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# RIGHT MARITAL LIVING

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Social Purity

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The following essay is an expansion of an article of mine upon this same subject, which appeared in *The Chicago Clinic*, for May, 1899. It is published in response to requests from physicians and others all over the country for a simple, clear presentation of my teaching which could be handed by physicians to their patients and circulated among men and women who desire to know how to live healthy, wholesome, chaste lives as husband and wife.

Among these correspondents a noted gynæcologist of New York City writes to me as follows :

“ If your method can be taught, it will almost entirely do away with adultery in either sex, it will aid in suppressing prostitution, and do many things that will make the world better and happier.”

**I**N the marital relation, there are two physiological functions—the love function and the parental function. These two functions are not always exercised conjointly. There are also two sets of organs for these two functions, respectively.

For the parental function, in the woman, the organs are the ovaries and the uterus (the womb); in the man, they are the testicles and the vesiculæ seminales. The organs of the love function are those which contact—the erectile organ in man; the vulva (the external genitals) and the vagina in woman. The uterus, however, also seems to be with many women a love organ; for, during the final ecstasy, where the man's organ is not sufficiently long to touch it, the uterus frequently descends into the vagina, as though seeking contact. It is probable that the uterus is intended by nature to always take part in the culmination of the act; but this, it will be observed, is merely as an organ of contact. When the uterus becomes a receptacle, it is then a parental organ.

The love function may and ought to be exercised periodically, in order that both husband and wife may have a healthy, well balanced physique and mentality.

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The parental function may remain for years unexercised, without harm to either husband or wife.

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It is popularly supposed that the love function should never be brought into play without at least an abortive attempt at exercising the parental function. That is, when the love organs of husband and wife have been brought into contact, it is supposed that the man's creative semen ought to be ejaculated, even though a child begotten at that time would be brought into the world under the worst possible circumstances — circumstances which would result in its being born a pauper or an idiot, or predisposed to drunkenness or insanity or criminality. To this mistaken belief (namely, that an attempt at parenthood should always terminate sexual intercourse)—a belief rooted in the popular mind by centuries of wrong living—the well-being of the future generation is daily sacrificed.

Of course, preventives to conception are always wrong. And there never yet was a preventive invented which is certain. Moreover, they are all forbidden by law; and to sell a preventive, or to lend it, or to give it away, or to have it in one's possession with intent to sell it or lend it or give it away, or to state where or how it can be procured, is to commit an offense



which, if known to the authorities, renders the party liable to a heavy fine or imprisonment, or both. Most preventives are distinctly injurious to one or both parties at the time ; many are said to injure the tissues of the woman later on. If used, they put no check upon passion ; and they are, all of them, abominable and degrading. The condoms, womb veils and pessaries, by interposing a foreign tissue between the genital organs of husband and wife during the act, render the relations masturbative for both parties. So do the various suppositories, which, by dissolving, cover the walls of the vagina with a coating of foreign substance. The syringe, by driving the spermatozoa nearer the mouth of the uterus, often helps along the very thing it is intended to prevent ; and some physicians claim that, as it must be used while the tissues are still engorged, the shock is injurious to the woman. It likewise detracts from the delicacy of the conjugal act, for people of refinement. Withdrawal is an act of onanism ; it is unhealthy and morally degrading. And men who habitually practice it are apt to carry the sign of their unclean habit marked on their faces and in their manner, for all knowing people to read. The popular fourteen day period (two weeks after the menses)

is decidedly not a sure preventive, as a woman can become pregnant at any time in the month ; and it is unnatural to have intercourse at the time in the month when the wife least desires it. Such coition tends to make her loathe the performance of her conjugal duty.

All these methods are degrading ; they all coarsen what should be a pure and exquisite attraction ; and at any moment they may fail to prevent conception, and will then, through the wife, stamp the child with unwholesome tendencies, mental perversions, or physical deformities.

Yet, to refrain from exercising the parental function (the ejaculation of creative semen) during coition, and to exercise only the love function (that is, the function of prolonged genital contact which mutually refreshes, stimulates and upbuilds the entire nervous system) is popularly supposed to be either unhealthy or impossible.

This is because, for many, many centuries, men have been perverting the natural functions of their sexual organism, until that which is really the best way has come to seem impossible to the many, and unwise to the few who have learned that it is not impossible. I refer to the suppression of the ejaculation of the semen upon all occasions, except at the

time when the creation of a child has been prepared for by both husband and wife.

Let us remember that the seminal fluid is bestowed by Nature upon man for one purpose only—the creation of a child. It is quite true that Nature, in order to secure the propagation of the race, surrounds the act of creation with all sorts of allurements. If it were not so, people would seldom take the trouble to beget children. But the semen itself is given, not for mere sensual gratification, but for a creative purpose. To turn it aside from its natural purpose is to live wrongly as a husband. Also, to create children at random and by the wholesale, or in an environment unsuitable for either the mother or the child, is a degradation of the holy power of fatherhood.

If, then, the semen has been bestowed by Nature on man for the one purpose of creation, it is wrong to sow any seed in a woman after the child has begun to develop, for it is unnecessary, and is a waste of precious material. Now it is usually necessary to wait for over four months after the seed has been sown, in order to determine with certainty whether or not it has germinated. It is true that physicians do sometimes make fortunate guesses much earlier; but it is safer to



wait until four or four and a half months shall have elapsed, by which time not only will the child have quickened, but also it will have become possible for a physician, by means of a stethoscope, to hear the child's heart beat. The latter is held to be the one sure sign by which to determine the existence of pregnancy; and if the educated ear of the physician distinguishes the quick beating of the child's heart then, separate from the slower beat of the mother's heart, of course there will be no further need for seed-sowing at that time. To persist in sowing seed during the remaining months of pregnancy is a violation of natural law.

It is true that a woman is sometimes more amorous during pregnancy than at other times, owing to the swollen condition of the uterus, which induces erotic excitement at the genitals, so that she craves sexual satisfaction. Just as when a woman, during pregnancy, craves a peach or other wholesome food, she should be allowed to have it, so, if she craves sexual intercourse during pregnancy, she ought to be allowed to have it; but only in moderation, and with care not to press upon the uterus, either from without or from within, in such a way as to injure the growing child. Of course this should not be made an occasion for seed-sowing.

Genital contact should take place only for the purpose of interchanging sexual magnetism.

During the nursing period, it is unwise to unduly excite the mother sexually, as it is apt to render the milk feverish, and this will injuriously affect the infant. And to render the mother pregnant while nursing, as is sometimes done, is cruel to her and to both children.

And, surely, a little child is entitled to the care of its mother during the first two years of its life, is it not? Now, everyone knows that the care of a mother for a young child is likely to be interfered with, if she be undergoing the nervous fluctuations of pregnancy.

This brings the time for a man's abstaining from the ejaculation of semen up to two years and nine months—say, in round numbers, three years. But he may have sexual intercourse with his wife during that time, if he will refrain from ejaculating the semen.

It is popularly, but mistakenly, supposed that the semen is an excretion which a man needs to get rid of periodically. But the reverse is the truth. "The male semen," says Dr. W. Xavier Sudduth, a well-known nervous specialist of Chicago, "is an acknowledged tonic, ready prepared for absorption into the

system." Every expenditure of semen means a loss of nerve energy. Instead of its being thrown forth upon the slightest emotional provocation, it should be reabsorbed through the lymphatic vessels which are so abundant in the walls of the vesiculæ seminales and the vas deferens, in order that it may circulate in the blood throughout the entire body, nourishing the vocal organs which make a man's voice deep and masculine, nourishing the roots of the beard, building up brain and nerves, and intensifying his virility and manly bearing. Noïrot says: "The resorption of what Dr. Le Camus called a mass of microscopical brains is a source of vigor and longevity."

Jozan, in treating of cases of obliteration of the epididymis and vas deferens, says:

"The seminal fluid, although it is yet secreted in this case, having no issue, is resorbed, as blood in a closed vessel would be resorbed. The individuals affected with such an obliteration are unfruitful, but not impotent. . . . It would seem that, all communication of the testicles with the vesiculæ seminales having been interrupted, the man should be considered castrated, and bear the signs of that condition, that is, that the hair of the chin and of the member should fall,

that the voice should assume the shrill tones of an old woman, that the muscles will become soft, and the forms rounded. It is not so; even if the testicles, although useless, exist in the body of a man, he will preserve all the exterior signs of virility, that is, the beard, the low voice, the angular form of the members, the firmness of the muscles. An experiment, repeated several times in Germany, confirms this fact. When the two testicles of a young cock are removed and immediately replaced in the abdominal cavity, they graft themselves on to the peritoneum, and, although they be separated from the organs of generation, the young animal continues to grow with the attributes of the male. His 'ergots' lengthen, his crest develops, his voice becomes sonorous, and he remains the sultan of the yard; he claims its right with the same pride and energy; only he has no posterity; while his young brothers, whose testicles were removed without being replaced in the abdomen, have the forms, voice and character of 'chapons,' and fatten peaceably, without desires or passions."

From the above, it is evident that it is not the expulsion of the semen, but its secretion and circulation through the blood which renders the male virile.



Some years ago, Dr. Brown-Sequard discovered that the voluntary suppression of the ejaculation of the semen, just at the last moment, strengthens a man and conduces to long life. He wrongly inferred, however, that the strengthening effect of this suppression was due entirely to the semen, thus returned to the body; whereas it seems to be largely due to the mental act of self-control in accomplishing the suppression, which thus acts as a tonic for the nervous system.

An impression prevails among both physicians and the laity, that to exercise the organs of the love function without also at least an abortive attempt on the man's part at exercising the parental function, will be prejudicial to his nervous system, and, consequently to his health. That is, that it is dangerous to suppress the ejaculation of the semen during coition. This may be true, if the act of suppression be performed merely as a means for bodily, sensual enjoyment. It is *not* true, however, if the mentality (which, in its turn, as we all know, governs the nervous system) be kept in a state of serenity and exaltation, so that the inner spiritual forces may be brought into play.

It is a medical dictum that the nervous system regulates the bodily functions, and that these functions are perceptibly



affected, for better or for worse, according as the nervous system itself is in good or in bad working order. Now, the nervous system is controlled by the mentality. And the mentality can be controlled by the inward self of the person—if he so desires.

Take the matter of blushing. A blush is caused by a mental state of embarrassment, of mortification, of exhilaration, or of passionate feeling. This mental state acts upon the nervous system; the nerves act upon the capillaries; the capillaries call the blood to the face and the face gets red. Children redden easily with very slight provocation; but, as they grow older and, with advancing years, more self-controlled, they tend less and less to crimson uncomfortably under trying circumstances. People sometimes explain this by saying that a grown person has become "less sensitive." What has really happened is, that the grown person, little by little, has learned to resist any suggestion on the part of his mentality that there is something to get red in the face about. That is, he has found out how to control his mentality in this particular, and, through the mentality, his nervous system, and through the nervous system, the capillaries, so that he need no longer blush, when to do

so would render him annoyingly conspicuous.

The self-control which people usually learn to exercise in the matter of blushing, may be extended to other bodily functions, in many surprising ways. But, in order to do this intelligently, one needs to understand how important it is to have one's mentality well under control. It is important, because it is impossible for us to issue our commands directly to our bodies. All commands must be issued to the Mentality, and, through Mentality, be transmitted to the nervous system, which, in its turn, regulates the bodily functions. Thus, if we wish our hand to move, we may say, "Hand, move!" and we may keep on saying this to all eternity, but our hand will never move until we *think*, "I wish my hand to move!" That is, we practically say to our Mentality, "Mentality, I wish my hand to move!" Thereupon, Mentality transmits, with more or less accuracy (according as we have trained it well or ill), our command to the nervous system; the nerves act upon the muscles; the muscles contract and the hand moves.

If we wish the hand to perform a difficult piece of music on the piano, we must earnestly and resolutely give instructions to Mentality over and over

again, until Mentality gets so well trained, that our slightest suggestion is sufficient to cause Mentality to attend to the muscular exercise of our hands with thoroughness and nicety, like a well drilled servant, leaving our inward and higher self meanwhile free to occupy itself with other thoughts, if we so desire.

What can be done (through Mentality) in enabling the hand to master a difficult piece of piano music, can be done similarly with other muscles of the body, especially with those which participate in the sexual embrace; but it must be by controlling Mentality.

The orgasm, according to Dr. Sudduth, "represents the height of nervous tension; it is a mental and physical act combined, which it is impossible to accomplish on a purely physical plane."

Control Mentality, therefore, from the plane of the higher, inward self, and you can control the orgasm (the ecstasy, or final thrill) which is set going by Mentality.

How can this be done?

There are three steps in the process:

(1) Total suppression of the orgasm itself when it is still afar off.

(2) Going gradually nearer and nearer to the verge, and stopping at the

last moment, without the orgasm, and consequently, without ejaculation of semen.

(3) Going right through the orgasm, with the controlled and sustained thrill, but without any ejaculation of the semen; unless it be desired to create a child at that especial time, when the semen may be ejaculated at will.

The first step (total suppression of the orgasm) is accomplished thus: Just before the last thrill which precedes ejaculation, all motion on the part of both husband and wife should be promptly desisted from, and, on the man's part, the thoughts should be completely turned away from the bodily sensations, and fixed on something beyond and above the body.

If he believe in God, let him pray to God at that moment, not only consecrating his body to God and praying for strength, but also asking God to be the third partner.

If he be an Atheist and a Materialist, let him seek, in thought, to be in harmony at that moment with Nature, with the Ideal, the Beautiful, the True; with the Ultimate Force, the Unconscious Energy of the universe.

This last is strictly logical, from a Materialistic standpoint. For the Mater-

ialist insists that there is but one substance in all the universe, Matter, and that from Matter, every known force is produced, whether physical, mental, or emotional. Now, since it has already been demonstrated by physicists that certain physical forces, such as motion, heat, light, etc., may be transmuted, one into another, and that it is only a question of difference of vibrations; and since these physical forces, according to Materialism, are all of them manifestations of the Ultimate Force; and since, as we all know, the mental state of a person has a very important effect on his bodily condition: It logically follows, from the Materialistic standpoint, that if a given accumulation of thought force can be restored to the Ultimate Force of the universe, it may, under suitable conditions, be transmuted into some other force which correlates with the Ultimate Force — say, the force of physical vibration along the nerves of the body. That is, the man sends thought force into what may be considered the laboratory of the universe — the plane of Ultimate Force, of Unconscious Energy, of the Primal Cause — where it is worked over and re-issued to him on the plane of physical vibration. It went into the laboratory of Ultimate Force as thought vibration; it returns to him (provided he



has sent it there under the right conditions) as physical thrills which intensify his bodily sensation and invigorate his entire nervous system.

I speak from the standpoint of a teacher of over six years' experience, when I insist to my pupils on the importance of aspiration to the highest during the marital embrace. Many a libertine stumbles upon this possibility of suppression of the orgasm, and, with it, the suppression of the ejaculation of semen, and practises it for awhile, only to find at last that he has wrought great harm to his nervous system, and has, possibly, also enlarged his prostate gland. But the libertine seeks mainly sensual gratification, and when he prolongs the act by suppression of the orgasm, it is with the thought of increased sensual, bodily pleasure distinctly in his mind. He would be the last person to think of praying to God at that moment, or seeking to enter into harmony with Nature, or trying to turn his thoughts, during sex union, resolutely toward the Ultimate Force or the Unconscious Energy of the universe. And so, being ignorant of the psychological law which works upon his body during sex union, he fails to establish healthy thought currents along his nerves. It is because the sexual orgasm is a mental,

as well as a physical act, that it becomes so important at that time to have the mentality well under control of the inward, spiritual self — that inward self which all deeply religious people feel to be a part of God. I therefore most earnestly urge the masculine reader, when he takes his thoughts away from the bodily sensation just before the last thrill comes which precedes ejaculation, to fix them, not upon something on the bodily plane, but to lift his thoughts to that which he considers the very highest and grandest power in all the universe, call it by what name he will—First Cause, Unconscious Energy, Primordial Substance, Jehovah, Brahma, Allah, God, the Ultimate Force, the Divine.

This is not religious cant ; it is not goody-goody talk ; least of all is it idle sentiment. So far as my observations go, it appears to be a psychological *fact*, that only in aspiration to oneness with the impulsive power of the universe, whether phrased poetically as " Nature, " or theologically as " God, " or scientifically as " Ultimate Force, " may the sexual orgasm be suppressed and finally controlled without harm to the health in the long run.

This first step — total suppression of the orgasm while it is still afar off — is quite easy, although it may seem difficult to the man who has never tried it. But

he will speedily find, if he does take his thoughts away from the bodily sensation and aspire to the highest just before the last thrill comes which precedes ejaculation, that the tendency to ejaculate will subside. The erection will *not* subside immediately; and presently the movements may recommence.

The second step—going gradually nearer and nearer to the verge, and encouraging the orgasm, while he still suppresses the ejaculation of semen, and yet stopping at the last moment without an orgasm—is much more difficult. But the experience of mastery of the first step will help greatly in this. And let it be always borne in mind that the second step is merely a half-way house on the road to the controlled orgasm and the sustained thrill. It should never be considered as an ultimate act, but merely as a step in the training for self-mastery. Just in proportion as he masters this second step, will he be enabled to experience the controlled orgasm and the sustained thrill in a satisfactory manner. The second step is to be conquered in the same way as was the first step.

In the third step he should pass *through* the orgasm without ejaculating the semen, but with the full enjoyment of the final thrill, and in union with God, or

Nature, or the Ultimate Force. It is to be mastered in the same way as were the first and second steps.

"The intense pleasure of the orgasm," says Albert Chavannes of Knoxville, Tennessee, a writer on psychological subjects, "is not, as is usually supposed, due to the ejection of semen. While they are coincident, it is quite possible for men to prevent, by the use of will force, the emission of semen at the time of the orgasm. . . . The enjoyment of sexual intercourse is due to the generating of a current of sexual magnetism, created by a certain degree of affinity between the parties, and increased by friction. When this current has become sufficiently strong, and a certain amount of magnetism has accumulated around the sexual organs, an overflow — orgasm — takes place, which, in obedience to inherited tendencies, sends a magnetic current to the testicles and cause a discharge of the seminal fluid. It is Nature's method to procure conception.

*Magnetism* Magnetism is the application of the power which man possesses of controlling this overflow, preventing it from taking its usual course and causing the usual discharge, and compelling it to take another direction. That direction is the dissemination of the magnetism through

the system of both the man and woman, the woman assimilating the magnetism of the man and the man that of the woman. Magnetation requires for its successful practice self-control, affinity and union of purpose, but under right conditions it permits the full enjoyment of the overflow without the weakening influence of the emission . . . Magnetation is the art of regulating the course taken by the overflow of sexual magnetism. Uncontrolled, it goes to the testicles and causes an emission. Controlled, it diffuses itself through the organism."

The cleaner the thought and the more aspiring the impulse which prompts a man to seek the sex union which culminates in what I call the third step, the more satisfying to him physically, mentally and spiritually will this third step be. Those who seek only sensual pleasure therein are likely to be disappointed every time. But those who resolutely lift their thoughts to the spiritual plane at this time will experience thrills of physical rapture which they can experience in no other way.

I am sometimes asked by pupils who are church members, if requesting God to be the third partner in the marital embrace be not sacrilegious. To such I reply as follows:



People who consecrate their lives to God, and then give him only the intellect and the heart, reserving the body for their own fleshly gratification, are failing to keep their contract with the Almighty. "The body is for the Lord, and the Lord for the body," says the Apostle; and elsewhere, when he is exhorting his readers to "flee fornication," he asks, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" In one of the two great commandments on which hang all the law and the prophets, we are commanded: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, *and with all thy strength.*" How can a man obey the Biblical command to love God with all his strength, if he fails to love God during the sexual embrace, and at least as strongly as he then loves his wife?

At all events, a man need only live this doctrine for awhile, to know whether it be good to follow or not. Even the feeblest aspirations of a sensual man, during the marital embrace, to the mere fringe of God's attributes of purity, tenderness, unselfishness, will be rewarded by God with an outgush of love which the man will feel in the remotest fibre of his phys-

ical body, as well as mentally and spiritually.

The Hindus have a quaint superstition which is instructive at this point. The Hindu believes that the god whom he worships cannot experience bodily sensations of any sort, unless his worshiper shares his own sensations with him. Therefore, when the Hindu is about to drink a glass of water, he pours out a libation on the ground, so that the god (poor thing!) may not go thirsty; and when he is about to eat, he likewise scatters morsels of food on the ground, that the poor god may not be hungry. And when he is about to go on a debauch, he manages, in some symbolic way, to offer a share of his expected pleasure to the god, after which he feels that the intended act has been consecrated and is all right.

This superstition is probably a survival from an earlier teaching, such as I have set forth above, which may have been given, in the first place, to advanced initiates by wise men, and afterward corrupted and carelessly bandied about among the common people. There is at its core a beautiful suggestion — the thought that Deity may perhaps experience personal pleasure when we share our own enjoyment with Deity.

Indeed, if we view the Primal Cause as God, we must surely hold that everything, even the capacity for personal enjoyment, emanates from God, and so he must possess the capacity to love us personally and to reciprocate our feelings of goodwill toward him.

And from the Materialistic standpoint, it must certainly be admitted that, since everything in the universe is a manifestation of an Ultimate Force, (the impulsive power of primordial matter) the capacity for personal enjoyment which human beings possess must be somewhere seething or vibrating in the bosom of that Ultimate Force; in short, since a product cannot be greater than its cause, the capacity for personal enjoyment and personal love must be an inherency of the Ultimate Force of the universe, or it could not be so constantly sent forth to be an attribute of human beings.

Take it as you will — Personal God, Impersonal Spirit, or the Impulsive Power of Primordial Matter — there is no logical escape from the recognition of the possibility of entering into personal relations of love and tenderness with the Ultimate Force of the universe. And no man and woman who have once known what a beautiful and blessed thing it is to have that Ultimate Force as the third partner in

a sex union which is self-controlled and aspiring to the highest throughout, will ever again wish to have a marital embrace from which personal relations with that Ultimate Force are excluded.

But those personal relations toward the Ultimate Force during the marital embrace should not be entered on from base commercial motives — that is, with the idea of giving God so much and getting back an equivalent.

If you are about to eat an apple, and a dear friend comes into the room, you instinctively offer to share half of your apple with him, not because you think to yourself, "If I give him this, I am going to get something from him in return," but because you like your friend so much that you want him to enjoy the apple with you. So should it be in offering God a third interest in your marital partnership. You should endeavor to make your offering to God with a feeling of true benevolence and good-will toward Him, a sincere, earnest wish to share with the Deity whom you respect and whom you have every reason to love, a part of your most intense joy in life.

If both husband and wife make this offering during the marital embrace, as they should, it practically amounts to returning to the universe a part of their own

pleasure for the good of the universe. It is depositing in the Bank of the Universe a part of their own precious store of love and joy. And that bank always returns such deposits with interest.

I have spoken of the duty of the husband to practise self-control and aspiration to the highest throughout the act. It is also the duty of the wife. She, also, has her own three steps to master :

(1) Total suppression of her orgasm, when it is still afar off. This is to be mastered in the same way as the man was directed to master his first step.

(2) To go gradually nearer and nearer the verge of her orgasm, and, just as her vagina is about to take its spasmodic hold upon the male organ, to stop resolutely, and refuse to allow that hold to be taken. This will doubtless seem cruel at the time ; but it must be remembered that it is merely a step in the training for self-mastery. It is to be accomplished in the same way as was the first step.

(3) To go right through the orgasm, allowing the vagina to close upon the male organ. Keep self-controlled, serene, tranquil, and aspire to the highest. Pray to God, if you believe in God and in prayer ; if not, think steadily and quietly what a beautiful thing it is to be at that



moment in harmony with Nature in her  
inmost workings, and rejoice that you and  
your husband are part of Nature, pul-  
sating with her, and according to her law.  
Rejoice that Nature at that moment feels  
through you also, and through your hus-  
band. Feel love, love, love, not only for  
your husband, but for the whole universe  
at that moment,

Remember that sex union between  
husband and wife is, according to the  
Bible, a divinely appointed ordinance  
(" the twain shall be one flesh " ). And  
people who consider it impure are likely  
to reap little satisfaction in this third step.

" The pure in heart shall see God."

While the man's ejaculation of semen  
should be totally suppressed, yet there  
should be, throughout the act, an oozing  
of fluid from the male organ, which is  
probably intended as a lubricant, to assist  
it in effecting entrance easily, and also to  
render it more sensitive.

There should also be an emission from  
the woman, which acts as a lubricant,  
and which, mingling with the male fluid  
referred to, appears to form with it a sort  
of electro-chemical fluid which enables  
sexual magnetism to be interchanged with  
more intensity to both parties. Without  
this emission from the woman, she is likely  
to experience comparatively little pleasure.

For a wife to submit to genital union with her husband when she does not desire it, is to degrade herself so that she has no call to draw her garments aside from the harlot in the street. Indeed, the wife who allows her body to be used as a convenience for her husband has degraded herself below even the harlot. For the harlot leases her body for ten minutes or for two hours or for a night, and she is free to refuse embraces which displease her; but the wife leases *her* body for a lifetime, and she mistakenly imagines that she dare not refuse any embrace of her husband's, however repulsive to her finer sensibilities. And so, year by year, she coarsens and degrades the holy estate of matrimony, and paves the way for begetting children who shall be at least the children of a slave mother, if not also tainted with bestial propensities on the one hand, or, on the other hand, impressed during the nine months of pregnancy with an unnatural loathing for what was intended by Nature to be a pure and wholesome relation.

A great mistake is made by wives in consenting to genital union without previous lovemaking on the husband's part. A man is always ready for sex union; a woman is not, although she may frequently be aroused by lovemaking. This

is Nature's indication that it is the woman, and not the man, who should indicate when union is desirable ; and also that lovemaking should precede all attempts at coition.

Once in twenty-eight days Nature prepares a woman for creation ; and the menstrual flow which manifests at that time is the outward indication of the coming on of the creative mood. This creative mood may manifest in the longing to create a child ; or in the creation of a poem or a picture, or plans for the spring house-cleaning ; or in the designing of a new dress ; or in the exchange of creative, magnetic strength with her husband. Whatever a woman especially cares to do, she can usually accomplish with effectiveness during her creative time. With most women, this time comes on the days immediately following the menses. I know of one exceptional case where it comes two weeks later ; and of a few other cases where it comes just before. But, whatever the time in the month when this creative mood is on the woman, it is the time of all times to seek sex union. Married people who, in order to avoid conception, seek intercourse two weeks after the menses, act most unwisely. In the first place, this method is not at all a sure preventive to conception, since a

woman who is in a mood to desire sex union is in a mood to create a child. And, since it is not a sure preventive, women who do not desire to become pregnant are thus kept, from month to month, in a state of mental torment which cannot fail to be harmful to the child who may be accidentally conceived at that time. While, if the woman does not desire to have intercourse then, it is committing a rape on her to insist upon it.

Although Nature's love-time is the period of the monthly creative mood for the woman who has not reached the climacteric, yet, after change of life, the sexual feelings and sexual attractiveness of a wife need not cease, if she have been properly trained in the exercise of her love nature. She can, if she wish, continue to be the beloved and desired wife, until far into old age. Ninon de l'Enclos, the famous French courtesan, was still sexually attractive on her 80th birthday.

But for the woman who has not passed the childbearing age, her monthly love-time is all important. And this time should be prepared for, on the husband's part, by days and days of tender love-making each month.

It usually requires from twenty minutes to a half hour of affectionate caresses upon any given night, to arouse

a woman to the point of desiring genital contact. If, at the end of a half hour of tender and reverent lovemaking, she shows no signs of desiring genital union, her feelings should be respected.

Comparatively few men realize that, while a man is a sexual animal, a woman is not, but is a maternal animal. The normal woman desires to mother the man she loves—to hold him in her arms, close to her bosom, and to caress him thus, without genital contact. She likes, also, to be held in her husband's arms; to be caressed by him, and to exchange sexual magnetism with him on the affectional plane, without genital contact. For there appears to be a secondary sexual centre somewhere in the breast, near the heart, so that husband and wife may, in one another's arms, without genital contact, interchange sexual magnetism which will refresh, soothe and uplift. Men usually imagine, when a woman evinces desire for affectionate caresses in her husband's arms, that she is ready for contact at the genitals. Never was there a greater mistake. The woman cares, at that moment, only for the interchange of innocent affection. And for a husband to display unequivocal evidence of a desire for genital contact then does not attract her; it simply repels, and often



disgusts her. It is, however, quite possible that, if her husband behaved with consideration and self-control, and it were the right time in the month, she might eventually manifest a passion that same night which would amply satisfy him. What she needs is to be gradually aroused by the right sort of treatment. Husbands, like spoiled children, too often miss the pleasure which might otherwise be theirs, by clamoring for it at the wrong time.

The man who thinks this prolonged courtship previous to the act of sex union wearisome, *has never given it a trial*. It is the approaches to the marital embrace, as well as the embrace itself, which constitute the charm of the relation between the sexes.

One of these approaches—an approach too little practised between husbands and wives—is the chastity of relation possible in a close embrace, in one another's arms, night after night, with accompanying kisses and caresses, but with no genital contact.

Concerning this, one of my correspondents, a gentleman who is a high-minded and earnest Christian worker, writes me as follows:

"In the intimate affectionate converse of the married, far too little is thought of

the subtle and sympathetic influence of perfect contact, by which the outward physical senses share and interpret the inward spiritual unity. Too much insistence upon the . . . climax of union has thrown into the shade the fine minor modes of loving expression. The truly married who realize the infinite charm of being together—absolutely close, in loving union—resent the suggestion of the interposition of apparel, as the lover would resent being compelled to touch the lips of his adored through a veil or a Turkish yashmak. True love tolerates nothing between."

To those Christian husbands and wives who have come to shrink with horror from the thought of the human form divine, I would say they are violating the spirit of God's teachings, as set forth in the Bible. For, when God placed the first husband and wife in Eden, they were brought into each other's company "naked and not ashamed." Not until after they had sinned against God's ordinance, did they view their nakedness as something to be ashamed of. And when God walked in the garden in the cool of the day, and Adam hid himself, whimpering that he was ashamed to be seen because he was naked, God asked, scathingly, "*Who* told thee thou wast naked?" Evidently, *not* God.

In right marital living, the nude embrace comes to be respected more and more, and finally revered, as a pure and beautiful approach to that sacred moment when husband and wife shall melt into one another's genital embrace, so that the twain shall be one flesh, and then, as of old, God will walk with the twain in the garden of bliss "in the cool of the day," when the heat of ill-regulated passion is no more.

One thing which men do not always realize is, that the average woman comes to the marriage bed far more ignorant of what is expected of her sexually than does the average man. For, even if a man has never had sexual experience with women previous to his wedding night, yet he usually knows, from the dreams of his boyhood, pretty well what the sensations of sex contact are. Very few women, however, have amorous dreams previous to having sexual experience. And so, with the first sensation of genital contact, whether it shock them so that their parts become rigid and difficult to enter, or whether it come naturally and healthfully after prolonged lovemaking, so that thrills of sexual magnetism will be interchanged immediately on contact, it is in any event a startling experience to a woman. Now, women in civilized,

Christian lands are universally inoculated with the idea that it is immodest to show any liking for a man, and, very often, they carry this mistaken teaching into the intimacies of marriage. Too often, indeed, women think they have done their conjugal duty, if they submit passively to the conjugal embrace; and in some cases, they clinch their hands as they force themselves to lie still, resolutely trying to resist any answering throb of passion during sex union. Poor, mistaken creatures! And then they wonder why the husband, after awhile, goes out to a harlot, who, at least, will pretend to the rapture which the wife thinks it immodest to show that she really feels!

A wife who behaves as Nature intended her to behave, will instinctively perform pelvic movements during sex union. If she does not fall into the way naturally, she should consider it a solemn duty which she owes to herself and to her husband, to try to perform them. If she will bear in mind that her love organs (the organs which contact) are given to her for the purpose, not merely of receiving pleasure, but also of conferring pleasure upon her husband's love organ, she will be better able to study out the sort of pelvic movements which she should perform. And she will soon learn that

these movements can be depended on to hasten her passion and to increase her lubricating emission, referred to above.

Let her also bear in mind that it is wrong for her to go through with these pelvic movements for sensual enjoyment alone. Every throb of passion must be brought under the control of the higher, inward self, and laid as an offering at the feet of Deity, or blended, in thought, with the Ultimate Force, if she would have the purest and sweetest satisfaction.

Nature has so made a woman that it takes her from a half an hour to an hour after the entrance of the male organ, to come to her orgasm. This is Nature's indication that the man ought to wait for the woman, and not to hasten through the act, as is too frequently the case. A man who gets through in from three to ten minutes after entrance, not only misses the most intense form of pleasure, but also fails to satisfy his wife properly. Her genitals being thus irritated, without being soothed by the discharge of her own sexual magnetism in exchange for his, a congested condition of the internal parts is frequently set up, which results at length in her having to be placed under a physician's care. Many a case of lifelong and hopeless invalidism in a wife is traceable to the husband's habit of hasty termination of the sexual act.



If a husband wishes to treat his wife considerately, let him not hasten, either the act itself or the approaches to the act. He should approach her gently, perhaps linger for awhile in contact with the outside only, enter slowly and with self-control, rest tranquilly after entrance, and let his first movements be gentle and slow. In all things, let him seek, not to get the most pleasure possible out of the relation for himself, but to give his wife the most pleasure. Let him study his own movements, in their possibilities of conferring pleasure, and remember that these should be in the nature of caresses of her love organs by his own love organ.

To approach the woman's genitals with the finger for the purpose of excitation, is distinctly masturbative, and therefore wrong. The only lawful finger of love at her genitals is his sexual love organ.

Also, an orgasm which is induced mainly at the woman's clitoris is unwise. The clitoris is a rudimentary male organ, with a similar power of erectility, though in a much lesser degree. To excite the woman at this organ chiefly, therefore, (as is sometimes mistakenly done by quite estimable men) renders it impossible for her to exchange with the man her natural feminine magnetism, and the act becomes

more or less perverted, and destructive of her finer sensibilities. The clitoris should play a very secondary part indeed, and the orgasm should be induced within the vagina.

Every marital embrace should be the occasion for the exchange of intellectual ideas in conversation. Think and talk during the nude embrace, and also at intervals during the sexual embrace, of good books, pictures, statuary, music, sermons, plans for benefiting other people, noble deeds, spiritual aspirations. Do *not* speak of people against whom you cherish resentment, unless it be to throw out feelings of love toward them. Do not tell indelicate stories. Do not choose this time to worry over your household economies or business troubles. Shut out the world, with all its baseness, all its impurity, all its struggles for a livelihood, and let this be a time for the interchange of delicate, poetic sentiment, pure affection, playful, merry thought, and lofty religious sentiment. So strangely are human creatures constructed, that intellectual blending at this time is, by a psychological law, one of the most effective means of welding the natures of husband and wife into a beautiful and perfect oneness.

Not until the habit of self-control and aspiration to the highest throughout the

embrace has been firmly fixed in the relation between the two, ought they start in to create a child.

It is now well established that, if a man be drunk at the moment of impregnating his wife, or habitually drunk for some time previously, the resulting child is certain to be mentally unbalanced, if not idiotic. This is because alcoholic intoxication has interfered with the co-ordination of his nervous ganglia.

If intoxication at that moment, with the resulting failure to co-ordinate the nervous ganglia, be induced by other means, whether by drugs or by loss of sexual self-control, is it not likely that the child will be similarly affected for ill?

Of course, cases of children begotten by sexually intoxicated parents are difficult to trace up ; for sexual self-control may co-exist with the most intense passion, while, on the other hand, a person of feeble sexuality may manifest what little passion he or she does, in weak self-abandonment at the moment of impregnation. So that, at present, we can only reason by analogy when we say that, since alcoholic intoxication results in mentally unbalanced children, sexual intoxication is likely to produce similar results. But we do know this : That a child begotten at a time when a husband and wife have

returned from a social gathering of friends, with their thoughts pervaded by genial and sunshiny memories, has, in more than one instance, been a child of sweet and serene disposition, in marked contrast to their other children.

This instruction upon Right Marital Living would be incomplete, did I not mention one or two facts which an intending bride or bridegroom ought to know.

One is, that the custom of brutal rupture of a woman's hymen upon the wedding night, and, too often, the consequent tearing of the walls of the vagina, with attendant pain and loss of blood, is wholly unnecessary. The bride-elect should go to a physician some little while previous to the wedding, and, if there be a hymen of any toughness, have it snipped by a pair of surgical scissors. This will not be painful; and the hymen, which is a membrane attached to the walls of the orifice, will soon shrivel away, being now but a piece of dead skin. It would be advisable, however, for the woman to let her future husband know that she intends to do this, for the reason that there exists a popular superstition, to the effect that the presence of the hymen is a proof of virginity. On the contrary, it is not a true test of virginity, for many women never had any hymen, and others have

lost theirs when children, by romping. Also, prostitutes are on record as having had a hymen which deceived physicians into thinking them virgins. Nevertheless, because men still ignorantly hold to the popular superstition about the hymen, it is prudent for the bride-elect to state her intention ahead of time. Some men with brutal instincts feel themselves defrauded of their rights if the bride's hymen be not there, unbroken, for them to rupture. Of course, no intelligent, self-respecting woman would feel herself bound to accord a husband such a right, if she knew beforehand all the pain and suffering which the exercise of his supposed prerogative would involve. (I know of one case where a bride was confined to bed for six weeks with abscesses in her vagina, because of her husband's brutal manner of effecting entrance on the wedding night.) And, if the bridegroom-elect be the sort of a man who claims this as his conjugal right, perhaps it would be as well for the bride to find it out before she marries him.

But, of course, the natural instrument for effecting entrance is the bridegroom's organ of penetration, and, if at all possible, it should be employed in preference to any other. Even where there is a fairly tough hymen, if the bridegroom



will use gentleness, patience, and tender lovemaking, and refrain from genital contact until the bride is thoroughly aroused, it will usually be found that she will, upon genital contact, instinctively bear down so quickly and effectively that the dreaded entrance will be all over with in a moment. Allay the bleeding by the use of water as hot as can be borne.

It should be the privilege of the woman, and not of the man, to choose between these two methods.

Another thing which often causes unnecessary suffering to the bride on the wedding night, is the smallness of her orifice, as compared with the husband's organ, especially if the latter be unusually large. Like a glove which is a trifle small in the fingers, however, this can be overcome by successive attempts at entrance, provided these be gentle and slow, and provided, also, that the parts be anointed with some simple ointment, such as petrolatum, cosmoline or vaseline. Do not use an ointment containing unknown ingredients, as there may be a harmful drug among them. Nature will, indeed, furnish a natural lubricant in the woman's own emission after awhile; but at first, it is well to have the ointment at hand. Do not be in a hurry; be patient. In some cases, it may take months for

the parts to become fitted to each other ; but the result will repay you. " Patience and a little oil will do wonders," is a saying which applies here.

While the natural position is for the woman to lie upon her back, and allow the man to be on top, yet, where the man is very heavy, or for other reasons, it is sometimes better for the woman to mount the man. Again, there are various side positions, which different couples can find out for themselves, by experimentation.

As to how frequently genital union should take place, no hard and fast rule can be laid down. The one safe guide is the after result to the husband and wife, mentally and physically. If the union take place according to the method here set forth, and be not practised intemperately, there should be no sense of depression at the close, nor should there be any feeling of nervous irritation ; but on the contrary, both husband and wife should feel soothed and tranquilized. And the next day, they should feel serene and more than usually clear-headed ; they should feel as though they walked on air, and as though the world were full of brightness and joy.

When either husband or wife is physically weary, or mentally fagged out, all genital contact should be sedulously

avoided. But the quiet embrace in one another's arms at such a time, without genital union, will be usually found to strengthen and refresh, sometimes to such an extent, indeed, as to pave the way for genital contact a little later.

In preparing for the creation of a child, let it be a matter for thoughtful, prudent, reverent deliberation long beforehand. Choose a suitable environment for the moment of impregnation, and do not attempt to create a child until both of you have acquired the habit of self-control and aspiration to the highest during the marital embrace, through repeated unions. Let the impregnation take place, not in the dark, but, if possible, in a warm, sunshiny room, in pure air. Prepare this room, as you would a temple for a sacred rite, by placing beautiful pictures and growing plants and statuary of an artistic order therein. If the latter prove too expensive for your purse, you can get, from any Italian image-vendor, cheap plaster of Paris statuettes which are copies of the world's masterpieces. Do not overload the room with gewgaws and tidies and meaningless bric-a-brac ; let it be furnished with ideal simplicity. Set this room apart as a sacred place for nine months, so that the pregnant mother may have a sanctuary to which she can retire,

at intervals in her daily household duties, to think the thoughts of beauty, of purity, of serenity, of moral duty, of studious intellectual work which she and the husband wish to impress with intensity upon the brain of the embryo child. It is the right of every child to be conceived and gestated in the very sweetest and sunniest and happiest environment that its prospective parents can command.

The parents, and especially the mother, can mould the coming child's tendencies as they will, by the thoughts which they think at the moment of impregnation and for some months before, and which the mother thinks with especial intensity or persistency during the nine months of pregnancy. She can make of the coming child an artist or a musician, a machinist or a preacher; she can give it a powerful bias to Roman Catholicism, to Protestantism, or to Freethought; she can make it a student and lover of books, or an idle sportsman, or a dull, plodding nonentity; she can make it respect all that is chaste and self-controlled, or she can curse it with an irritability of temper or a lasciviousness of ideas which it will take many long years of struggle on that child's part to eventually conquer. By dwelling in thought upon the perfect forms of the statuettes in her little temple

of peace, she can do wonders toward endowing the coming child with a perfect form itself; by contemplating, day after day, the exquisite loveliness of a Mary Anderson, or the pure, spiritual face of some Madonna, or the clear-cut, sensuous features of some Greek youth, she may bestow upon her child the gift of a beautiful and expressive countenance, which may be worth more to it than uncounted gold, in after years.

Such motherhood, coming as the consummation of months or years of repeated sex unions in self-control and aspiration to the highest, cannot fail in evolving a child who shall be well balanced, lovable, destined to success in life.

It is sometimes objected that it is unwise to spread among married people the knowledge which is set forth in the foregoing pages, as they would straightway cease to beget children, and so the human race would die out. This objection shows how little the differences in the mental attitude of men and of women toward the marriage relation are understood. The average woman longs, with all the intensity of her nature, to have a child or children by the man whom she loves, at some time in her life; but it is for *her* to choose the fitting time. A woman who is made pregnant against her will, naturally resents the outrage.



I claim for this method of Right Marital living, that the quality of children born from people who have lived in this way will (other things being equal) be superior to that of children who are the result of accident or lust.

Also, it has more than once happened that a married couple who have longed in vain for years for a child, have eventually become happy parents, by reason of conserving the male semen for the one creative purpose for which it is intended by Nature, and allowing it to be expended only at long intervals, so as to give time for the spermatozoa to come to full maturity and thus be potent for fatherhood.

Another objection which is sometimes raised to the spread of this knowledge is, that if young unmarried people get to know of the possibility of controlling the fecundating power, seductions, promiscuity and illicit unions of all sorts will increase. In reply, I would say that I find that the average libertine is unwilling to try this method, as he considers it "too high for his purpose." In fact, a man who practises this method and who teaches it to the woman (as he is apt to do, in order to increase his own pleasure) will not be a libertine; for the habit of aspiring to union with God (or with whatever else he recognizes as the Ultimate

Force of the universe) during the sexual act, and of encouraging the woman to do so likewise, has the curious psychological effect of tending to make him too loyal to that one woman to want to break with her. For this method, while it always satisfies, never satiates a man; and it renders the relation a perpetual honeymoon. On the other hand, should the man neglect to aspire to the highest throughout the act, but keep in thought upon the sensual plane, the result is likely to prove harmful to his nervous system, through the working of the psychological law upon which I have spoken at length, several pages back. Also, the union will be far less satisfactory. There are, therefore, two inducements to any man who learns this method to rise above the merely sensual plane, and to aspire to the highest throughout the act: First, the increased satisfaction if he does, and, second, the dread of serious harm to his nervous system if he does not. And if he and his partner live this method, they will tend, with each successive union, to become more and more closely welded into a partnership which nothing could induce either of them to break. Thus the institution of marriage will be strengthened, not weakened, by the widespread knowledge of this method of Right Marital Living.

IDA C. CRADDOCK.

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The Way to Lessen the Demand for the Harlot—The Maiden as Queen of Her Own Person—Wives Who Are Self-Respecting, and Wives Who Are Not Self-Respecting.

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