeping together is supposed to tend to sexual excess, it is persons of the same sex who sleep together, and in that case the magnetism being of the same polarity, and therefore repellant, the radiation of the magnetism of each is interfered with by the presence of the other. On the other hand, if persons of opposite sex sleep together in satisfied abstinence, both will be strengthened by the magnetic radiation. It is not unlikely that by habitually sleeping together the husband and wife may cease to feel a thrill at every contact; but there will be substituted for it a pleasure giving more satisfaction and content. The thrill is like the purling of the brook; but "still waters run deep." The thrill is like the flavor of an artificial drink; but there is nothing that can quench thirst like pure cold water.

There are two effects of sleeping together, considered by Dr. Foote and others as the principal objections to it, both of which appear to be reasons in favor of it. 1st. It is claimed that it tends to bring the parties into sexual equilibrium, and thus to diminish passionate attraction. True; but abstinence being the higher law, altho the husband and wife sleeping together will not have so strong passionate attraction, they will have a stronger and more enduring sexual attraction, from the exercise of the affectional function. 2d. It is claimed that it tends to bring the husband and wife into a resemblance to each other, and thus to unfit them for passionate attraction, founded upon the law of the opposites. True, but the foundation of marriage being the law of the opposites, in order that the excesses of the one may be balanced by the deficiencies of the other, it is well that when they have begun bearing children, when there is no longer occasion for passionate attraction, the stimulation for it should be diminished, so that they shall be better adapted to each other for sexual friendship, which does not depend upon that law of the opposites, but rather upon similarity of disposition, and also better balanced as members of society at large.

There is a way in which separate beds for husband and wife may be made useful in promoting Alfism. Let the wife's bed be sacred to the higher law. It will require no great self-denial to keep that resolution; and yet the mere deliberation involved in going to the other bed, will be likely to induce gradually increasing temperance. The association will be more free in the wife's bed, from the knowledge that it will not be regarded as inviting ultimation; and after a time it will be found that there will be more satisfactory enjoyment there than anywhere else.

It seems hardly necessary to say that if husband and wife are not physically attracted to each other, and if for that reason they are content to observe the law of Alfism, both reasons for their sleeping together cease to exist.

The advantage of accessibility in case of night-mare, or of sudden illness, can be sufficiently secured by separate beds in the same room or in adjoining rooms.

EXCELSIOR.

Altho, as a general rule, the greatest amount of fyzical plezure wil rezult from the strict obzervance of the law of Alfism, how far this may be modified in individual cases, it is for the parties most interested to decide for themselvs. So few hav acquired the habit, which requires cultivation, of enjoying the sexual currents from nude embraces, or sexual contact, that the strict obzervance wil uzualy involv self-denial; and it may be that if the principl wer establisht, an ocazional violation of it in practice wud be of littl more consequence than the violation of the fyziological principls, that food shud be taken at regular hours, and sleep during the hours of the niht. The main diference is this; that we must eat and we must sleep, at short intervals of time; but there is never a necessity for violating the law of Alfism. It is a more important matter, and the consequences ar therefore likely to be more serius; but stil it is a matter hclely within the judgment of the parties; who hav as much riht, so long as they obzerv a reazonabl degree of temperance, to indulge their wishes, at a loss to themselvs, in this respect, as in regard to the hours for eating or sleeping, or as to what they shal eat, or what they shal wear. Yet the influence of even unconscious parental exampl is so great as to make it dezirabl for parents to exercize a great deal of self-denial in overcuming bad habits, for their children's sake, even when the rezults wil not seriously afect themselvs.

The most important point is the establishment of the principl, so that no man shal rezort to masturbation or to prostitution, from the mistaken idea that he is benefiting his helth in getting rid of a surplus secretion

which cannot remain in the system without fyzical detriment ; so that there shal be a constant efort on the part of both huzband and wife for increast temperance ; so that wives shal not refuze their huzbands sexual contact lest it shùd lead to sexual intemperance, from ignorance of the fact that the course they ar pursuing has a direct tendency to inflame passional dezire.

NUDE CONTACT.

The free exchange of sexual currents is so unuzual that comparativly few can apreiciate and enjoy it ; but if it is indulged in up to the border of antipathy, the capacity for such enjoyment wil increase. It is better to er in excess than in defect in carrying out a principl where the common error is all the uther way. The cultivation of the habits which wil tend to the affectional action of the sexual batteries, shùd include the mental efect of the siht of the nude form, as wel as the fyzical efect of sexual contact. When the twain becum one flesh, they shùd no longer cherish rezerv from each uther. Peopl do not know what they loze by seeing the nude only in paintings and in statuary. A picture of a fall of snow, of a tree waving in the wind, or of a foaming cataract, may be beutiful ; but how much more beutiful is nature herself, where the falling snow, the waving branches, the dashing waters, ar in actual motion, making a picture which no art can portray. And so much more beutiful is the nude in action than the lifeless forms of the painter or the sculptor. The cheef beuty of a work of art is that it sugests to the mind the motion with which the eye is familiar, so that the imagination can suply the motion which the pencil or the chizel cannot giv. But if the eye is not familiar with the nude living form in motion, the imagination has no memory to aid it, and half the charm is lost. Probably this is one reazon why artists themselvs, from having living models whom they see in motion,

hav a hiher apreciation of the nude in art than thoz who hav not had that advantage.

When men and their wives can lern to be together, seeing each uthr, and embracing each uthr without the intervention of clothing, and to enjoy such caresses disasociated from passional feelings, there wil be littl danger that there wil ever be such sexual excess between them as to endanger the perpetuity of their mutual atraction.

ADVANTAGES OF ALFISM.

The principl of Alfism promises to be of special importance in two directions where reformers hav anxiously saut for liht.

1st. It wil tend to diminish prostitution ; not only by diminishing sexual intemperance, even if the principl is not at once accepted in practice to the full extent, thus diminishing the temptation of the prezent generation, and the hereditary temptation of future generations ; but also by corecting the fyziological eror which has led astray so many, that entire abstinence is not conduciv to helth, or to the hihest fyzical plezure, but that emission is an esential feature in male existence.

What wùd a machine be good for, if sum of its parts wer frequently cauzd to be moovd oftener or faster than the wurk of the machine calld for ? So Alfism is only the aplication to the sex question of a general principl cuvering all organic action, and all mecanical action.

2d. It furnishes a complete and satisfactory anser to the question of the best mode of preventing conception. There is no uthr mode which is either reliabl or satisfactory. Even wer any reliable mode of preventing conception to be made known, it wùd hardly be satisfactory to woman, for she cùd no longer plead danger, to proiect herself from unwelcum intruzion. Yet there ar few married wimer who wùd not be benefited if

they cùd be saved from the burdens and the dangers of frequent pregnancy.

PRACTICAL SUGGESTIONS.

When one party only accepts the law of Alfism, receiving new liht after marriage, it need not introduce into the family an element of discord. The wife, for instance, may not feel justified in adopting a course tending to induce her huzband to seek from uthers the satisfaction she denies him; and yet may make such eforts to giv him galvanic satisfaction, and thus to restore sexual equilibrium in the normal way, that he wil becum less inclined to amorus excess. If she finds that from force of perverted habits, such eforts on her part seem to stimulate passion, she may make it a condition that he wil control himself; and thus she may gradually change such perverted habits. So the huzband may not feel justified in forcing his wife to liv a life she had not anticipated; and yet by keeping always in view the advantages of Alfism, he may gradually educate his wife and himself to find a hiher plezure in galvanic satisfaction.

In uther cases, where true marital afECTION has died out, or has never existed, the law of Alfism may be at once reduced to practice with manifest advantage. It may be that in such cases there is no resource further than cold self-denial; but at least the inharmony necessarily rezulting from repelant contact can be avoided; and quiet frendship can take the place of secret or open hostility.

This essay is adrest to married men and wimen. It is intended especialy for thoze who ar truly mated, between whom there is a sexual atraction. It is not to be supozed that thoze who hav perverted all that is holy in marriage for uther considerations, who hav married for muny, for station, or even for a home, can enjoy the benefits, when they hav wantonly violated the sanctities of marriage. Yet in the eye of the law,

they ar married men and wimen ; and it is therefore riht that they shùd not be ignored, but that such cumfort or consolation as the truth wil aford, shùd be givn them. Like an aligator in a flower garden, they may be out of harmony with their surroundings, atracted by nuthing but the fountain's spray, and more tantalized than satisfied with that ; yet the gates ar shut ; they cannot escape : and they must make the best of their pozition.

The principls herein laid down consist of a duty and a privilege ; the duty of abstinence except for procreation, and the privilege of sexual satisfaction from sexual contact. Improper marriage does not releev from the duty, altho it may prevent the enjoyment of the privilege. For thoze who ar not so atracted to each uther as to find sexual satisfaction in any kind of companionship or contact, the true filosofy is resignation ; turning the life forces into uther channels, and away from the sexual channel, except so far as it can be exercised in the ordinary amenities of social life. They may yet liv a hih and a noble life, altho not that complete life in all departments of our being, which a true relation wùd permit.

There ar many who have not wilfully sinned ; who supozed that they married from luv, but who hav since becum separated in feeling, so that their atraction for each uther seems to be ded. If it is realy ded, whatever the cauz, there is no remedy ; theze, too, must lern the filosofy of resignation. But perhaps it is not ded. Perhaps it is the repulsion from an improper married life which has separated them ; and it may be that if they adopt the law of abstinence, they may overcum the repulsion ; and if they seek to restore the old atraction, it wil cum back to them, at least in such degree as to giv them plezure in companionship, and a certain amount of sexual satisfaction.

Stil another class claims our atention and our sym-

have been separated by misunderstandings, either can draw the other back ; not by revivification ; not by separation ; not by coldness ; but by kindness and loving association, as close as can be attained without obtrusiveness. So far as the disagreement has arisen from mental causes, this will give opportunity for harmony to take its place. Physical contact will help break down and remove mental disagreement. If it has arisen partially or entirely from physical causes, it will be necessary to accept the situation, and to secure all the harmony and friendly association that the circumstances will admit of. There must be very few cases, if any, where the physical disagreement is so one-sided that the one party cannot be satisfied without a degree of association which the other party cannot tolerate ; for careful observation shows that a degree of association may be passively enjoyed, far exceeding that which can be freely and actively reciprocated.

pathy. In their early married life there seemed to be a mutual attraction ; but on the one side that seems to have passed away, while on the other it still continues. The principle that action and reaction are equal, seems here to fail. So when a blow is given and received, action and reaction are equal ; but the effects upon the two parties depend upon their different inherent circumstances. The attraction between the parties may have been originally more ideal than real. The wife thinks that she still loves her husband, if he were only what she supposed him to be when she married him ; but does she love him as he really was and really is ? Love begets love ; but the love of an ideal man will not beget love in an actual man widely different from that ideal. It may be that in this case also, the real love has died out on both sides, when brought to the test ; altho one or the other, still cherishing an illusory ideal, imagines it to continue on one side while it is lost upon the other. In any event there is but one chance for redemption. If the two actually love each other, and

ALITTLE MARRIAGE.

There is another consideration perhaps not less important. There are many young persons of both sexes, who for various reasons are unfitted to become parents. They may be in temporary ill health, or in such financially embarrassed circumstances that they could not properly provide for children; or they may know that there is danger of scrofula, insanity, or other disease, being transmitted to their children, so that they may both be permanently unfitted for parentage. The theory of Altruism opens the way for such persons to enjoy all the advantages of marriage excepting parentage. And although self-denial will be required in foregoing parentage, it will be far less than they must exercise in celibacy; especially if, when permanently incapacitated, they shall adopt from time to time, children to care for and to brighten their family circle.

Under the present views and practices with regard to marriage, prudent young men and women, who can only make a respectable living for themselves, are utterly deterred, for fear of offspring which they cannot support, from uniting as husband and wife, to make a pleasant, mutual home. Yet a home, be it ever so humble, is the acknowledged safeguard of virtue. There may smiles and pleasant words and loving caresses abound; there may evenings and leisure hours be passed in harmless amusement, music, reading or study, and agreeable and instructive conversation. Such affectionate intercourse, based on the doctrine of abstinence, will banish the sexual starvation, which leads to sexual vice, and will keep many well-disposed young men from being seduced into gambling houses, which appear so much more attractive with their music and glitter, than the lonely, bare rooms of their boarding houses.

MUTUAL UNDERSTANDING.

But it is essential that before marriage upon this basis, either for temporary or permanent reasons, both

parties shùd thuroly understand and hartily accept the basis of the union. If the explanation is left by either to be made after marriage, or is not made, the uther party wil feel agreevd, and may not wilingly acquiesce ; but if made beforehand, it wil be not only a matter of prudence but of pride with both, to asist each uther in obzerving the law of abstinence.

In cuming to such an understanding, the names of Alfa and Diana wil be especialy serviceabl ; for it wil be eazy for the parties to express their beleef in the principls of Alfa or Diana, even when a false education makes dificult a more definit introduction of the subject, or explanation of views upon it.

To avoid misaprehension, theze two theories shùd be clearly defined, and the distinction between them explaind. The doctrin of Alfism is confined to one principl, the law of

Abstinence except for procreation.

Thoze who beleev in this doctrin may be divided into diferent classes. Sum beleev in it as a matter of duty, to be enforced by precept and self-denial ; sum beleev in it as a matter of riht, requiring no self-denial. In this latter is included the doctrin of Diana, which may be defined to be the law of

Sexual satisfaction from sexual contact.

In uther wurds, Dianism is Alfism as the rezult of sexual equilibration. This doctrin is founded upon the theory of dual functions ; but that theory is not an esential part of it. Any person who carries out the principl of abstinence except for procreation, whatever his motivs or ideas conected with it, is a practical Alfite. And any Alfite who seeks sexual companionship of greater or less intimacy, for the purpose of sexual equilibration as an aid to abstinence, is a practical Dianite.

THE LAW OF DEVELOPMENT.

One suggestion in conclusion. Herbert Spencer has shown that if any law is calculated to promote the welfare of the race, human nature will be remolded to correspond with it; so that obedience to the law will become, even if it is not now, the highest pleasure. (See *Data of Ethics*, sec. 67, pages 183 and 186.) We must not rely too much upon our past habits and present environments, but look rather to what man should be, and may be in a glorious future.

RECAPITULATION.

The fundamental theory of Diana is that the sexual secretions have two functions, their generative function, and their affectional function; and that except when parentage is desired, the sexual force should be turned into the affectional channel. The manifestation of the affectional function is by sexual contact, which may take such form, from mere companionship to physical nude contact, as mutual attraction may prompt; causing sexual equilibration and thus sexual satisfaction. The form of such manifestation will be largely influenced by the mind, and largely by the force of habit; wherefore the gradual bringing of the mind into harmony with these principles, and the gradual formation of habits consistent therewith, will make more and more evident their beneficial operation.

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From "Sexual Intemperance," by Mrs. Elmina D. Slenker, I make the following extracts:

We all know intemperance always grows out of temperate tipping, out of "enjoying" with the proviso of not overstepping the bounds of "moderation." But

read the record, and ask yourselfs if there must not be bounds set and adhered to if safety is expected. And in this question of sexuality there is but one possible boundary, and that is, the legitimate and natural use of the function—propagation of our kind !

You who plead for “moderate indulgence,” a “happy medium,” or a “natural desire,” must remember that every indulgence diverts vital power from the brain and vital principle from the blood, and continued excesses weaken the whole system, mentally and bodily.

A pure and happy love that yields to sexual indulgence for the sake of procreation, can afford to lose a little for the greater good to be obtained. But a direct waste for momentary gratification, that only increases desire and injures health at the same time, is reprehensible indeed in the wise, and sadly sorrowful to contemplate in the ignorant.

A man gives of his own life to beget his child; he has a pure and holy joy in thus surrendering a portion of his own vital force, and in conjunction with his beloved wife consummates the act that shall make them parents. This is a pure and legitimate enjoyment, where the two are strong and vigorous, mentally and physically. But all indulgence after conception is as unnatural and unhealthy as to eat after the appetite is satiated. To eat simply because food tastes good is a sin against nature, and it is the same in the case of which I have spoken. The wife whose husband feels for her a true, loving friendship, who cares more for her health and comfort than his own sensual gratification, and values her for her society, her sympathy, her companionship, and real affection for himself, has a source of pure, sweet contentment the widow and unmarried cannot have. She has one friend who is ever fond and ever true, and is her very own to love and be loved, not in lust and passion, but with a higher and holier oneness of heart, mind and soul. If children come to them they

wil not be misbegotten and undeziied accidents, but the fruit of a wize, careful fyziological generation, growing out of pure, true luv, and a hih and holy purpose.

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An important element in the abuv theory, is that the sperm is only secreted as it is required, and therefore does not need to be taken up again into the system by asimilation. This point was first braut to my atention by the following letter, in which it is more fully given; and which is apended, altho it has since been separately publisht as a tract, in order to prezent the argument in an independent form.

A PRIVATE LETTER.

TO PARENTS, FYZICIANS, AND MEN-PRINCIPALS OF SCHOOLS.

I take the liberty of ofering for your consideration sum views on the Spermatic Secretion, which, so far as I know, hav not been hitherto entertained, either by fyzicians or the public generally.

It is customary for fyziologists and writers on the sexual organs and functions to asume that the spermatic secretion is analogous to the bile, pancreatic juice, saliva and uther secretions which ar esential to human life, and which, when once formd, must be ized and expeld from the system. The logical deduction from this theory is, that to ensure the perfect helth of every man and boy who has atained the age of fourteen or thereabout, he must expel this secretion at regular or irregular periods, either by inter-comunication with one of the uther sex or by masturbation, unless the secretion passes away by the bladder or by involuntary action during sleep. A further deduction is, that there exists a natural necessity for unre-

stricted inter-communication between the sexes, or, since society will not sanction that, the establishment of houses of prostitution. Now the moral nature and finer sensibilities of both men and women protest against such a conclusion, and therefore the truth of the theory which gives rise to it, is to be doubted. For myself, I consider that to this theory, so generally believed, is due a large part of that sexual immorality which turns the heaven of the affections into a hell of the passions, and is destroying at once the vitality and happiness of our race.

“As a man thinketh so is he.” This is classic truth. If a boy obtains the impression, from books or from companions older than himself, that at the age of fourteen or fifteen the spermatic secretion is necessarily formed and accumulated, and that, too, without his knowledge, volition, or power of prevention; and that in order to keep his health he must in some way periodically throw off that secretion, his actions will immediately begin to correspond with his belief.

The comparison by medical men of this secretion with the bile, gastric juice, etc., fixes the theory in his mind and confirms him in his pernicious habits. But substitute the word “tears” for bile, and you put before that boy’s mind an altogether different idea. He knows that tears, in falling drops, are not essential to life or health. A man may be in perfect health and not cry once in five or even fifty years. The lacrymal fluid is ever present, but in such small quantities that it is unnoticed. Where are the tears while they remain unshed? They are ever ready, waiting to spring forth when there is an adequate cause, but they do not accumulate and distress the man because they are not shed daily, weekly or monthly. The component elements of the tears are prepared in the system, they are on hand, passing thru the circulation, ready to mix and flow whenever they are needed; but if they mix, accumulate and flow without

adequate cauz—without fyzical irritation or mental emotion—the fyzician at once decides that there is diseaz of the lacrymal glands. It is my beleef that tears and the spermatic fluids ar much more analogous, in their normal manner of secretion and use, than is the bile or gastric juice and the semen. Neither flow of tears or semen is esential to life or helth. Both ar greatly under the control of the imagination, the emotions, and the wil; and the flow of either is liable to be arested in a moment by sudden mental action. Also, when a man sheds tears there is a subsequent depression arizing from nervus exhaustion, consequent upon the violent emotions which cauzd the tears, and a similar effect follows sexual emission.

Now w^{or} men and boys made to beleev and feel that it is as degrading for them to alow a seminal emission without rational and proper cauz, as it is unmanly for them to shed tears frequently or on trivial ocazions, and that moreover uncalld for emission is a destructiv waste of life material, the formation of habits of masturbation, promiscuus intercourse and marital profligacy, with all their disastrvs consequences, miht be largely prevented. The dificulty of dealing with this subject, aside from the delicacy which is supozed to atend its consideration, lies cheefly in the fact that most peopl ar born with large amativ propensities. The sexual license of past generations has engenderd a sexual excitability in the prezent which can only be counteracted, and even then very gradually, by direct education of the yung in sexual ethics, and by a general dissemination of knowledge on the normal functions and rational use of the generativ organs. In beginning thus to educate the people in sexual hygiene, scientists shùd be very careful to arive at true theories on the subject. A theory which tends to bad rezults, which promises no amelioration of the trubls which now distress humanity, is to be douted. My hart aked when, at the cloze of a fyziological lecture on the Passions, a yung man exclaim

in appealing tones, "What shal we yung men do? We want to do riht, but our passions ar strong, and you doctors don't tel us what to do." Tho several medical gentlemen wer prezent, not one ofered a word to strengthen that yung man's wil power in the line of continence.

Is it not probabl that help in ascertaining the normal action of the human organism may be obtaind from comparativ anatomy and fyziology? Supoze the student of Nature disects and examines the sexual structure of the wild deer or ape, and compares it with the human. Wil not such comparison aid in determining whether it is in acordance with nature's simple, unvitiated law, and with human happiness, that the spermatic secretion shùd be formed in such quantity and reproduced so continūusly as is now considerd natural in man? It is at least pertinent to ask whether, if this acumulation and mixture of the sexual secretions is found in man, it is not, to a very great extent, the rezult of habit, just as an enormous flow of saliva is consequent upon a cultivated habit of expectorating. Sum men wil spit a pint a day, uthers seldom or never spit.

On parents and teachers devolv's the duty of preventing the formation of wrong sexual habits in childhood and youth. Besides direct instruction on the subject, children shùd be erly trained to the habit of Self-control. The valuable teachings containd in the following extract shùd be deeply ponderd by all who hav the management of youth. The writer says: "If there is one habit which abuv all uthers, is dezerving of cultivation, it is that of self-control. In fact it includes so much that is of valuabl importance in life, that it may almost be said that, in proportion to its power, does the man obtain his manhood and the woman her womanhood. The ability to identify self with the hihest parts of our nature, and to bring all the lower parts into subjection, or rather to draw them all upwards

into harmony with the best that we know, is the one central power which supplies vitality to all the rest. How to develop this in the child may well absorb the energy of every parent; how to cultivate it in himself may well employ the wisdom and enthusiasm of every youth. Yet it is no mysterious or complicated path that leads to this goal. The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires. He who has acquired this habit, who can govern himself intelligently, without painful effort, and without fear of revolt from his appetites and passions, has within him the source of all real power, and of all true happiness. The force and energy which he has put forth day by day, and hour by hour, is not exhausted, nor even diminished; on the contrary it has increased by use, and has become stronger and keener by exercise; and, although it has already completed its work in the past, it is still his well-tried, true and powerful weapon for future conflicts in higher regions."

In the earlier stages of the world's history, conditions aside from sexual needs caused woman to become the slave of man. Had the sexes been equal in strength and equally free, with full liberty of choice and refusal in sexual relations, with equal liberty of advance and repulse in every one of the many steps by which love proceeds, from the glance of an eye to that intercommunication which is primarily, and as I think solely, intended for the production of offspring, there is reason to believe that this free communion of man with woman, would, by equalizing the sexual forces, have prevented that excessive desire for intercommunication which has possessed man through all recorded time, and which amounts to little less than a mania afflicting the whole race.

ELIZA B. BURNZ.

24 CLINTON PLACE, New York.

THE OTHER HALF.

That "Diana" is "difficult to be understood" arises largely from the fact that it was written subject to such a censorship, with regard to form of expression, as no other branch of science has ever been subjected to. All information on the subject of sex is regarded by many of those who administer the laws as contraband. It is pleasant to see that, notwithstanding this obstacle, Count Tolstoi has obtained so full an appreciation of the practical side of the theory of "Diana," which he expresses in language that will undoubtedly give many readers new light.

But there is another side of the theory, which he has entirely omitted to refer to, and which, as a scientific investigator, I consider the most important, since it is the foundation upon which the practical theory rests, and which shows its limitation. The practical side is the theory of effects; the scientific side is the theory of causes. In ordinary life it is the effects with which we have mainly to deal; yet it was necessary that the cause should be ascertained before the theory could be regarded as anything more than a hypothesis. So that it is the theory, briefly stated, and which will be suggested to the scientific reader of the book by the single word "disintegration," which I regard as the keystone of the arch.

The rainbow has been observed from the time of Noah; and some of its relations to sunshine and shower were understood; but it was not until Newton developed the laws of chromatic dispersion that the rainbow was really understood. In the proper place and at the proper time it will be shown that the development of the law of disintegration in its relation to sex decides many practical sexual questions.

AUTHOR OF "DIANA."

WHAT "DIANA" TEACHES."

BY COUNT TOLSTOI.

[Translated from a Russian Newspaper, "The Week," by N. H. Dole, Boston. In the simplified spelling, authorized by the Century and Standard Dictionaries.]

"The Kreutzer Sonata" and the "Postscripts" have brought to me many letters from different places proving that the need of changed views regarding the relations between the sexes is recognized not by me alone but by a great number of thinking people whose voices have been unherd and unheeded simply because they have been cried down by the multitude who obstinately and warmly uphold the accustomed order of things, granting, as it does, free indulgence in their passions. Among the letters which I received in October, 1890, was the following, which accompanied a pamphlet entitled "Diana," referred to in it:

"NEW YORK, October 7, 1890.

"We have the pleasure of transmitting you by mail a copy of a small book entitled 'Diana, a Psycho Physiological Essay on Sexual Relations for Married Men and Women,' which we hope will reach you safely.

"Since the circulation, in America, of your work the 'Kreutzer Sonata,' many, *so many*, persons have said 'Diana carries out, explains and makes practicable Count Tolstoi's theories.' We therefore take the liberty of sending you a copy, that you may judge for yourself.

"Praying for the fulfilment of your heart's dearest wish, we are, dear sir,
Sincerely yours,
BURNZ & Co."

Shortly before this I had received from France a letter from Angele Francoise together with her brochure.

In her letter Madame Angele informed me of the existence of two Societies whose object was the encouragement of purity in sexual life—one in England and the other in France, "*Societe d'Amour Pur*."

In Madame Angele's essay were expressed very much the same thoughts as in "Diana," but much less clearly and definitely and with a shade of mysticism. The thoughts expressed in the essay, "Diana," though taken from a point of view that is not Christian but rather Pagan,—Platonic,—are both novel and interesting, and they give such a clear exposition of the folly of wantonness (licentiousness), not only among the unmarried but also among the married in our modern society that I feel a desire to give my readers the benefit of these thoughts.

The fundamental thesis of the essay which has for a motto the text, "And they two shall be one flesh," is as follows:

The difference in organization between man and woman is not only physiological but extends also into other and moral characteristics, such as go to make manhood in man and womanhood (or femininity) in woman. The attraction between the sexes is based not merely upon the yearning for physical union, but likewise upon that reciprocal attraction, exerted by the contrasting qualities of the sexes, each upon the other, manhood upon womanhood and womanhood upon manhood. The one sex endeavors to complement itself with the other, and therefore the attraction between the sexes demands a union of spirit precisely identical with the physical union.

The tendency toward physical and spiritual union forms two phases or manifestations of one and the same fountain-head of desire, and they bear such intimate relations to each other that the gratification of the one inclination inevitably weakens the other. So far as the yearning for spiritual union is satisfied, to that extent the yearning for physical union is diminished or entirely destroyed; and *vice versa* the gratification of the physical desire weakens or destroys the spiritual. And consequently the attraction between the sexes is not only a physical affinity leading to procreation, but is also the attraction of opposites for one another, capable of assuming the form of the most spiritual union in thought only, or of the most animal union, causing the procreation of children and all those varied degrees of relationship between the one and the other.

The question on which footing the connection between the sexes is to be established is settled by deciding what

method of union is regarded at any given time, or for all time, as good, proper and therefore desirabl.

(A remarkabl illustration of the degree to which the relationship between the sexes may be made comformabl to what is considered good, proper and therefore desirabl, is afforded by the astonishing custom of zheni-khanya or "little marriage" among the Malo-Russians, which allows young fellows for years to sleep with the girls to whom they ar betroht without even impeaching their virginity.)

Perfect satisfaction for different persons united together constitutes the relationship which these individuals consider good, proper and consequently desirabl, and depends on their special point of view.

But independently of this, *per se* and, objectively, one relationship must giv every person a higher satisfaction than the other. Which mode of union givs this maximum of satisfaction, *per se*, for all, independently of the individual view of those who make the union? That which nearest approaches the spiritual, or that which nearest approaches the fysical?

The reply to this question is clear and indubitabl, altho it is diametrically opposed to all the habitual modes of thought held by society, and is to this effect; that the nearer the form of union approaches the extreme fysical boundary the more it kindls the passions (desire) and the less satisfaction it gets; the nearer it approaches the opposit extreme spiritual boundary, the less new passions ar excited and the greater is the satisfaction. The nearer it comes to the first, the more destructiv it is to animal energy; the nearer it approaches the second, the spiritual, the more serene, the more enjoyabl and forceful is the general condition.

The union of man and woman "in one flesh," in the form of an indissolubl, monogamous marriage, the author considers a necessary condition for the superior development of mankind. Marriage, therefore, in the author's opinion, since it constitutes the natural and desirabl condition for all men who attain years of maturity, is not necessarily a fysical union but may also be a spiritual one. Taking into consideration conditions and temperament, and above all what the contracting parties regard as good, proper and desirabl, marriage for sum wil approach the spiritual union, for others the fysical, but the nearer the union approaches the spiritual the more complete wil be the satisfaction.

Since the author avows that the same sexual tendencies may lead to a spiritual union, affection,—and to the fysi-

cal union,—reproductiveness, procreation—and that the one activity passes into the other, conscience being a determining cause, it stands to reason that he does not recognize any impossibility in self-restraint, but considers it a natural and indispensable condition of a reasonable system of sexual hygiene both in married life and outside of it.

The whole essay forms a rich collection of examples and illustrations of the argument which it contains, and physiological data regarding the processes of the sexual relations, their effects upon the organism and the possibility of a conscious directing of them in one way or the other,—affection or reproductiveness.

In support of this theory the author quotes the words of Herbert Spencer: "If any law," says Spencer, "works to the advantage of the human race, then human nature infallibly submits to it, since obedience to it becomes a pleasure to a man."

"And, consequently," says the author, "we ought not to place too much reliance on the established customs and conditions about us; but we ought rather to consider what man should be and may be in the brilliant future which is before us."

The substance of all that has been said, the author thus explains. The fundamental theory of "Diana" is that the relations between the sexes have two functions: reproductiv and affectional; and that the sexual energy, if only it have no conscious desire to beget children, must be always directed in the way of affection (love). The manifestation which this energy assumes, depends on reason and custom; in consequence of which there is a gradual bringing of the reason into agreement with the principles here expounded, and a gradual reorganization of customs consonant with them, thus saving men from many of their passions and giving them satisfaction for their sexual desires.

At the end of the essay is a remarkable "Letter to Parents and Teachers" from the pen of Eliza B. Burnz. This letter, notwithstanding the fact that it treats of subjects generally considered improper (calling things by their names as indeed it is impossible to avoid doing), ought to have such a beneficial influence on unfortunate young men suffering from excesses and irregularities that its wide circulation among grown men who have thrown away their best energies and ruined their happiness, and especially among the poor who are destroying themselves simply through ignorance, among boys in families, academies, high schools, (gymnasiums), and above all in military establishments and private institutions, would be a genuine blessing.

RULES FOR THE SHORTER SPELLINGS

which are authorized by the
CENTURY AND STANDARD DICTIONARIES

- e.—Drop silent *e* when phonetically useless, as in *live, vineyard, single, engine, granite, rained, eaten, etc.*
- ea.—Drop *a* from *ea* having the sound of *e*, as in *feather, leather, jealous, etc.*
Drop *e* from *ea* having the sound of *a*, as in *heart, etc.*
- eau.—For *beauty* use the old *beuty*.
- eo.—Drop *o* from *eo* having the sound of *e*, as in *jeopardy, leopard.* For *yoeman* write *yoman*.
- i.—Drop *i* of *parliament.* [Also *friend* and derivatives.]
- o.—For *o* having the sound of *u* in *but* write *u* in *above (abuv) some (sum), tongue (tung), etc.* For *women* write *wimen*.
- ou.—Drop *o* from *ou* having the sound of *u*, as in *journal, nourish, trouble, rough, (ruf), tough (tuf), and the like.*
- u.—Drop silent *u* after *g* before *a*, as in *guard, guess, guilt, etc.*
- ue.—Drop final *ue* in *catalogue, pedagogue, league, harangue, etc.*
- y.—Spell *rhyme* *rime.* —Doubtful consonants may be simplified.
Final *b, d, g, n, r, t, f, l, z*, as in *ebb, add, egg, in, purr, butt, bailiff, dull, buzz, etc. (not all, hall) etc., nor pull, full, etc.* Medial before another consonant, as *battle, ripple, written (writn), etc.* Initial unaccented prefixes, and other unaccented syllables, as in *abbreviate, accuse, affair, etc., curvetting, traveller, usually, etc.*
- b.—Drop silent *b* in *bomb, crumb, debt, doubt, dumb, etc.*
- c.—Change *c* back to *s* in *cinder, fierce, hence, once, pence, scarce, since, source, thence, tierce, whence.*
- ch.—Drop the *h* of *ch* in *chamomile, cholera, school, stomach, etc.*
Change to *k* in *ache (ake), anchor (anker).*
- d.—Change *d* and *ed* final to *t* when so pronounced, as in *crossed (crost), looked (lookt), etc., unless the e affects the preceding sound, as in chafed, chanced, placed.*
- g.—Drop *g* in *feign, foreign, sovereign.*
- gh.—Drop *h* in *aghast, burgh, ghost.* Drop *gh* in *haughty, though (tho), through (thru).* Change *gh* to *f* where it has that sound, as in *cough, etc.*
- l.—Drop *l* in *could.* p.—Drop *p* in *receipt.*
- s.—Change *s* to *z* in distinctive words, as in *abuse verb, house verb, rise verb, etc.* Drop *s* in *aisle, demesne, island.*
- sc.—Drop *c* in *scent, scythe (sithe).* tch.—Drop *t* as in *catch, pitch, witch, etc.* w.—Drop *w* in *whole.*
- ph.—Write *f* for *ph*, as in *philosophy, sphere, etc.*

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