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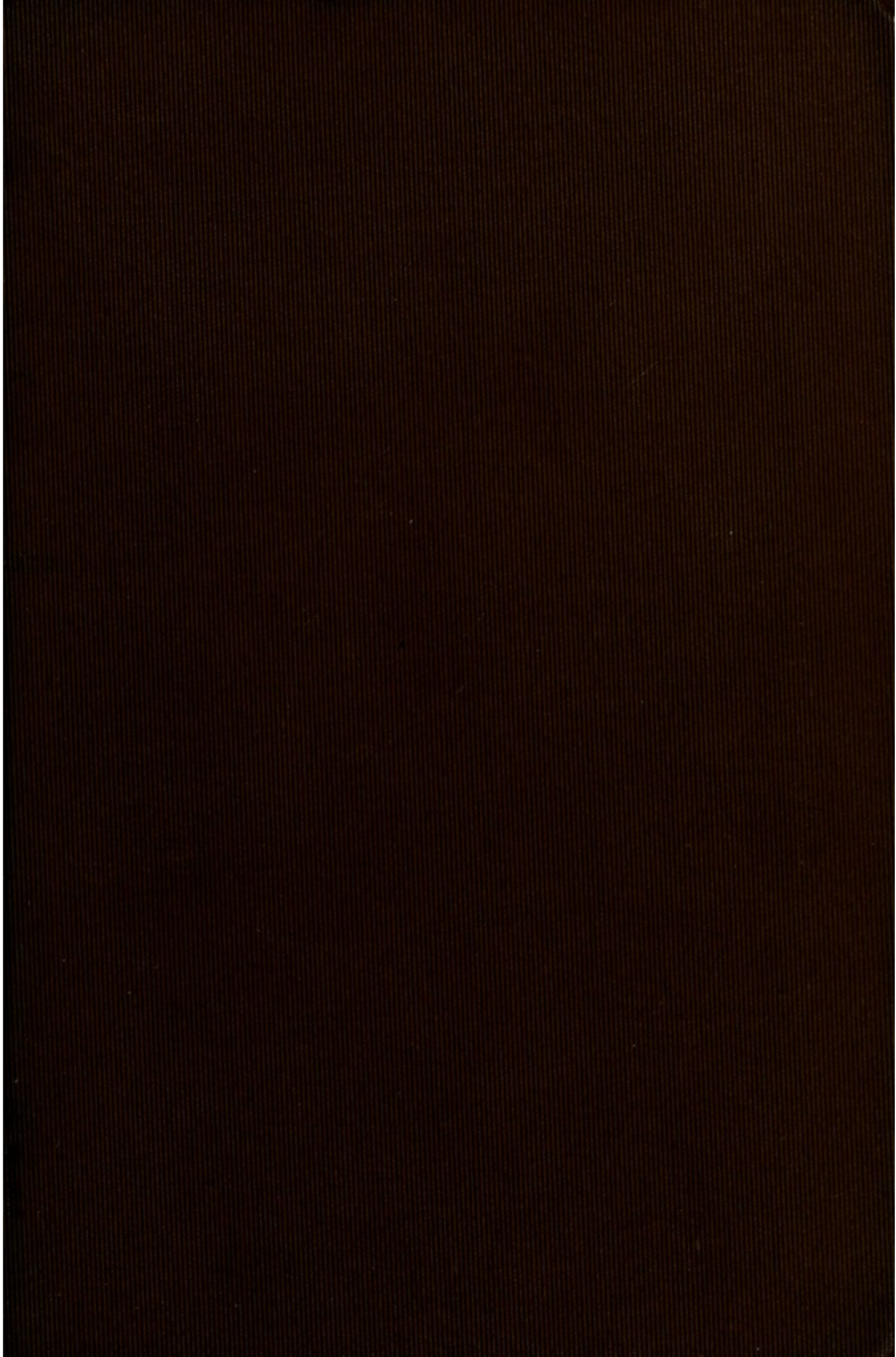
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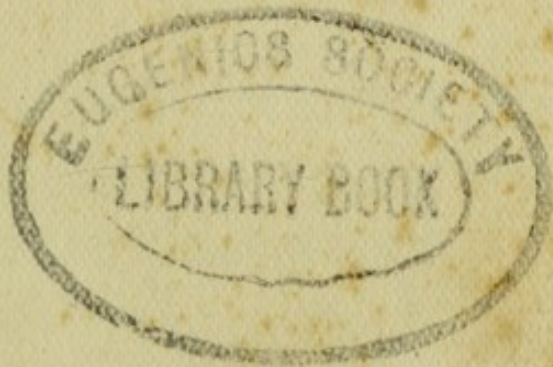




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Marriage a Lifelong Honeymoon

*LIFE'S GREATEST PLEASURES
SECURED BY OBSERVING THE HIGH-
EST HUMAN INSTINCTS*

By BERNARR MACFADDEN

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It's we two, it's we two for aye,
All the world and we two, and Heaven be our stay!
Like a laverock in the lift, sing, O bonny bride!
All the world was Adam once, with Eve by his side.

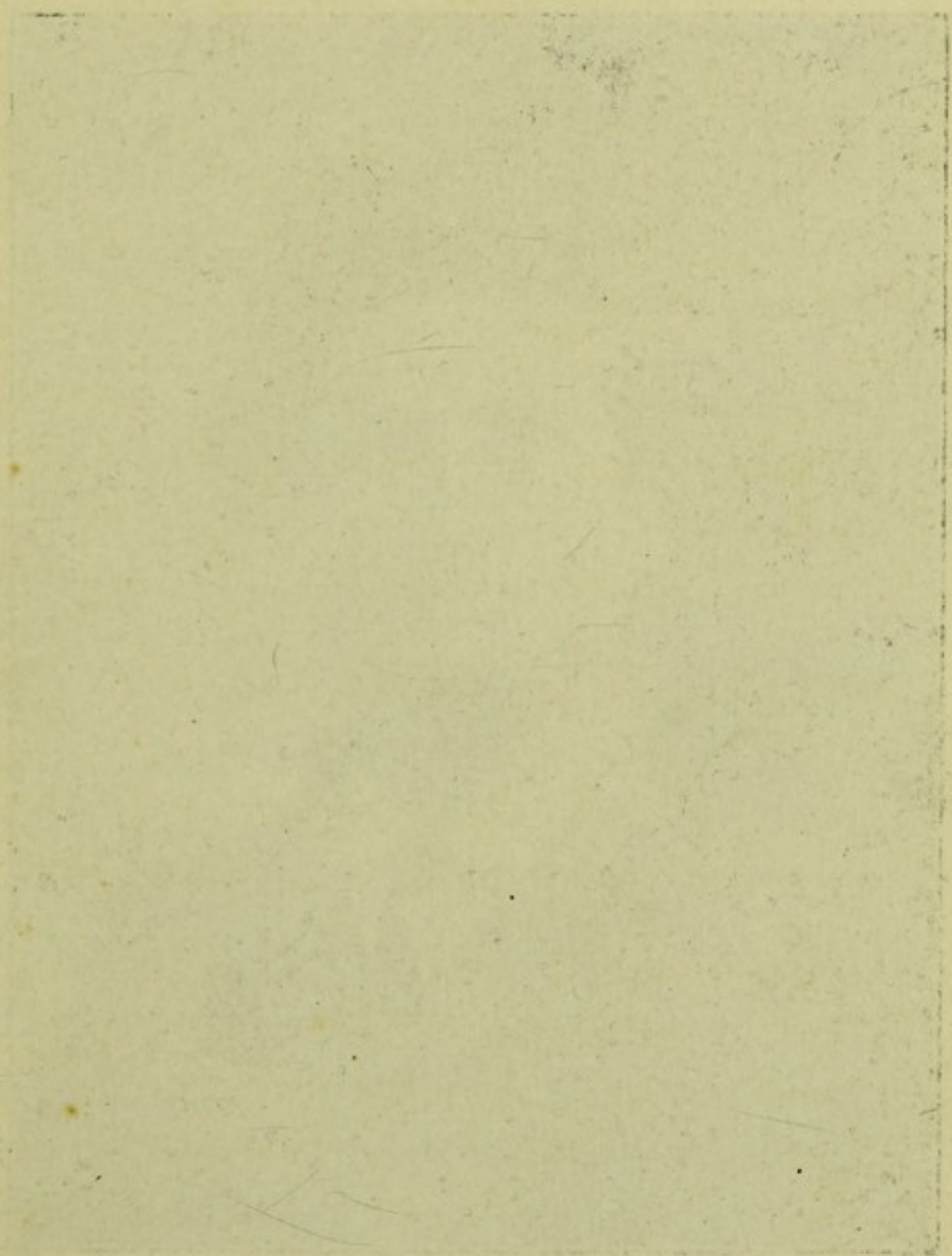
What's the world, my lass, my love—what can it do?
I am thine, and thou art mine; life is sweet and new.
If the world have missed the mark, let it stand by,
For we two have gotten leave, and once more will try.

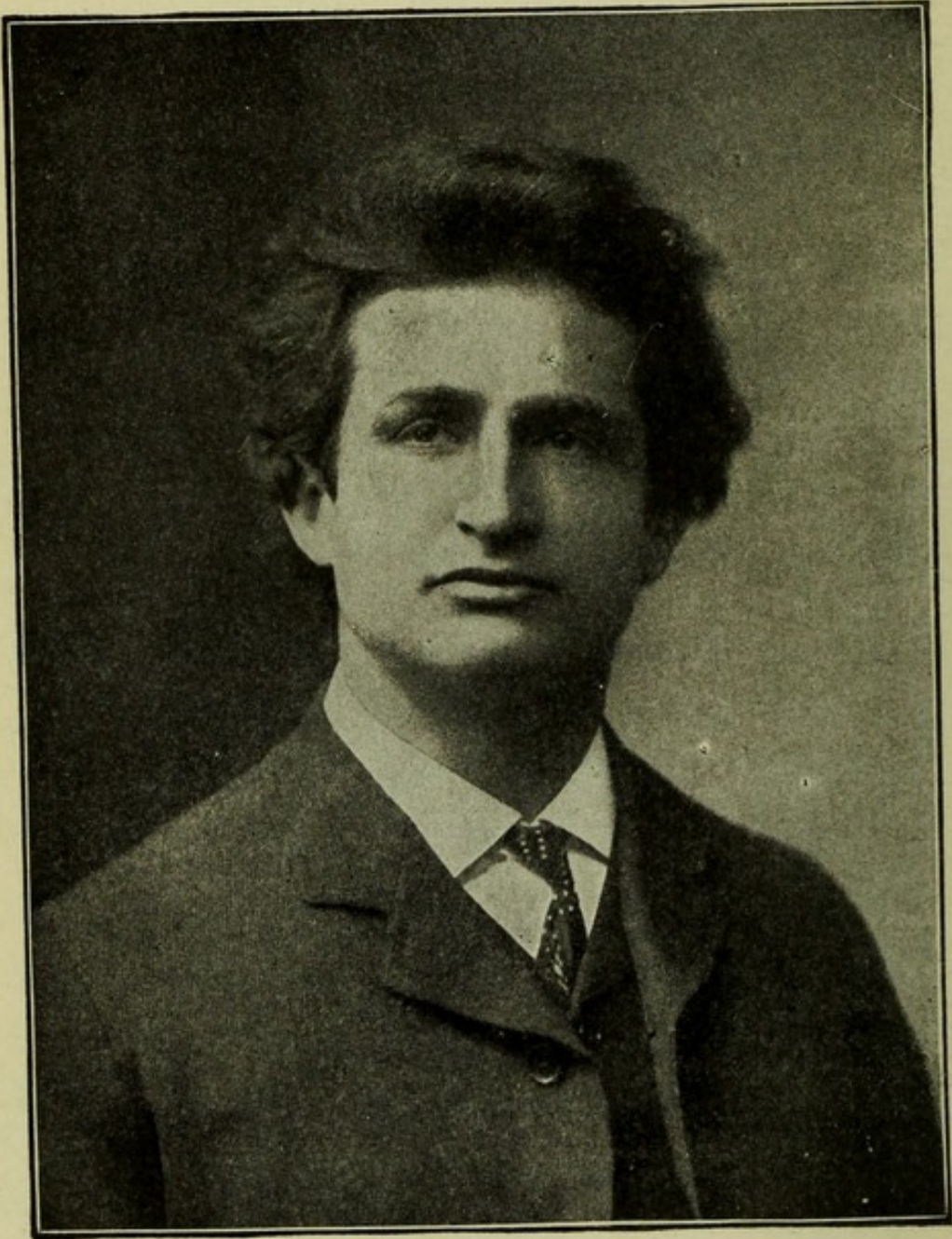
Like a laverock in the lift, sing, O bonny bride!
It's we two, it's we two, happy side by side.
Take a kiss from me, thy man; now the song begins;
All is made afresh for us, and the brave heart wins.

When the darker days come, and no sun will shine,
Thou wilt dry my tears, my lass, and I'll dry thine.
It's we two, it's we two, while the world's away,
Sitting on our golden sheaves, on our wedding day.

—JEAN INGELow.

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Bernarr Macfadden

INTRODUCTION.

Civilization is supposed to add to human happiness. But a careful and unprejudiced consideration of the existing conditions in this so-called enlightened age compels the conclusion that human happiness, satisfying and complete, is reached and maintained for a considerable period by but comparatively few members of the human race.

The mission of this book is to lay bare the cause of this pitiable condition. Happiness is easily within the reach of every intelligent human being. It is often attained, and then left behind as carelessly as if it were a worn-out coat.

Regardless of the ambitions of life, the at-

tainment of happiness demands first of all a home. The establishment of a happy home depends upon contented wedlock. With the marital relations so closely veiled in disgusting and vulgar secrecy, how can wedlock long remain in happy content? Mistakes are always made. Nerve-blighting, physically-deteriorating errors cannot be avoided. Marriage of to-day is often an outrageous debauchery of the highest human instincts; and the results of this frightful perversion are clearly shown in the tortured minds and weakened bodies seen everywhere.

Here is a reform that reaches to the very heart of the monstrous evil that is blighting the lives of millions of human beings. Just as the heart pumps the blood throughout the entire body, so this great evil reaches out and infects human life in every sphere. Compared with this every other reform is insignificant, for if the home—the foundation of all that leads to a satisfactory human existence—is infected, but little can be accomplished.

I realize that everywhere you will find opposition to the dissemination of knowledge of this character. The prudes have stood in the way of progress; they have barred the human race from reaching a true and ennobling civilization from time immemorial. Their debased conceptions of the human body have put the seal of indecency and vulgarity on all knowledge of this character. The filth of their own minds has been given the widest possible publicity, and as a result, parents and teachers have ignored subjects that in their smallest details should be familiar to every male and female as either nears adult life. No matter how conscientious these prudes may be, they are exerting an influence upon home life that is more murderous in its character than are the other combined evils from which humanity suffers at the present time.

These prudes have made errors possible. They have hidden the truth. They are to blame for the indecent and demoralizing habits that are practiced by boys and girls. They are to

blame for the frightful immoralities that occur in "civilized" marriages.

It is the vile conception of the human body by these prudes that prevents the knowledge contained in this book from being a universal possession. The observance of the highest human instincts is subverted and made impossible by a depraved conception of the highest and holiest relations of man and woman. A marriage that is started and continued under the direct dictation of the highest human instincts cannot be unhappy. It must be productive of a happiness that brings the complete realization of the highest anticipations of both partners. There are no errors of human life that are as murderous in character as those that are made usually in the beginning of marital relations.

Let the truth contained in this book be spread broadcast. Evidence as to the need for this knowledge is to be noted everywhere. It enters into the inner life of every normal human being, for it gives one as a guide the proper interpretation of the highest human instincts;

and it is only under such circumstances that one may reach and retain the highest degree of human happiness.

Bernard Macfadden

AUTHORITIES CONSULTED AND BOOKS QUOTED.

The subject of this volume covers so vast a field of human knowledge that it would be impossible to give full credit to the authorities which have been consulted and from whom the writer has quoted. Moreover, a mere list of names of all the public writers and private correspondents whose professional and experimental results have been impressed into service, would tend only to confuse the readers for whose benefit this book has been written.

The preparation of the many chapters has led to a great deal of special research. Where scientific knowledge of peculiar value and importance could be traced to its original source, due credit has been given. Even this, however, is not easily accomplished, as the authors consulted seem to have been generally indebted to one another. The following brief list of

some of the books that have been examined is given, therefore, not only as a recognition of special indebtedness, but for the benefit of students who may desire to make a more extended investigation of the subject:

Balzac: "Physiology of Marriage"; Caird: "The Morality of Marriage"; Carpenter: "Love's Coming of Age"; Child: "Biographies of Good Wives"; Cowan: "Science of a New Life"; Crawley: "The Mystic Rose"; Debay: "Philosophy of Marriage"; Des Roncieres: "Why Harmony Does Not Exist in Marriage"; Dressler: "Feminology"; Ellis: "Man and Woman"; Ellis: "Wives of England"; Fields: "Freedom in Marriage"; Fowler: "Creative and Sexual Science"; Gardner: "Marriage and Maternity"; Geddes and Thomson: "The Evolution of Sex"; Greer: "The Sanctity of Marriage"; Greer: "Talks on Nature"; Grindon: "The Sexuality of Nature"; Hardy: "How to be Happy Though Married"; Letourneau: "The Conditions of Woman in Different Races and Civilization";

Letourneau: "The Evolution of Marriage"; Lindsay: "Mind in the Lower Animals"; McGee: "The Beginning of Marriage"; Michelet: "Love" ("*L'Amour*"); Moore: "Fornication Condemned"; Morgan: "Regeneration"; Morton: "Marriage in Epigram"; Napheys: "Physical Life of Woman"; Napheys: "Transmission of Life"; Nisbet: "Marriage and Heredity"; Pendleton: "Husband and Wife"; Pomery: "Ethics of Marriage"; Renaud: "The Failure of Marriage"; Ryan: "Philosophy of Marriage"; Schooling: "A Woman's Chance of Marriage"; Stall: "What a Young Man Ought to Know"; Swedenborg: "Conjugal Love"; Terry: "Controlling Sex in Generation"; Tillier: "Marriage, its Genesis and Evolution"; Walker: "A Woman's Thoughts About Love and Marriage"; Westermarck: "The History of Human Marriage"; Westland: "Tokology for Mothers"; Wilcox: "Ethical Marriage"; Wood-Allen: "Manual of the White Shield Society"; Wood-Allen: "What a Young Girl Ought to Know."

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CHAPTER I.

LIFE A CONTINUOUS STRUGGLE FOR HAPPINESS.

Life, from birth to death, represents one almost continuous struggle for happiness. When the new-born babe first becomes conscious of his surroundings, appropriate food and warmth are about all that are essential to happiness at this particular period of his life. But as the little mite of humanity increases in size his necessities multiply vastly. Happiness begins to mean something more than the satisfying of the appetite and the maintenance of warmth. The little one craves association with other children and longs for parental affection.

But the moment school is brought into the child's life, the really serious pursuit of happiness begins. The educational methods of school life are supposed to prepare one to cope with the world. They are supposed to develop the intel-

ligence that is essential to life's greatest happiness.

I admit that this is largely a supposition, and that the educational methods of to-day are grossly inadequate. Nevertheless this entire preparatory process is practically for the one purpose of adding happiness to adult life. It is supposed to be a preparation for life's duties and pleasures.

When school is left behind, the selecting of a profession or of some other occupation is the next serious step in life. Many make very grievous mistakes in the choice. The majority of newly-fledged adults consider life to be very commonplace, and the occupation one finally selects is often one that is not congenial or even interesting. It insures the chooser nothing more than a comfortable living. There is surety of enough to eat and wear and of a place to sleep; and, therefore, in as far as the beginners of adult life know, they have made within their limited knowledge the best possible selection, and every effort in all this is ex-

pended with a view of adding to future happiness.

At every step along life's pathway, the single object of every human being is to add to his own happiness and to that of others. It matters not what may be one's position or business, he is struggling for happiness. You desire to be as comfortable as you can while still accomplishing your object; yet even your object itself, if clearly defined in every case, will be found to be that which you believe will add to the happiness of yourself or of those you love.

There are, of course, a few unselfish persons who are willing to sacrifice, and who do sacrifice, their happiness for others, but they are interested in thus sacrificing their own comfort in order that others may be made more happy. So, after all, even these unselfish persons are struggling for happiness—not, it may be, for their own, but for that of others.

Happiness is a will-o'-the-wisp. It is largely an imaginary thing. Indeed it depends in a great measure upon the condition of one's diges-

tion. A defective digestion, and happiness, can never exist at the same time in the same person. To define all the conditions essential to happiness would be very difficult. What would mean happiness to one person might mean almost the opposite to another. Happiness, therefore, may mean something peculiar to each individual. Generally speaking, it probably means the bringing about of the conditions that enable us to satisfy all our normal desires. The satisfying of an abnormal desire may bring us so-called happiness for a short time. But happiness that is satisfying, complete and lasting cannot be secured through any abnormal influences or conditions.

It cannot be denied that health plays an important part. No invalid was ever wholly happy. Disease and happiness are sworn enemies; they are like oil and water. They won't mix. Regardless of what may be your desires in life, there will be but little true happiness for you unless you have realized the importance of vigorous health. Health gives you

the strength and nervous energy essential to the accomplishing of your desires. Whatever these may be, in addition health gives you enthusiasm, and this is always required when your efforts are to be exerted in any important work. A commonplace, phlegmatic individual can do next to nothing. He cannot feel, he cannot enjoy, he cannot suffer; he simply exists. To be really and grandly happy, you must have a fine, delicately sensitive nervous organism. You must be able to feel acutely and to suffer intensely in case conditions call for such manifestations of your manly or womanly instincts.

If, therefore, happiness consists in temporarily satisfying all our normal desires, it must be found largely in obeying all the great laws of our nature; that is, in following our normal instinct; which, however, I admit are but rarely possessed in this perverted age. All boys and girls, as they grow to maturity, should develop well-defined desires. The young imitate those whom they meet and admire; and, to a certain extent, they shape their own ambitions and their

own individualities after these older patterns. As they approach maturity the younger people begin to develop individualities of their own; but even then they are largely duplicates. Younger adults originate and add here and there, but, as a rule, there is not much change. Then later, as they advance to real adult life, all normal human beings have dreams of a future in which they imagine themselves placed in certain fixed circumstances. And still these ideal circumstances have the conservative element of a common humanity; especially in this, that whatever may be the dreams of these young men and women, there is always connected with them views of a happy home. For without a home there can be no true happiness for a man or a woman.

No matter how completely one's ambitions may have been satisfied, he is still an outcast, a vagrant, until he has a home of his own. He cannot know or feel the real, exalted, satisfying happiness that is supposed to come to a human being at some time of his life until independent

home conditions are brought into existence. All boys and girls, as they approach maturity, yearn first of all for happy homes of their own. They may change after maturity; abnormal environments may pervert their true nature, but if left to the dictates of their inner selves they will grow up yearning more and more for this first essential element of life's happiness.

The home is the foundation of all that is good, true and exalted. It is the foundation of civilization; if it falls and disappears from society, with it must go all that is best in human life. Within the home you will find the culmination of all your social, physical and spiritual yearnings. The home it is that brings out all that is best and true and noble in human character.

True happiness, therefore, cannot be found outside the realm of home life. It encircles the true home like a halo; it cannot be found anywhere else.

I admit that home and happiness rarely go together in the present perverted state of civil-

ization. But this is not the fault of the home. It is the fault of those who try ineffectually to make the home. There is within every human being a yearning for companionship, for affection, for some one to love; and though there may be fleeting moments when this yearning is satisfied outside the home, such satisfaction is only temporary. It leaves one in a barren waste of loneliness, and he yearns often in vain for a continuance of conditions so enticing and so deceiving.

In many instances the greed for money, no doubt, has considerable to do with the unhappiness of home life. The struggle for riches, for pecuniary independence, is at times so absorbing that the home of a man becomes merely the refuge of a weary, over-worked mind and body. The following case very clearly indicates that wealth does not always insure happiness, and that the feverish race for its rewards often makes life an unsatisfactory existence and does much to destroy the best influences of home life.

“He has made one fortune, but did not con-

sider it large enough, and is now busy in making another. He is off to the city at eight A.M., never returning until eight P.M., and then so worn out and jaded that he cares for nothing beyond his dinner and sleep. His beautiful house, his conservatories and pleasure grounds delight not him; he never enjoys, he only pays for them. He has a charming wife and a beautiful family, but he sees little of either; the latter, indeed, he never sees at all except on Sundays. He comes home so tired that the children would only worry him. To them 'Papa' is almost a stranger. They know him only as a periodical encumbrance on the household life that generally makes it much less pleasant; and, when they grow up, it is to such a totally different existence from his that they usually quietly ignore him. 'Oh, Papa cares nothing about this; no, no, we never think of telling Papa anything'—until some day Papa will die and leave them a quarter of a million. How much better to leave them what money can never buy: the remembrance of a Father!

A real Father whose guardianship made home safe; whose tenderness filled it with happiness; who was companion and friend, as well as ruler and guide; whose influence interpenetrated every day of their lives, every feeling of their hearts; who was not merely the author of their beings, but the originator and educator of everything good in them; the visible Father on earth, who made them understand dimly 'our Father which is in Heaven.'

"The feverish pursuit of wealth is to be deprecated and avoided by all men whose desire it is to 'live while they live.' Money, I grant you, is a requirement in life's travels, but in getting it make haste slowly—very slowly. Do not start in life with the intention of accumulating a fortune, and then retiring to enjoy it. This retiring on the getting of a fortune is one of the great mistakes of life; for no man or woman should think of retiring from life's work until they retire to their graves. The man who lives a true and pure life, who works until he is forty, sixty, or ninety years of age, every day

of his life, until the day comes when, tired of life's work, he desires and longs to leave this world, lies down to sleep, and to sleep without fear or pain—his soul escapes to higher realms.”

In the conception of the true home, where greed enters not, and vain ambition has no place, but where love rules forever, Nathaniel Cotton struck the key-note of actual human need when, in the eighteenth century, he wrote :

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam.
The world has nothing to bestow ;
From our own selves our joys must flow,
And that dear hut, our home.

Let us exalt the home to the highest possible degree. It is a pedestal upon which we should all be glad to be placed. It is exultation where you find happiness within yourself, so satisfying and complete. When the anticipations that stir the soul of every normal human being fail to be fully realized, and the home is found to offer only a commonplace existence, then, in-

deed, does life yield its most bitter disappointments.

One of the principal objects of this book is to glorify the home, to exalt it to its highest, its noblest altitude. The home can be made easily all that our dreams may desire. It can be completely, thoroughly satisfying to the hungriest soul. All that is necessary is a proper understanding of the relations that should exist between the home-makers. The man and woman who enter into a compact to create a home should have a full and complete knowledge of the seriousness and possibilities of the task. The so-called innocence that is supposed to be necessary in girl brides has opened the way to more agony of mind, to more excruciating misery than even the fires of hell are supposed to be able to induce.

CHAPTER II.

HOW IS HAPPINESS TO BE FOUND?

It is quite clear that happiness is the one great object of all our endeavors. Life is a continued struggle for the possession of this great treasure, and really one of our most important duties is to consider carefully the definition of happiness and the various means that may be essential in acquiring and in maintaining it throughout life.

As the object of this book is to promote the welfare, not only of the reader, but of his dearest life companion, it will be readily admitted, therefore, that these questions are fundamental. There can be no worthy consideration of human happiness that does not begin with human marriage; and, as we progress in the study of this important subject, it will become more and more evident that the possession of happiness is dependent upon a strict obedience to the

highest instincts of our nature. And though this may be true, in general, it is more especially true in married life.

Observation shows us that everything, so far as human relations are concerned, has been created double. There is a world all around us, and there is a world within us. There is light without and there is the eye within; beauty without and taste, or the faculty of discerning beauty, within. Moral qualities exist in human actions, and we have an inner conscience enabling us to weigh them; and so on almost indefinitely. It is by this correspondence that our communication with the external world exists. It is by the presence of these external objects that our internal powers are called into action. The presence of light, for example, excites our organ of vision; odors excite our sense of smell; beauty and deformity call into exercise our faculty of taste. Then by the exercise of these faculties we become conscious of the existence of the objects about us and of their qualities.

For instance, by the exercise of the faculty of sight we are made conscious of the existence of visible objects and of their colors and forms. Through the sense of hearing we become conscious of the existence of audible objects and of their sounds. Now, this knowledge that we thus receive of the existence and qualities of objects in the outer world is attended generally with pleasure or with pain, with admiration or with aversion. The mere perception itself may be immediately pleasing, or it may be a sign of some other quality that has power to please. We see, therefore, that we stand in such relation to the outside world about us that some objects give us pleasure, while others give us pain. That is, we are capable of receiving and being pleased with, or of being pained by, the objects of the world about us.

This capacity for pleasure or for pain we may call sensitiveness. The power of receiving happiness or its opposite from the objects we perceive in the external world is connected closely with the exercise of our different faculties. We

can enjoy the pleasure of vision only by the exercise of the faculty of sight; we can have the pleasure of knowledge only by the exercise of the intellectual powers; the pleasure of appetite by the exercise of the faculty of taste; and so, in general, it is only by the exercise of the powers necessary to our existence and welfare that we derive pleasure. It will be noted, therefore, that happiness is conveyed to us through the sensitiveness of our nervous or mental organisms; that happiness is the gratification of desire, the enjoyment of what we love, or that, in the words of Samuel Johnson, "happiness consists in the multiplication of agreeable consciousness."

Seeing, then, that we are created with these capacities for happiness, and that the objects around us are exactly fitted for satisfying the demands of happiness, we lay it down as the law of nature that one is intended to act upon the other; that this is the way in which we are to be made happy.

The truth of this becomes more and more

evident when we consider that the faculties upon which our happiness depends are the very same faculties that are necessary to our existence and prosperity. If we pursue the course of conduct that makes for life, health and prosperity, we are securing at the same time our happiness.

Happiness, therefore, it will be seen, is the reward of right living. It is a part of right living. One is closely interwoven with the other. Each is necessary to the other. Thus we have, as a general principle or law of our being, that our desire for certain objects, and the existence of that which is exactly adapted to satisfying this desire, definitely indicate that we should have the enjoyment of that particular object; while, on the other hand, our aversion to anything is a reason for avoiding it.

We say this desire or aversion for anything should indicate our attitude towards it; that if we desire it, we would be improved by satisfying this desire; that if we are averse to it, we would be harmed by failing to follow the action suggested by this aversion. Therefore, it will

be seen clearly that a simple desire or dislike should control our conduct to a certain extent. When we look more closely into the subject, we find that our happiness depends upon other conditions than the mere gratification of desire. Let us consider some of these limiting conditions of true happiness.

Experience will teach us that we may gratify an appetite or desire so as to destroy temporarily, and often permanently, its power to produce pleasurable sensations. Suppose, for instance, that you find pleasure in eating a certain kind of food. This, naturally, you would consider a sufficient reason for eating it. But if you eat it to excess you will produce at least a temporary loathing and you may annihilate permanently the capacity for enjoying this particular article of diet. Thus, while you may find pleasure in partaking of this food, you will discover also that it is not productive of happiness if you partake of it to excess. Or, by this same excess, you may produce so much pain and distress that the resulting unhappiness overbal-

ances the momentary happiness of gratification.

Therefore, the same reasoning which indicates that you should eat a certain article of food because it is desired, shows you also that you should not eat it to excess. Experience has shown further that we may so gratify one form of desire as to destroy the power that other forms of desire have of imparting happiness. On the other hand, we may so gratify it as to leave others uninjured.

It is quite evident, then, that we should satisfy our desires temperately; that we should avoid excess in every way. We should never gratify one form of desire so intemperately as to impair other forms of desire that are calculated to promote our happiness. We are so formed that food is a pleasure to us under certain circumstances, and that is the reason why we should eat. We are formed, also, with the desire for knowledge, and that is the reason why we should study. Both of these sources of gratification are intended to promote our happi-

ness. But, if we eat so much that we cannot study, or if we study so much that we cannot eat, we are destroying one source of happiness, and thus we defeat the designs of our nature.

Experience shows, still further, that if we indulge in any one form of gratification sufficiently to destroy the power of any other form of gratification, we finally diminish or destroy the power to derive happiness even from both forms of gratification. For example, if you eat so excessively as to impair your capacity for intellectual gratification, you also injure your digestive organs, induce disease, and thus diminish the pleasure of eating. Or, if you study so much as to destroy your appetite, you finally destroy also your capacity for studying.

So far we have considered the individual human being in his search after happiness. But what is true of the individual is true of mankind in the aggregate. Suppose the human race should suddenly determine upon the universal and unlimited gratification of any one appetite, passion or desire? Would there not be in a few

years an end to the race? Imagine, if you can, the unchaining of all the passions, appetites and desires of all mankind, and you will readily see that a limit to the gratification of our desires is necessary to our very existence as well as to our happiness.

The gratification of our desires within temperate limits is therefore necessary to happiness. That individual is the happiest whose desires are regulated most perfectly in accordance with the laws of creation, which are the laws of virtue. A life conformed to the laws of virtue is the happiest life attainable on earth.

Virtue and the proper appreciation of the home are inseparable. Twelve centuries before the dawn of the Christian era we find Greece stirred up over the abduction of Helen from her husband, Menelaus, by the Trojan prince, Paris. Troy was besieged by Grecian troops, and after a siege lasting many years the city fell and was destroyed. Thus Greece avenged a violation of the sanctity and purity of the home. In still later centuries the Greeks developed the

most perfect mental and physical specimens of womanhood that history records—and, necessarily, of manhood, too. This ideal state of life came through true reverence for woman and for home; a reverence that had to be reached through the evolution of a pure ideal. In the end Greece fell through the gradual decay of sex and home ideals.

The Romans, descended from the Trojan fugitives, began badly. Soon after the City of Seven Hills was founded the Romans found it necessary, in their way of thinking, to secure wives by violence from among the Sabines. Yet in time the Romans discovered that all greatness came from the sacredness of family life. The purity of the Roman home, and especially the virtue of the Roman matron, became maxims, and Rome conquered the known world. So strong was the reverence for home, that the Romans possessed, in every household, idols that were known as the “lares and penates.” To the deities which these idols typified was intrusted the preservation of the home.

In times of nature's violence, of plague or of war, when the home was threatened, the Romans were careful to carry the household "lares and penates" with them in their flight.

There came an evil time when the "lares and penates" were ignored, when the fidelity of woman became a jest, when the fidelity of her husband was treated as a matter of incredulity; and then the hitherto all-powerful civilization and prowess of the now degenerate Rome fell before the arms of the barbarian. The latter possessed at least a home and family instincts. By the same token, the barbarian, too, fell in his turn as soon as his natural instincts became perverted by contact with a "higher civilization."

CHAPTER III.

FASCINATION OF COURTSHIP.

What a wondrous power is love! How mystically fascinating it becomes when first we awaken to its influence! To the young it is so mysterious. Its very mystery seems to give it added charm. Without love, the world would be indeed a cold and barren waste. Without this divine emotion that binds the souls of two human beings so closely together, and which often makes life so bright, cheerful and promising, there would be but little in life to make it worth the living.

True, there are many disappointments and much misery consequent upon the developments of love. At present, perhaps, there may be more of misery attached to it than there is of happiness. Still, how we delight to dream of love; to see visions of ourselves with the one es-

pecially desired companion who completely satisfies the wild longings of the innermost soul! Though the serious and permanent attractions of life may hold us more steadily and firmly as we reach mature age, yet, unquestionably, the most fascinating period of our whole career is that found in courtship. The greatest pleasure of hunting is found in the search for game. Carrying it home, after it has been secured, has but little fascination. The contest, the certainty is over. You have won or lost, as the case may be, and you must do your best to be satisfied with the results—with that which fate has chosen to give you. Converse with any sedate married couple; inquire carefully of them as to the happiest period of their lives, and in nearly every instance they will inform you that it was the time of courtship preceding marriage.

Love's first message! What a charm it holds for us! How it awakens and exhilarates the emotional nature! A man or woman meets one who, in some mysterious way, awakens the emotions, the possession of which may not have

been realized thoroughly. Sometimes this awakening is of slow growth. There are many cases where acquaintance has existed for a long while, when, suddenly, there came this realization and awakening of the apparently dormant love emotion.

It means so much! It often changes the trend of one's entire life. Its outcome may be success or failure, happiness or misery. No one can make accurate predictions. It is a great gambling game. Marriage is said to be a lottery, and, under existing conditions, it certainly is a step into the great unknown. Whether or not you have drawn a prize or a blank cannot be definitely determined. You must go on in the usual reckless, unreasoning manner, and time alone can tell what the future may have in store for you.

How heedlessly we go on to our fate! We will persist in seeing nothing but brightness in the future; and, indeed, with a full understanding of nature's imperative laws governing the relations of man and woman, there should be

nothing but brightness. But on the rocks of ignorance, which sometimes is designated as innocence, many poor souls are wrecked beyond recall.

“All the world loves a lover.” And why cannot all the world be made up of lovers? Why cannot courtship and the exquisite pleasures that accompany it continue throughout life? Why should they be so brief, so effervescent? Why should they not endure as long as does life itself? Love, in the love-making time, is so bewitching, so beautiful, so enthralling! Why should love-making time ever cease to exist? Why can it not continue on to the end of life? Why can it not settle into at least peaceful, calm satisfaction to make of life all that we can possibly desire?

How intensely we all yearn for happiness! How we struggle and strive for it! Yet in many instances we manifest just about as much intelligence in directing our efforts as does a hopper-toad whose recreation hours are spent on a railroad track.

Love rules the court, the camp, the grove,
 And men below and saints above;
 For love is heaven, and heaven is love.

* * * * *

True love's the gift which God has given
 To man alone beneath the heaven:
 It is not fantasy's hot fire,
 Whose wishes soon as granted fly;
 It liveth not in fierce desire,
 With dead desire it doth not die;
 It is the secret sympathy,
 The silver link, the silken tie,
 Which heart to heart and mind to mind
 In body and in soul can bind.

SIR WALTER SCOTT.

The Scotch bard struck the note truly. There can be no love that is founded on impure thought. There can be no true love where there is not reverence in the man's heart for his beloved, nor where the woman does not feel at least vast respect for the man. It is preposterous to think that a man can feel reverence toward a woman who is not pure. Womanly innocence should be distinguished sternly from prudery. By the time that a young woman reaches marriageable age, unless her parents have sinned in her training, she will know all

that is needful about herself. This knowledge becomes her strongest protection. Let her realize that she is not ignorant of her place in life. Let her realize, in addition, that her suitor knows she has received teachings of which prudes do not approve. Then, if his conduct proves reverence for her truly-developed innocence, is she likely to fail in the great respect for him that is bound to ripen into abiding love?

CHAPTER IV.

THE HONEYMOON SHOULD BEGIN A LIFELONG COURTSHIP.

It is not the purpose of this chapter to tell what honeymoons at present are. A chapter will be devoted to this subject further along in the book. The present purpose is to indicate approximately what they should be and what they can be. They are often a most melancholy, and sometimes a tragical disappointment. They prove most emphatically the statement often made that the anticipated happiness is never wholly satisfying.

The real honeymoon should be never otherwise than most completely satisfying. It should be the thorough realization of all that our wildest dreams have anticipated. It should be the meeting of two human beings, whose affection for each other, though it may have been pre-

viously very strong, should increase, under circumstances of this nature, in manifold intensity and measure. In fact, it should be really the beginning of life for both the man and the woman. Each should realize thoroughly that heretofore they have been simply existing.

A complete, soul-satisfying honeymoon under normal conditions can never be accurately described, and the writer does not intend to make the attempt; but he does desire to emphasize, with the greatest possible force, the fact that the true honeymoon is merely a continuation of courtship. There should be but little change.

There should be no nuptial bed. There should be separate apartments, or at least separate beds; and the beginning of the intimate relationships of husband and wife should be begun with a full understanding of the laws of nature as applied to the marital relations. The wife should own herself as absolutely as she did before marriage. Under no circumstances

should she allow herself to be dictated to in the marital relations, nor in this regard should she vary one iota from her normal instincts.

Let the husband continue to play the rôle of the ardent lover, just as he did previous to marriage. Let him continue to seek as zealously the favors he desires. Not for a moment should he be allowed to believe that he is to cease playing the hunter—that, having secured the game, no further efforts on his part are necessary. He must be made to continue all the alluring attentions that were so pleasing during courtship.

A right beginning, it must be remembered, means not only a continuation of the regard that existed previous to marriage; it means also a constant increase of respect, admiration and desire. The longer both continue under conditions of this kind, the more closely will the ties of love be cemented. The change brought on by marriage should make but little change in the relations; and it is only by means of realization of these facts that the real honeymoon can equal its anticipation.

Though marital miseries are everywhere at the present time, there are many examples to which we could point to prove that it is possible for these relations to be all that can possibly be desired.

Models of chastity and conjugal affection abound in ancient history. Lucretia was a noble example of chastity. The letters of Pliny and of Cicero to their wives were filled with amiable and tender sentiments. The latter, addressing his wife, Terentia, during his banishment from which he was afterward brought back through her interest and solicitation, writes :

“You have done everything for me with the utmost fortitude and affection. Nor is it more than I expected of you; though it aggravates my ill fortune that the afflictions I suffer can be relieved only by those which you undergo for my sake. For honest Valerius has written me a letter which I cannot read without weeping very bitterly; giving me an account of the public procession you made for me at Rome. Alas! my dearest life; and must Terentia, the darling

of my soul, whose favor and recommendations have been so often sought by others, must my Terentia droop under a weight of sorrow, appear in the habit of a mourner, pour out floods of tears; and all this for my sake? For the sake of me who have undone my family by seeking the welfare of others? Thou art before mine eyes both day and night. I see thee laboring amid untold difficulties. I fear lest thou sink under them; but I find in thee all the qualifications necessary to support thee. Be sure, therefore, to cherish thy health. Farewell, my Terentia, my heart's desire, farewell!"

George Washington always wore the miniature of his wife, Martha, over his heart; and so happy was their married life that, as a recent writer has remarked, "they have been always accepted as models."

James Nasmyth, the inventor of the steam hammer, said of himself and of his wife: "Forty-two years of married life finds us the same devoted 'cronies' that we were at the beginning."

Andrew Johnson owed his education to his wife. He learned his A B C's and the rudiments of grammar in his workshop; but in all beyond this she was his teacher, and as has been well said, "her mental acquirements were the incentive to her husband's ambition."

William Cullen Bryant lived in the most complete harmony with his Fanny for forty-five years, and, upon her death, poured out his soul in that pathetic poem "Alone without Thee." He dedicated to her the famous poem "The Future Life," in which he speaks of her as

"Lovelier in heaven's sweet climate, yet the same."

Ibsen, notwithstanding his keen satires of almost all existing institutions and of all connected with them, says of his own wife:

"Her cares were the shadows that darkened my road,
Her joys were the angels my pathway that showed;
She it was that enkindled my soul to a glow;
And all that I owe her, none other may know."

"The obstinacy of Andrew Jackson," says a writer in the *Catholic Review*, "has become

proverbial; but in the heart of Old Hickory there was always a soft spot that yielded to any wish of his beloved Rachel."

Hawthorne was so completely wrapped up in his witty and optimistic Sophia that, on one occasion, when she was away from the old manse for but a few days, he resolved not to open his lips to a single human being until after her return.

The married life of Robert and Elizabeth Barrett Browning is one sweet continued story of wedded happiness. "He thinks aloud with me," she says, "and can't help himself; nobody exactly understands him except me, who am on the inside of him and hear him breathe."

CHAPTER V.

EXISTING CONDITIONS IN THIS DEGENERATE AGE.

Happiness is a rare flower that grows in but few places ; and when it does spring into life, it usually fades very quickly. There are but few exceptions to this rule. Go into the homes of the rich, the poor or the middle classes, and you will find rarely more than even a moderate degree of satisfaction with life.

The poor are yearning continually for more money, for more luxuries ; and in some cases they yearn even for the means of existence. In many instances they struggle against unjust conditions, and often their principal difficulty is the obtaining of food and clothing essential to comfort in life. In the middle classes are found the ambitious, struggling men and women who have an aim in life, who have some

definite purpose in view. Though they strive with all their might, they are rarely happy; rarely are they passably satisfied. In the so-called upper classes, where pecuniary independence has been assured, you will find less satisfying happiness than you do among the middle and lower classes. They have all the money they desire; they can satisfy all the wants that can be satisfied with money; still, complete happiness is rarely in their possession.

We read much of home and of the beauties of home life; but if these are viewed from the standpoint of the descriptions so often given us, there are but few satisfactory homes.

“As well talk of the slave being happy in his chains as to say that the mass of mankind are happy in their marriage bonds. Ignorance may be a solace for what would otherwise cause the deepest anguish; but our clubs, our big bar-rooms, our ‘smokers,’ our country stores filled with loafers, our business men seeking excitement in money getting and money hoarding, in whose every pocketed thousand lies buried a

human being, tell us that the charm is not at home, but is sought in vain dissipation. The modern family, says a lady, is one great lodge in which the members are sworn to secrecy by solemn oaths, the penalty for the violation of which is worse than a thousand deaths. Yet, for all this secrecy, the skeleton is not hid. Murder will out. For who does not know of difficulties and troubles existing between a large proportion of the husbands and wives with whom one may be on intimate terms?

“A country school-teacher in Puritan New England, in the good old days of boarding around, said that in one whole district in which she had taught, there was not a pair who were happy in their domestic relations; though in a day’s visit to each a casual observer might not have discovered any trouble. A writer in the State of Maine says, that with a friend who was sceptical on this point, he made a canvass of one district noted for its respectability, and the result was that out of ten pairs taken promiscuously there were only three that the sceptic was

not ready to admit were 'bad matches.' Two had separated; two had fought with each other like tigers, sometimes requiring neighbors to interfere to protect them; one or two were believed generally to have caused the death of a former partner. The others had minor difficulties. One pair out of the unadmitted three went to different churches, not being willing to sit together in the Sunday services; and when the analysis was ended, the sceptic said, 'I give it up; you are better posted on the marriage question than I.' How often is it said, 'If I were not married, I never would be.' The Rhymer must have had our modern conditions in his mind when he sang:

'The happiest life that is ever led,
Is always to court, and never to wed.'

"If there is an unpardonable sin, it would seem to lie in the propagation of our species in the modern discordant relations in which men and their children live together like a brood of hyenas in their den.

“Why married people who are so ill-mated as to agree only to differ can be said to live a cat-and-dog life, is not very clear, since those household pets, being intelligent, affectionate, cheerful and sociable creatures, very frequently contrive to live harmoniously enough together.”

So reads an American book of fifty years ago; and an old English paper, descanting on the relations of connubial bliss, says that in the city of London the runaway wives for one year were 1,132; runaway husbands, 2,348; married persons legally divorced, 4,175; living in open warfare, 17,345; living in private misunderstanding, 13,275; mutually indifferent, 55,340; recorded as happy, 3,175; nearly happy, 127; perfectly happy, 13.

It would be indeed interesting if one could learn the proportion of happy marriages under present conditions. It is astounding that the statements in reference to the marital conditions of the inhabitants of London at that period could be true.

Speaking of the perverse conditions existing

in many so-called homes, and of the injustice that often results within the marital relations from which there are apparently no laws that can be looked to for a remedy, the following letter will be interesting :

“I am just thinking of another little stranger about to come into our home. My heart is all love and faith toward it; but, humanely speaking, the conditions are so unfit, so premature, so disappointing that, even though I strive for calmness and peace of mind for God’s goodness to help me, and though I intend to live along Physical Culture lines as you may direct, I cannot avoid feeling that an ‘accidental’ conception defrauds a good mother, a good woman, *willing* to have a large family, of her right to arrange matters favorably. My seventh child must be, as all the others were, physical proofs of the harm possible through ignorance of all sexual and moral laws that bind a man and woman.

“But I have awakened now, and especially to the great pre-natal influences upon a child. I

know pre-natal efforts count. I wish to *master* myself and my conditions because of this.

“I have wished for another child. My wish has been answered, but as I said before, the conditions are unfit and I am not wholly well from a nervous trouble I have had.

“This is the first month. Some say—alas! I know so little except what others say—that the emotional and health state of the parent affects the child in the first few months more than it does at a later period. Is this true, or does no one know? Is there no safe scientific way to work for the child’s good?

“I am a delicate-looking woman of thirty-three years. I was married at seventeen, but even at that age I was already exhausted by a sad, sad life. My mother died of grief when I was but a weanling, because of a fearful marriage. I have her steadfast nature and a wild intensity beside. I love—too much, perhaps.

“Candidly, for many years I feared that there was little to hope for in our married life save passion. My husband’s tobacco excesses, his

terrible temper, jealousy, club life, and his disregard for me broke me down. I experienced all forms of misery, neglect, poverty and abuse. Children came unasked; three in three years.

“Two died, the second a half hour after it was born. I left home when the third came and changed climate, seeking rest. The child seemed a victory, but grippe seized him at the age of three months. I returned home, but in place of the consumption that had troubled me before, I now grew melancholy. I could not meet my husband’s marital wishes, although of an ardent nature myself. At last I made one supreme effort. I voluntarily chose to have a child—in love.

“Oh, that child! beauty of form, face and soul! Love impersonated was she! Little as she was, I leaned on her; feeling, with a woman’s intuition, that *she* should be God’s instrument in answering prayers.

“In eighteen months there came a boy. Then arose my inner self! I had to earn clothes for him or beg them of the cruel husband. I earned

abundance, but grew harder in nature. Resentment over some scandal led me almost to leave him. And on a fearful insult when this baby was sixteen months old I did do so, but he had my children, and I was now weak, hysterical, hopeless.

“I returned, but my friends scorned me. An accidental death came to her I loved, and I never recovered from the shock. It came when I was five months advanced toward my last pregnancy. The doctor knew that if a boy should be born I would go mad. I was feverish. My thought was that God hated me, and that if He would forgive me I should receive a little girl!

“Then she came, my baby girl. I *must* live. I refused to go to the sanitarium or to the mountains alone with the baby, leaving a sickly family behind. I took them all and travelled the weary hundreds of miles with my nursling and my family. I nursed her. She showed no signs of her fatal pre-natal life, except for frequent convulsions; for, as I could not cry, I had

had these before her birth. But she has done well. I fear the doctor's prophecy of St. Vitus's Dance, however, later on.

"I fear it was a mistake to nurse her, but I loved her so, and the doctor ordered it for my sake. I always nursed my babes. But now I must give up! My breasts have some mysterious poison in them, I think. The nipples cannot be toughened. A shield is no help. It may be local eczema, perhaps. Whatever it is, it makes my life agony to endeavor to nurse when the nipple is nearly cracked in two. I ceased weaning the child when she was nine months old, for boils appeared—abscesses, I might say. Thirteen appeared on my breast and three in one ear. For three months I suffered, and as I was an invalid and living in a hard condition with sick children and no help, I grew frantic. My husband remained cold to me. But soon a change came about in him. He had failed in his business and the blow seemed to soften his nature. He began to share the common misery with me.

“I was originally handsome; and to him I was again so. It was well. A light came into my own eyes. I handled the money now, as he had to travel for our sustenance, and I proved to him that I was trustworthy. He grew generous.

“This transformation has come about within two years. I feel now that I must be tactful with him and yet retain a woman’s purity. I must raise the banner and win him, with love, to a right interpretation of passion. I believe it is God’s gift under right conditions, but—so few understand, so few will learn! Too freely used, it will brutalize. But I am ignorant, so ignorant. I would use my new power of Physical Culture tactfully to win health for my husband and win him away from tobacco. I would also influence myself and my unborn with the best I have learned. I fear for the child to come because conceived of a mother still weak with many cares and of a father who, though a muscular athlete, is unrestrained in his nature! But, praise God, he does not drink!

“I have learned a little of Physical Culture, but I fear too late. Tell me, if a mother rigorously adopts its rules at once, *may* she hope to bless her child; *dare* she hope for any painless birth? I once followed ‘Tokology’ and had a wonderfully quick birth. The child always had gastric troubles. One doctor said the excessive change of diet caused it. I have left off corsets, as has my daughter. What fasts, diet and baths are good for me? I need advice. Should I submit to any intimate marital relations now? If not on account of pain, still the emotion, I fancy, affects the child. I am asking you these questions because I believe there is more in prenatal influence than we dream of. If I could know how to practice this influence I would *Will* my child, under God, *Perfect*. And I am enough of a new woman to believe God *is* Love, and does not will early deaths, deformities, sorrows, etc., but instead He wills Health, Joy and Love.

“I am greedy for knowledge in detail. I know the way to treat a new-born child, but the

best way may be very different. If I may win such health that my pregnancy shall mean no offensive or crippled state I shall long to tell the world what Physical Culture has done for me. I will be hopeful, though a home is yet to be earned and finances are low. Debts are to be paid, and there are many other things that are depressing my spirits, but I believe God wrought this miracle of awakening me, through your books, to a higher, healthier motherhood. And I will persevere."

You will find strife, bickering, quarreling among the highest and the lowest; and all this perversion, all this misery, that must torture the very soul of a human being almost beyond endurance, is made possible in nearly every case by simple and avoidable causes.

You may be startled when I say the causes are all largely physical. It is all brought on, not by any abnormal physical conditions, not by a difference in temperaments, but by the abnormal states that result from the physical weaknesses following deviations from the posi-

tive, natural laws that should govern the life of every human being.

Whether you search for information in the families of the rich or of the poor, the high or the low, in the city, in the village, or in the town or country, you will find but slight deviations from the conditions here described. The wife and mother usually appears worn, haggard and physically unattractive after a few years of married life. She "settles down" to a commonplace, humdrum existence. She is resigned to the cares, anxieties and sufferings of her so-called home life. She feels that they are part of her duty. Her spirit has been chastened. She looks back often to the time when life had so many charms, when home seemed so happy. She often yearns for the return of those happy days, upon which she looks as dead and gone forever. They have become simply a part of her happy past. She naturally concludes that they were not supposed to last, for her opinions of married life modify very materially as a result of her experience.

The husband may have some advantages over the wife. He has forms of entertainment outside of the home. He grows broader from contact with the world. But he, too, suffers and is weakened by the abnormal conditions existing in his home. His capacity for business, or whatever the line of his occupation may be, has deteriorated. His moral and physical manhood have suffered, and frequently he becomes, with increasing age, a cross, crabbed, sour father and husband, whom the average healthy and normal individual will go usually a long way to avoid. So many marriages are merely endurable. The husband does not love the wife, nor does she care for him. Many women marry, hoping that love will come after marriage.

Would it not be prostitution when a worthy woman is obliged to submit to the lusts of an unworthy husband, whom she cannot truly love? Had not such conduct become "honorable," it would rank in public estimation next to the crime of murder. Suppose the husband takes up the dram-selling business? If the wife

cannot sink her moral principle to the level of his, their case will be not only fatal to their tranquillity, but to the woman, too often the weaker nature, it may mean literal physical death. For, if she cannot sip his wine, inhale with pleasure his perfumes of whiskey and tobacco, enjoy his vulgar jokes, put her soul with his in the money drawer, enjoy with him a swine's life, be content to inherit with him a swine's portion, and pray and bless God with him in the midst of all this filth, the only alternative for such a woman, tied to such a man, is to die.

And this devilish floating along together of an apple with something that isn't an apple, saying, "See how we apples swim," does not always occur. The husband goes out into the world to accumulate goods for his ease in future days; and, as he fills his coffers, placing his heart and affections there, he starves out his little wife's pure love, while he himself is surfeiting to suffocation in the follies of the world. He adds acre to acre, house to house, bond to bond, mortgage to mortgage, scrip to scrip,

slave to slave—for he reduces all about him to slavery, himself, however, a slave to all—and buries himself and his soul beneath the rubbish, while the wife, no less industrious and attentive to the real wants of life, toils on at home with her little ones, not having cultivated covetousness by the swindling, grinding system of the husband outside, and is not allowed even to relieve the wants of kindred sufferers, because “The money is his—he earns it.”

All honor to the memory of the women who, because real life was denied them, have died thus!

Separated in affection, in life, in aims; unloved by each other because they are so utterly unlike each other, yet held in a bondage as destructive of happiness as was chattel slavery, from which there was no respite but in death, and this often courted as a welcome visitor, though it came not, perhaps, before entailing on a houseful of children a disposition as unloving and unlovely as that of their begetter, with a constitution proportionately diseased and dis-

cordant—these, and far worse, to the end of the chapter, constitute what, according to popular doctrine, “God hath joined together” in these present days when slavery is regarded commonly as being but a ghost of the past!

Is it any wonder, then, with such excruciating misery as is found in many homes, that divorce has become popular? Is it any wonder that poor, suffering human beings seek to remedy their troubles? How often do we read articles written from a superficial standpoint on the divorce evil! How little attention the writers seem to give to the causes that lead up to divorce. It is the causes that make the desire for divorce possible that are the real evils to be attacked. It is immorality, not marriage, that causes all this suffering.

Divorce is nothing more than a sewer of unhappy marriages. If you were to forbid divorce, the crime and immorality that would result from this action would be pitiable to contemplate. It would be just about as sensible to stop up the sewers of a great city. It would

work, perhaps, almost as much injury to humanity.

I would like to inquire of every prudish, prejudiced reasoner who talks didactically of the divorced individual, what remedy can be suggested? If he believes in forcing the man or woman who loathes the other to live in "wedlock," he advocates the lowest kind of prostitution. If he recommends that the unhappy couple separate, without the privilege of remarrying, he is encouraging strongly the relationships that doubtless they themselves consider immoral. Men and women were not made to live alone. All the world's greatest religions teach otherwise—and, make laws as you choose, men and women will not live alone.

CHAPTER VI.

CAUSES OF ALL THESE ABNORMALITIES.

Throughout the entire civilized world there exists at the present time a most frightful ignorance with reference to Nature's plain laws of sex. If we study the animal world, we find that all the various actions there are governed by what is termed "instinct." A dog or a cat can distinguish readily desirable food by the tuition of scent. The instinct of a wild animal guides him accurately in every instance, and that which he likes to do is always the best thing for him to do. In some degree we have replaced instinct by our intelligence; but no matter how great our knowledge may be, it never can be made equal to the task of replacing perfectly this possession of the "brute." When we realize how deficient is our knowledge on a subject of this nature, then we can understand thoroughly the cause of

the errors that are being made everywhere in civilized life. We eat many foods that the very sense of smell of a dog would readily distinguish as valueless if not positively harmful.

The perversion of natural instinct, and the lack of that knowledge and mental determination which is essential to replace instinct, is therefore the cause of nearly all abnormalities. With men and women in possession of average intelligence and a perfectly normal instinct, there could be no excesses, there could be no mistakes. They would live together harmoniously and happily, and home life would be perfect in every respect. But, with the gross ignorance of this important subject that exists everywhere at the present time, how can results other than those that have so far appeared be expected? We make serious mistakes, we break Nature's plain laws, and we must and do pay the penalty. Weakness, sickness, disease and unhappiness, all have plain causes that in nearly every instance may be avoided with ease and certainty.

In our journey through life there are evils of all kinds against which we must contend. When they appear before us we must be able to decide intelligently as to our best action in reference to them. We must accept them or turn aside from them. If they come to us in the guise of a friend, if we are unfamiliar with their evil aspect, we naturally accept them, and it is only from their physically deteriorating results that we are able finally to identify them.

The greatest need of the present day is knowledge of life in all its most naked, practical aspects. There is too much theory abroad. There are too many soaring conclusions that the ordinary human being can understand no more than he is able to read and translate the meaning of an unfamiliar foreign language. Knowledge, to-day, promises so much to man and to woman; yet it gives so little! The author of an old book on the "Beauties of Nature" compares matrimony to "a pot of aloes covered with honey, which just serves the pretty fond babes to dabble in during the honey-month; but

when the sweet covering is gone, the remainder is an inexhaustible source of bitters which ends but with life."

It would be exceedingly difficult to enumerate in detail all the causes of human weakness and misery; but in as far as the causes are appropriate to this book, I have devoted a chapter each to those that seem to me to be of especial importance.

CHAPTER VII.

THE CURSE OF PRUDISHNESS.

At the head of the list of life's most terrible evils I place the curse of prudishness. It begins its frightfully demoralizing influence almost in babyhood. One of the first words that a child becomes familiar with is that reprimand, "shame!" As soon as the power of intelligence is conveyed to his little brain, he begins to be ashamed of certain parts of his body. He is taught to consider them impure, vulgar and filthy. As he grows older, he finds that speech about these parts is a subject tabooed by every so-called respectable person. Naturally childish curiosity is aroused. He becomes exceedingly anxious to learn more of this mystery. As a result, he picks up his knowledge from the gutter and from vulgar companions. And here is the beginning of

human perversion, which, in many cases, goes on all through earthly existence.

Life's highest and most beautiful emotions are vulgarized and degraded in the child's eyes. Filthy stories are told and repeated. His mind becomes soaked in filth. The nobility of the body, the sublimity of all those fine emotions which at times thrill a pure-minded soul, are never realized by such perverts.

And all these evils which paint life in so vicious a light have been made possible by all the misguided zealots whom I would designate as prudes. Insane men and women, who are cursing civilization with their filthy conceptions of life and health and truth may flatter themselves with the impression that their work is of some value. They believe, no doubt, that in hiding and branding as vulgar certain parts of the body they are benefiting future men and women. A more murderous error was never committed by human beings!

“Sexual instinct is not impure, unless perverted from the natural work assigned to it in

the plan of life. But it becomes bestially low, when it does fall, because it is then at so great a distance from its lofty purpose. That which falls the farthest falls heaviest and deepest. The same law holds in the physical as in the material world. There is nothing purer or grander than the passion of love, and its total dethronement to give place to lust is a degradation so great as never to be overcome."

"Reader, stay, and read not the advices following, unless thou hast a chaste spirit, or desirest to be chaste, or at least art apt to consider whether thou ought or no. For there are some spirits so atheistical, and some so wholly possessed with a spirit of uncleanness, that they turn the most prudent and chaste discourse into dirty and filthy apprehensions; like choleric stomachs, changing their very cordials and medicines into bitterness, and, in a literal sense, turning the grace of God into wantonness. They study cases of conscience in the matter of carnal sins, not to avoid, but to learn ways how to offend God and to pollute their

own spirits; and search their houses with a sunbeam that they may be instructed in all the corners of nastiness."

"Our appetites and passions were given us to promote the designs of Providence in our creation, and, when properly regulated, tend admirably to that end. They were intended to instigate us to action, and, under the government of reason, are productive of every good quality and virtue. And whoever will argue that we ought to extinguish any passion because an irregular indulging of it is vicious should starve sooner than eat, because hunger is a human appetite and gluttony a vice."

No doubt Thomas Moore was disgusted with moral shams, and with the evils that follow in their trail, when he wrote:

Like the stain'd web that whitens in the sun,
Grow pure by being purely shone upon.

Can there be any more bitter sense of guilt than that which must come to parents who realize, after their children have reached adult

age, that these offspring were not taught in time things the knowledge of which would make their after lives worth the living? Just as soon as children reach the age when it is natural for them to "ask questions," some elementary truths should come from the lips of father and of mother. No patience can be had with the moral cowards who hold that such truths are unfitted for the receptivity of the young. All ideal life is based on fullest knowledge of truth. Considerably in advance of puberty the fullest instruction should be given the daughter by her mother, and to the son by his father. If, from a false and *criminal* sense of propriety, either parent holds back, it is the divinely-imposed duty of the other parent to give the fullest instruction to either son or daughter; instruction that will minimize the disease, disgrace and crime that spring from ignorance of the highest ideals of body and mind.

Any man or woman who dares to reason on this subject, who is willing to consider with

a free, open mind, must come to the inevitable conclusion that there can be no purity where the conception of the human body has become filthy. The time cannot be far distant when these poor, misguided human beings who are attempting to impress the entire race with their vulgar and indecent conceptions of the most beautiful piece of Nature's handiwork, the human body, will be incarcerated in some institution where they will be as harmless as those other lunatics who are now confined in the various asylums for the insane throughout the country.

CHAPTER VIII.

SEX IMMORALITY THE WORLD'S MOST MONUMENTAL CURSE.

It is upon the prudes mentioned in the previous chapter that the blame must be placed for the present frightful sex immorality that exists everywhere in civilized life.

With the sex instinct of women almost totally destroyed, and with the false ideas as to the "duties" of a wife to her husband, how on earth can there be sex morality? If knowledge of this most important and vital of life's subjects be withheld, how can we expect human beings to choose the right course?

All the higher animals, human beings excepted, are guided by instinct. We are governed by an intelligence that is supposed to be superior to instinct. Yet no matter how far we progress, no matter how much we learn,

there never will come a time in the history of the human race when our intelligence will guide us more accurately than did instinct in the very beginning.

With the decline of necessity for active muscular work in order to earn a livelihood, the evils that affect physical health have multiplied largely. A president of a prominent college stated some time ago that athletic exercises promote morals. Should football, baseball and field athletics cease, the normal tone of the students would be lowered. There never was a more truthful assertion. The physical weakness that comes from idleness, from muscular inactivity, brings on degeneracy and immorality. They are all of the same breed. When a nation begins to decline physically, when its people lose the steady vigor that belongs to fine manhood and womanhood, the moral tone of the country is lowered gradually. Sex immorality is unquestionably the greatest curse against which human beings have to contend to-day. It causes more weakness, more dis-

ease, and undoubtedly more crime than does any other one evil.

The terrible ignorance that exists everywhere upon this important subject is responsible beyond doubt for all this. All subjects relating to sex must be discussed only in private, and in low, mysterious whispers. It is a tabooed topic among all so-called "respectable people." The result of all this secrecy stares you in the face at every turn. Pick out any ten men you meet in the street, and on an average at least nine will be found to be suffering from present or past sex immoralities. They are not really at fault. They have done the best that they could do under existing circumstances. They were not taught anything different. How could they know better?

Sex immorality is the most damnable sin that has cursed the human race in all time, past or present. It is the Gorgon terror that must be met by nearly every human being. Every male child inheriting the usual normal desires must face, during all his growth to manhood,

and usually during all his life, this terrible evil, and—mind you—he faces it absolutely without preparation. Even with knowledge, it would be difficult in some cases for him to keep to the straight and narrow path. With every influence in addition pointing in the wrong direction, can it be wondered at that but few pass through life unscathed by this monstrous evil?

Because of the ban that prudes have pronounced against the subject of sex, I make the emphatic assertion that, even to-day, in this supposedly enlightened age, on an average not one man in a hundred knows anything about sex morality. The average man will tell you that sex morality consists only in being true to one's present or prospective marriage vows.

Sex morality is founded on absolute obedience to your own highest instincts. It has nothing to do with the marriage vows. It is based on the observance of the highest instincts that men and women are granted by the Creator.

Poor, unreasoning fools that we are, we boast of our morals! We like to think that life in this enlightened age is on a high moral plane—and we love to talk about it! Yet where do we find morality? We hear so much about immorality outside of marriage, but there is tenfold more immorality inside than there is outside of the nuptial relations.

This may seem an astounding statement. The reader may even challenge its truth. Suppose you view with an unprejudiced, open mind the conditions as they are, and you will be compelled to admit that sex is largely physical, and that if you desire to find perfect examples of normal physical life you must turn to the finer specimens of the lower animal creation; those that are uncontaminated by civilization. Among these monogamous animals you will find as much love and fidelity between the sexes as you can in the human world. The sex relationship among these animals is controlled entirely by instinct, and the normal instinct will not allow intimacies except dur-

ing the period when Nature is prepared for and expects procreation.

This is the sex morality taught within the pages of this book. We are a long way from it in the human world to-day, but it represents the desired condition. The intemperate indulgences in alcoholic liquor is a great evil. It is condemned everywhere; and as its injurious character becomes better understood there will be fewer victims of the drink plague. But this evil is comparatively of insignificant importance in comparison with the monstrously demoralizing effects of sex immorality. Upon the faces and bodies of the majority of the men and women of to-day you see the marks of this great evil. Narrow chests; ungainly legs; lusterless eyes; sparse, scraggly hair; thin or obese bodies—in many cases these are brought about by this nerve and body blighting excess. It is a peculiar fact, of which civilized communities should be well ashamed, that the percentage of immorality increases with so-called enlightenment.

“Contact with a ‘higher culture’ has proved pernicious to the morality of savage peoples; and we have some reason to believe that irregular connections between the sexes have exhibited, on the whole, an increase along with the progress of civilization.”—*History of Human Marriage*.

A libertine who boasts of his conquests finds soon that the so-called pleasures which he has been seeking lead to nothing but hopeless desolation. There is no happiness in life for him. The satisfaction that comes from momentary, fleeting pleasures emphasizes only more strongly his loneliness at other times.

Seneca says: “The more a man becomes addicted to sensual pleasure, the more completely is he a slave. People may call him happy, but he pays his liberty for his delights, and sells himself for what he buys.”

“The temporary pleasure gained from the association of men with public women does not compensate in any way for the loss involved. One indulgence calls for another,

until the finer sensibilities are blunted, and physical ruin is inevitable when passion is given unbridled sway. . . . The libertine sells himself for what he buys. He may enjoy a kind of pleasure, but not happiness. Happiness comes from within, in the consciousness of doing right. Pleasure comes from without, in the gratification of self. In addition to the hollowness of the enjoyment in the lives of prostitute and libertine is always the danger of loathsome disease which tortures body and brain, lowering their victims in their own minds. It is about the only ill in the category that does not deserve sympathy."

"Licentious men, both of ancient and modern times," said the late President Dwight of Yale, "have carried on a course of open and incessant hostility against the institutions of marriage, as they have, indeed, against all the real interests of mankind. In the progress of this warfare they have arraigned the wisdom and denied the benefits of it; have charged upon it evils that it does not produce, and have

enhanced those which are incident to the marriage state. But having lived in many families, I am convinced that the great body of married persons are as happy as their own characters and circumstances could permit us to expect."

CHAPTER IX.

FALSE IDEAS OF MARITAL DUTIES.

Everywhere we find this monstrous perversion as to the meaning of sex morality. In wedlock and out of it, the young and the old all have erroneous notions as to the proper method of conducting life's holiest and most divine relations. Man grows up in the belief that a mere marriage ceremony gives him every unbridled privilege he may desire. Growing girls are so imbued with the idea of "duty" to the husband that when they become brides they are willing victims of marital mistakes.

Marriage is largely a physical union. Conception, pregnancy, and the functional processes that lead on to motherhood are purely and simply physical. They are governed by physical laws as accurately fixed as are any of the other of Nature's plain tenets. You

cannot disobey these laws without suffering. If you sin against Nature, the penalty must be paid just as certainly as daylight follows darkness.

The wife should be absolutely in control of all sexual relations. The man should have no rights in marriage beyond those that are given to him freely, willingly and—above all—desirously. The man who claims more is steering his marital craft to the rocks of destruction with murderous impulse. A woman should own herself just as much in marriage as she does out of it. If she extends any privileges with the notion that this is simply her duty, she is outraging all her truest instincts and is annihilating her husband's strongest and highest affections.

Men and women who are desirous of living the highest and most perfect life, who wish to attain to all the happiness that may be within their grasp, should study and thoroughly familiarize themselves with Nature's manifest requirements. The instinct of the wife should

guide always all the relations of the sexes. If a woman possesses no sex instinct, if she enters into marital relations without this for a pilot in her voyage through life, she is to be pitied indeed. There can be no satiety of happiness for her. She is bound to suffer; and the extent of her suffering will be measured by her own lack of true instinct, by her own defects. Such a woman cannot hold a husband's highest, truest and noblest love. She is suffering from deficiencies that are really far worse than those of character, and if she were compelled to go through life minus the sense of taste, of smell, sight or hearing, she would be better off for such substitution of misfortune.

The instinct of sex is absolutely necessary as a guide in married life. It is the instinct of the woman, not of the man, that must be obeyed. And if she possesses such an instinct it accurately indicates to her when marital privileges should be granted. Her own desires should be followed most accurately; and, when marital life is conducted otherwise, in time it usually

becomes unsatisfactory, commonplace, and sometimes is made even unbearable.

“It is a common belief that a man and woman, because they are legally united in marriage, are privileged to the unbridled exercise of amateness. Nature, in the exercise of her just laws, recognizes no human enactments, and is as prompt to punish any infringement of her laws among those who are legally married as in those out of the bonds. Excessive indulgence between the married produces as great and lasting evil effects as in the single man or woman, and is nothing more or less than legalized prostitution.

“A man with great vital force is united to a woman of evenly balanced organization. The husband, in the exercise of what he is pleased to term his ‘marital rights,’ places his wife, in a very short time, on the nervous, delicate, sickly list. In the blindness and ignorance of his animal nature he requires prompt obedience to his desires, and, ignorant of the law of right, in this direction, thinking that it

is her duty to accede to his wishes, though perhaps fulfilling them with a sore and troubled heart, she allows him passively, never lovingly, to exercise daily and weekly, month in and month out, the low and beastly side of his nature, and eventually, slowly but surely, to kill her. And this man, who has as surely committed murder as has the convicted assassin, lures to his net and takes unto him another wife, to repeat the same program of legalized prostitution on his part, and sickness and premature death on her part."

The exercise of abnormal amativeness is known in all its positive intensity by those newly married. The honeymoon is one nightly repetition of legalized prostitution, sinking the pure, high and holy into the low, debasing and animal. Think you, O new-made husband and wife, that in this you do right? That in this you elevate your better natures? That in this you find peace, strength and happiness? That in this you grow into that pure and holy passion akin to God in its exercise—the passion of

love? Do not, I pray you, deceive yourselves; for in this exercise of the sexual part of your nature you lower your standards of body and of soul. And, as for love, no man or woman can possibly love or be loved who lives other than a life of strict continence. This subject of the excesses of the newly married is to be thought out seriously and carefully guarded against, for it is fraught with immense danger to the future peace, happiness, strength and love of the wedded pair. There cannot be a growth of love in such a union, for no man or woman ever practiced repeatedly the breaking of this Law of Continence without a mutual disgust was born of it; a disgust that in time becomes chronic, and the source of all mated misery thereafter. It should be understood by all married men and women that the result of marital excess is as disastrous to the body, mind and soul of the individual as is unlegalized prostitution. It is necessary to a perfect sexual commerce that the wife have a natural desire for such, which natural desire occurs

? only immediately after her "monthly period." At this time every healthy married woman has such a desire; and if she earnestly expresses a wish for relations, and the husband accedes, a perfect union results. But if the husband demands his "rights" from the wife, who accedes only through dread of consequences, the effect on the man's brain and nervous system is very little different from that produced by self-abuse.

There is little need of calling attention to the fact that but few marriages are ever conducted with proper principles for guides. Sex immorality is the perversion of the sexual passion and that which is right and natural; and more weakness, sickness and general physical deterioration are brought about through sexual perversion and excesses in marriage than they are outside of it. Their effects are seen in both sexes; in the fading charms of the wife; in the less vigorous husbands. We all see and should understand the indications of sex immorality. Diseases of all kinds, having mysterious and often unpronounceable names, show

in numerous instances that they are due to sexual excesses within the marriage relations.

“The world is full of the anguish of women who suffer physically and mentally from conjugal outrages, and this can be overcome only by a renouncing of any claim heretofore recognized as superior to her own right to her own person. What is known as the ‘marriage debt’ or ‘conjugal rights’ does not exist. The conjugal embrace should never occur except as the highest form of the blended love of lovers, and can never be a duty, since duty implies a mechanical obligation, which may or may not be rendered gladly. A woman abuses herself by yielding her body to a lustful husband through months or years of married life as certainly as if she were prostituted outside of marriage.”—*J. H. Greer, M.D.*

“No reason can be assigned why the intellectual, moral and social happiness of the one sex is not as valuable as that of the other. Much less can any reason be assigned why the one sex should be to the other merely a source

of sensual gratification. But, just as we depart from the law of chastity, woman ceases to be the equal and companion of man, and becomes either his timid and much abused slave, or else the mere instrument of gratification of his lust. No one can pretend to believe that the Creator ever intended that one human being should stand in such a relation as this to any other human being."

CHAPTER X.

THE UNSEXING AND PHYSICALLY DEBILITATING EFFECTS OF THE CORSET.

In another book I have treated at large of the frightful effects of tight lacing, and I need not go into all the details here. But there is no question of the truth of the statement that thousands upon thousands of women have grown up as sexless nonentities because of this constriction of the waist. The organs of sex in a woman are located at the particular point where there is strong pressure when one is in the habit of tightly binding the waist.

The development of a woman's sexual organs naturally is stunted by this process, and thousands of girls grow to the age of womanhood and are compelled to join the ranks of the neuter gender. They are neither women nor

men. They may have some of the attributes of the female sex. And such "women" frequently marry. Yet this fact is due to the gross ignorance of most men as to the requirements of wifehood and motherhood that make such women attractive to them.

No corset-wearing woman can ever make a perfectly satisfactory wife and mother. The compression of the waist line is bound to interfere with important functional processes. In some cases it all but paralyzes the great, important muscles that lie around this vital part of the body. The weakness of these parts naturally influences all adjacent organs and functional processes.

"An outward indication of an abnormal, unhealthy and unphysiological life is a small waist, whether abnormally natural, or caused by the wearing of corsets. Avoid them as you would the plagues of Egypt, for they encompass sickness, premature decay and death. Such women are not capable of pure love or right judgment, or what is so essentially important,

giving birth to healthy, vigorous offspring. Their very souls are malformed in harmony with their bodies. Some men admire small waists, but they are men who possess but a modicum of brains—or, if otherwise, they may admire, but they carefully guard against ever marrying them. If it is your desire to secure a wife that will be free from eternal nervousness, headache, pains, ill-temper, and especially if you aim to have children that will not be sickly and short lived, I pray you avoid marrying a woman with a small waist. I consider this matter of large waists such a necessity in a woman who aspires to be a wife and mother, that, to impress it more positively upon the minds of all men in search of wives, I will again repeat, in large letters, SHUN SMALL WAISTS, and act on the rule of NATURAL WAISTS, or no wives.”

And to every man who is in search of a wife, and to every woman who is desirous of becoming a wife some day, let me say that I would like you to consider carefully and *religiously*

the arraignment of the corset which is set forth in the following lines:

(1) It lessens and sometimes ruins the digestive power.

(2) It restricts development of the lungs to almost half normal size.

(3) Destroys absolutely the normal power of breathing.

(4) Ultimately injures and makes shapeless, flaccid and nerveless the flesh at the waist line.

(5) Destroys the beauty lines of the body, of the limbs, arms and bust by restricting nourishment, interfering with normal circulation and thus lessening vital power, and by the continuous and unnatural support of the bust in an abnormal position.

(6) It is absolutely, in most cases, the direct cause of weaknesses peculiar to women, and from which every corset wearer suffers at some time in her life.

(7) Greatly weakens, sometimes destroys, or makes abnormal, the instinct of sex.

(8) Produces tumors and the inflamed condition from which women so frequently turn to expensive and dangerous operations.

(9) Causes serious displacement.

(10) Prevents the return of the venous blood from parts below the waist line.

(11) Weakens and sometimes kills unborn babies.

(12) Is one of the principal causes of marital miseries and divorces.

CHAPTER XI.

THE DREAD OF MOTHERHOOD.

Nearly everywhere in civilized life you will find a dread of motherhood. So many cases have occurred where the results of this natural lot of woman have been fatal to life that the growing girl is nearly always inclined to fear the suffering and the dangers incident to this function of woman.

Suffering at childbirth is unnatural and unnecessary. It is the result of woman's ignorance and folly. When a girl sacrifices through the insane desire for a small waist all the vital, muscular and functional powers that are essential to perfect motherhood she certainly deserves to suffer. Nature's penalties are subject to no appeal. When you sin against her laws, you must pay the fines. No naturally strong, healthy girl has any reason to fear mother-

hood. It should have no terrors for her. It should hold out nothing to her imagination but that which is weighted with the greatest possible happiness. The sufferings at childbirth, to a vigorous and normal woman, are of but little consequence. Among the Indians, and all women who live an active life, childbirth has no terrors. It is usually over with in an hour or two—often in a few minutes.

When a band of Indians is on the march, and one of the squaws realizes that the moment of maternity is near, she hastens to the nearest body of water. If she is a mother of experience she goes alone, provided with a knife with which to cut the navel cord from the infant. If she be a wife approaching motherhood for the first time, one of the older women of the band goes with her to the water and assists in the delivery of the child. The newly-born infant is wrapped in whatever kind of carrying bandage is used in the tribe that it has just joined, and the mother trudges on after the tribal band that has not halted to await the result.

Before night the squaw and her newly-born babe are sure to be with the husband and father. The next day the squaw keeps on as usual in the march. There is among the Indians no fallacy to the effect that a woman should rest quietly in bed for nine days before she may dare to set foot upon the floor or the ground. Nor is the ("civilized") dread present that fever may set in disastrously on the fourth or the fifth day after delivery.

It cannot be repeated too often that the woman who will go to the trouble of being healthy has nothing to dread in the arrival of motherhood. Conception, pregnancy and childbirth are as natural as sunshine, and should inspire no greater dread. All the dangers that result from motherhood are due to the previously unhealthful lives of the mothers themselves—*and of the fathers!*

There is not a girl that grows to the age of reasoning who does not desire to develop into a superb woman. And a superb woman must look forward to motherhood. This is a part of

the world's great plan. It is not alone a duty. Nature has intended it to be eagerly and intensely desired by every woman at some time in her life, provided she be a superb specimen of her sex. It really is not a matter of education, of refinement, of reasoning powers; it is a matter of instinct. Notwithstanding these plain facts, admitted by every reasoning human being, there exist nevertheless most amazing environments for growing girls.

Throughout a girl's entire life, throughout the whole process of education, throughout the time she is gradually maturing into a woman, motherhood is never mentioned. From the extreme care with which the subject is avoided one would think that it must be the height of vulgarity. Prudes and the vicious products of prudishness have much to answer for in this age.

Though these crimes are fearful in character, though graveyards are being filled by their victims from one end of the country to the other, though thousands, even millions, of poor,

frail victims cry out in agony of mind, soul and body, as they suffer the full and usually deserved penalties of their sins, made possible by the ignorance continually forced upon them by their prudes, there is a still greater crime that must be laid to the door of these murderers of human life, health and happiness. The prudes have branded as vulgar and immoral all knowledge that should be given to growing girls as to the holy secrets of motherhood. Vile conceptions of this divine state have put under the ban of disapproval all literature that attempts to teach the simple, physiological truths of girlhood and womanhood.

Deprived of the strong, protecting instincts of the savage, and denied the necessary knowledge with which to replace it, our growing girls, as they take up the duties of wifedom and of womanhood, become the victims of that ignorance that prudes delight to call innocence. How often do you hear of the strong protecting power of innocence? But have you ever felt its influence? If one needed protec-

tion only from others, there might be some element of truth in the protecting power of innocence, but when unknown evils, in attractive disguises, stare us in the face at every turn—when protection is actually needed against self and the ignorance of self—how is innocence to exert its protecting power?

One might just as well claim that the lack of knowledge when travelling through the wild mountains of a strange country would be of advantage on a dark night. Such a country, under such conditions, supplies our apt comparison with life as it is to-day to the average young woman. What is really needed is a school for training mothers. If every girl were compelled to attend such a school, it would raise the standard of human life in character, in physique, in power and beauty, beyond our most exaggerated expectations.

The schools of to-day pretend to educate girls, yet our girls remain absolutely ignorant of self. This cannot be called education. Real education means, above all, first the training

for the duties of life, and when the most important of all duties are ignored, and are branded as vulgar by the mysterious secrecy constantly maintained, it is a vile slander to call such training education.

On all sides is found a concurrence of opinion as to the sufferings and dangers that are supposed necessarily to accompany and to follow the crisis of motherhood. One of the most terrible outrages that prudes commit—one of the most monstrous lies that they assist in disseminating by their policy of veiling this sacred subject in mysterious secrecy—is the belief that the terrible suffering, everywhere endured at the crisis of motherhood, is unavoidable.

It is a sin and a crime to allow such errors to exist and continue to exist. It is one of the murderous fruits of prudery and the most inexplicable kind of superstition. Motherhood is one of the natural functional processes of a woman's life. No natural process is weakening, or unbearably painful. The nerve-racking torture that accompanies the maternal crisis is

caused merely by the lack of functional preparation, made possible by physical weakness. Every functional process is performed in a large degree by muscles, and this process is perfect or imperfect, painful or painless, according to the strength of the muscular system. The muscles of the average woman in the regions of the waist line and the hips are in a terribly weakened condition. Not only are they weakened from the need of regular exercise, but the corset continually pressing upon these parts and downward upon the organs of sex, makes the possession of the necessary strength of these important parts of the body almost impossible. When the existence of this muscular weakness is considered, and when it is known, further, that the crisis of motherhood is functional, and therefore largely a muscular process that depends upon strong muscles adjacent to the waist line, it is not difficult to understand why so much suffering is endured by mothers.

It is not a matter for wonder that mothers have to submit to the use of instruments. It

is not surprising that they are tortured for hours and hours. Poor, frail, weak, delicate creatures, trying to perform the natural processes of motherhood while breaking every law upon which depends the health and strength of the body! It is not right or normal. It is not natural or just. Every natural, functional process adds to, and does not take away from, strength and health. From a physical standpoint, a woman if properly trained would be nearly as strong physically as a man. There should be no more difference in the strength of man or woman than there is between the male and female of lower animals.

Every normal, healthy woman will be stronger, healthier, and more beautiful, more natural, more magnetic, and will secure more happiness from life if she follows out the natural bent of her motherly instincts. She will have little or no sickness, weakness or pain during or following the crisis of motherhood. Perfect examples to prove the truth of this conclusion are found seldom except in savage

life or among the lower animals. Such examples do exist, however, and I have had the pleasure of meeting middle-aged mothers who have borne several children and still maintained the firm and finely developed muscles of youth without the slightest indication of the usual prolapsus of the bust.

Why this difference? The secret lay in the fact that their lives had been guided by intelligence, or else they had inherited great physical vigor. Their bodies were strong and beautiful to begin with. They were familiar with the laws of health, and they obeyed their higher instincts, thereby avoiding the frightful mistakes made by prejudiced prudes. Knowing as they did that childbirth was entirely a functional and muscular process, they trained for the event as an athlete would train for a race. These women exercised daily, ate natural foods, lived much out-of-doors and conformed their lives to Nature's plain laws. As a result, the crisis of maternity was in all cases as painless as with those children of Nature whom we are

pleased to call savages, and these mothers of our race were stronger and healthier for having performed the natural duties that fall to the lot of every natural woman.

CHAPTER XII.

PREVENTION OF CONCEPTION.

There is upon the statute books of the United States at the present time a law that forbids the publication of detailed information of any method that will prevent conception. The value and utility of such a law are to be questioned. This world is full of mental and physical nonentities—weak, inane, ambitionless individuals who accomplish nothing during life for themselves or for others.

It is cursed with the insane, the drunkard, the epileptic, the criminal and the physically disorganized body. It is cursed with a continuous heritage of disease and evil passions. In almost every instance these represent the unwelcome offspring of criminal-harboring parents, or else of those who were physically and mentally unfit to assume the duties that could not be circumvented or prevented. These

children are delivered as a curse to the world, a curse to themselves and as a menace to the health and welfare of the race in general. They are born of lust, not of love! Born because they must be born! And born because their parents did not know how to prevent their coming. Is this world the gainer, or the loser, through such specimens of human life? What good is it to the child if society frames laws to gift it with life if it must develop into what the parents made it? The connection between the mother and the embryo is so wonderful that every thought and emotion impresses itself indelibly upon the cells of the brain of the foetus. If the mother's mind is filled with dread, with despair or yet with criminal revolt against its coming, what nobility of thought or feeling can enter into the impressionable body of the child?

If crime must exist in this perverted, prudery-ridden age of our civilization, why not let the punishment of nature fall upon the licentious father and mother instead of on the

heads of the innocent offspring? Would it not be reasonable to suppose that with a general knowledge of preventives of conception the gradual elimination of the undesirables would ensue, and only the birth of those would result that are conceived of parents in perfect physical health, conceived in love and as welcome guests, and that the practice then of criminally thwarting nature would die of itself in the next generation?

No one can question the results of pre-natal influence. When a child is strongly desired, when mother's love is ready and waiting for its appearance, when loving and strengthening thoughts assist in its pre-natal growth and development, that child is invested unquestionably with superior talents and powers to those it will have if it comes as an unbidden and unwelcome guest.

Understand, I do not uphold the practice of methods of preventing conception under right conditions. Where health exists in both husband and wife, and under favorable condi-

tions generally, the imperativeness of motherhood cannot be insisted upon too strongly.

Furthermore, every artificial manner of prevention is detrimental to health and carries with it in some measure a deadening of the finer side of womanhood.

“The law of continence is the one truly elevating and spiritual law by which to govern procreation. As a compromise between continent lives and abortion, prevention of conception takes rank. It does not appeal to the finer senses as does the law of continence, but does not shock and injure and degrade womanhood as do abortions. There should be a general knowledge of preventives, if for no other reason than to overcome the suicide of mothers through the production of abortions.”—*J. H. Greer, M.D.*

I recommend strongly that the marriage bond should not be entered into by those who are not in favorable material circumstances, or who are weak physically, until these obstacles are completely removed.

This is the only honorable and certain method for those who have not yet entered into marital relations. But prudery has prevented this enlightened course, and prudery will continue to prevent knowledge to the young along these lines. Consequently there are thousands enmeshed and cursed by an unnatural union who must make the best of conditions as they are.

The prevention of conception is actuated, very often, from another motive than that of a criminal desire for unrestrained, licentious intercourse, and it is a question if the wife is at fault in seeking knowledge to thwart the natural course of nature.

In this present age of dense ignorance which prudery has so carefully reared up around us the wife is compelled very often to resort to it to guard her health, her very life! If she is not in perfect physical condition she will shrink, naturally, from the pains, the dreads, the danger of premature death that follows a weak physical condition; and yet she is forced

to yield to the mandates and the insane, unbridled passion of an unintelligent husband who, many times, sinks lower than the beast in demanding satiation!

No wife should have children forced upon her. The man who is brute enough to force child-bearing upon a woman is not only acting the part of a coward and degrading womanhood, but he also degrades that which should be a sacred privilege of marriage. It is a matter of science that the female of all animals below the human governs the intercourse with the male, and accepts advances only when the desire for procreation is strongly felt. This instinct should govern the procreative act in the highest animal, man, and women should enjoy the same freedom of choice. An undesired child, as before remarked, comes into the world already cursed. It is robbed of its just birthright; and, under circumstances of this nature, it is far better that conception be thwarted. For this reason every wife should know of methods that will prevent conception.

Almost any physician will furnish information of various methods, though no method is absolutely certain in every case. Further reasons why a woman should for the good of the race refuse motherhood are quoted from Anna Jenness-Miller.

When her body and soul rebel against it.

When she has no maternal longings.

When she does not love children.

When she does not love her husband.

When her husband's approaches arouse instinctive protest.

When she cannot respond to his emotions.

When she is physically weakened.

When she is mentally over-taxed.

When she knows that the germs of an incurable malady that may be transmitted to children lurk in her own or her husband's veins.

When she is the wife of a man of vicious and sensual nature, whose body is filled with seeds of dissipation or poisoned by the use of tobacco or strong drinks.

When her own nature is gross and material,

and always when given to indulgence in opium, morphine or other dangerous stimulants or narcotics.

When she is so unfortunately situated that she cannot hope to do the child justice in a material sense.

When she has a violent temper that knows no law of self-control.

When she does not hold motherhood as the most sacred of all human privileges, and the gift of a child as Nature's supreme blessing to woman.

When she cannot control her own body during the period of gestation, and preserve herself and child from the weakening influence of the sexual relation.

It is my firm belief that no man or woman should marry who is not equal to all the grave responsibilities of parentage. Yet, when the start is made rightly along these lines, it is not conceivable that one mate or the other may break down in after years? Let us suppose that the man, imbued with every loving and

dutiful instinct, devotes so much time, work and worry to his business that he becomes a nervous wreck. Is he fit to be the father of a child? Yet he has erred only through intense devotion to the interests of his present or prospective family.

If a man is sane when he marries he will select a girl robust in health and intellectual in temperament. The very accidents that are coupled often with wifedom in this "civilized" age render the unprepared woman a physical or nervous wreck within two or three years after the clergyman has given his sanction to the union. Is a broken-down woman fitted to be the mother of either a future president or of a future artisan?

When marital relations result in the birth of a child that must suffer throughout a short or a long life, let me ask the moralists: Can there be any greater crime than that of conception? If the mother be weakly, delivery of a child may wreck her life, or take it altogether. The husband suffers the mental agonies of the

damned. But the crime inflicted upon the child is a thousandfold more wicked than the sin through which either parent suffers. Can there be any doubt that, under some circumstances, prevention of conception becomes more of a duty than a privilege?

A drunken husband is sometimes a kind and indulgent one. Has his wife the slightest moral right to bring into the world offspring who are likely to inherit his taste for liquor, and also likely to inherit the violent temper that belonged to some male ancestor farther back? Chapters might be written on this most vital subject, but enough has been said to indicate the lines of thought that should guide every husband and wife. The author has put forth his best endeavor to approach this subject with all the delicacy and reverence that it deserves. He desires to point out that, while inadvisable marital relations may injure husband or wife, the crime committed is vastly more monstrous against the child that comes into the world unasked—and often not welcomed!

CHAPTER XIII.

FOETICIDE PREVALENT EVERYWHERE.

Pre-natal child murder is practiced to an alarming extent in every civilized country. This crime against self and against the unborn is committed by the high and the low, the rich and poor, and in city and country. Its effects are but little understood. A woman does not think for a moment of the after-effects. She does not realize that in thus outraging Nature's laws and the normal action of her body, she is committing a sin the results of which, in some cases, will cling to her throughout her whole life. The entire functional and vital systems suffer from a shock of this character. It sometimes takes years for a woman to recuperate and become again her normal self. In not a few instances, barrenness is one of the results

of this species of self-abuse. It ages a woman prematurely. It brings on old age, lines and wrinkles of care, many years before they ought in the natural course of things to appear.

There are many convincing excuses for the prevention of conception, but there are no satisfactory reasons for foeticide. It murders the child, and it also murders all that is best and noblest in the mother. No mother can long retain the instincts, the affections and sympathies of a true woman, if she submits to such unnatural processes.

Said the late Reverend Dr. Eddy in the *Christian Advocate*:

“We could prove that in one little village of one thousand inhabitants, prominent women have been guilty of what we will presently show to be MURDER. And sadder still, half of these are members of Christ’s Church. Yet here, and elsewhere, where fifteen per cent. of wives have the criminal hardihood to practice this black art, there is a still larger and additional per cent. of those who endorse and de-

fend it. One of the worst features of the case is the fact that, if a young, pure and inexperienced wife is shocked by revelations made by hardened abortionists, she is straightway ridiculed into silence or argued into acquiescence.

“The very worst feature, however, is, that young girls, too young to marry, are initiated into these mysteries of massacre, thoroughly imbued with a dislike of children, especially their future own, and are thus prepared to perpetrate this horrid villainy when their more aged instructors are gone up before their God. We protest that it is pitiful. To fortify these statements we have Dr. Stewart’s testimony: ‘But few of either sex enter the marital relations without full information as to the ways and means of destroying the legitimate results of matrimony. Among married persons so extensive has this practice become that people of high repute not only commit this crime, but do not even shun to speak boastingly among their intimates of the deed and the means of accomplishing it.’”

Dr. John Cowan very plainly describes the evils that result from foeticide:

“It is a mistake to suppose that death must be immediate in abortion. The rapidity of death, even when directly the consequence, greatly varies; though generally taking place almost at once if there be hemorrhages, it may be delayed even for hours where there has been great laceration of the uterus, its surrounding tissues, and even of the intestines. If metro-peritonitis ensue, the patient may survive from one to four months—even, indeed, to seven and ten; but there are other fatal cases where on autopsy there is revealed no appreciable lesion; death, the penalty of unwarrantable interfering with Nature, being occasioned by syncope, by excess of pain, or by moral shock from the thought of the crime. A score of natural births at the full period, under right conditions, would not entail on the mother a shadow of as much pain and danger as would one forced abortion.

“Allowing the woman has been so fortunate as to escape death, there follows in the wake of

the crime done such an array of evil results as might well deter any woman from the commission of this great crime. Diseases of the pelvis—such as vesical and uterine fistula, adhesions of the os or vagina, etc., all of which are often incurable; uterine displacements and all their attendant miseries follow. Sterility sooner or later results, so that when the woman really desires offspring, her desires and prayers bring no echoing response. Should the woman succeed in bearing children, they will likely be puny, unhealthy, deformed and short-lived.”

If there is one thing more than another that will destroy beauty, it is criminal abortion. Tight dressing, corsets, licentiousness, and, above all, abortion, will in whole or in part very effectually and very quickly destroy the most beautiful face and form a lovely woman ever was endowed with, and hurry her with rapid strides to premature age, with its attendant faded skin, wrinkled face and bent form. The woman who produces abortion destroys the bloom of her ripe womanhood, hardens and

deepens the face lines, angularizes the hitherto rounded contours; the outward loving expression of the soul's interior presence is darkened, the rich maternal love nature is lost, and premature old age comes on at a gallop.

Though foeticide should always be condemned, there are sometimes extenuating circumstances. The following letter very emphatically describes marital environments against which many women are compelled to contend:

“When my first-born was three months old I had a desperate struggle for my personal liberty. My husband insisted on his right to subject my person to his passion before my babe was two months old. I pleaded, with tears and anguish, for my own and my child's sake to be spared, and had it not been for my helpless child I should have ended the struggle by bolting my legal bonds. For its sake I submitted to that outrage, and to my own degradation. For its sake I concluded to take my chance in the world with other wives and mothers, who, as they assured me, were, all around me, sub-

jected to like outrages, and driven to the degrading practice of abortion.

“But even then, I saw and argued the justice of my personal rights in regard to maternity, and the relation that leads to it, as strongly as you do now. . . . I insisted that it was for me to say when and how often I should subject myself to a liability of becoming a mother. But my husband became angry with me; claimed ownership over me; insisted that I, as his wife, was to submit to my husband ‘in all things;’ threatened to leave me, and declared I was not fit to be a wife. Fearing some fatal consequence to my child or to myself—being alone, destitute, and far from helpful friends, in the far West, and dreading lest my little one should be left to want—I stifled all expressions of my aversion and the painful struggles in my own bosom.

“In every respect, so far as passional relations between myself and husband are concerned, I have felt myself to be a miserable and abject woman, and now see and feel it most deeply

and painfully. If I was with a child in my arms I was in constant dread of all personal contact with my husband, lest I should have a new maternity thrust upon me. . . . It was not a want of kindly feeling that induced this state of mind, for I could and did endure every privation and want without an unkindly feeling or word, and even cheerfully, for my husband's sake. But every feeling of my soul within does now, and ever must, protest against the cruel and loathsome injustice of husbands towards their wives that is manifested in imposing on them a maternity uncalled for by their own nature and most repulsive to it, and whose sufferings and responsibilities they are unprepared for and unwilling to meet."

CHAPTER XIV.

LACK OF PROTECTIVE INSTINCT IN WOMEN.

In the foregoing chapters I have tried to emphasize the value of what might be termed woman's protective instinct. The term "protective" is used because this instinct is depended upon for protection. It is developed to its highest degree among the lower animals. No female of the animal species will allow intimacies except at particular times. It is the sex instinct that accurately indicates these periods. It would be otherwise exceedingly difficult accurately to indicate the periods when a woman should be capable of responding to the desires and passions of the opposite sex. It is the sex instinct that marks the dividing line so distinctly between the sexes. The more strongly a woman is sexed, the more womanly she be-

comes, the more delicately sensitive are her instincts of sex.

The muscular and nervous weakness that has resulted from civilized environments play terrible havoc with sex instinct. There are many men who can lay but little claim to true, strong manhood. They are weak and unmasculine. Their discordant voices indicate their internal vital and sexual conditions. But there are far more neuters among the female than among the male sex. The corset, the want of exercise, and numerous other evils have filled civilized communities with sexless creatures who are a curse to themselves and to all those with whom they come in contact. They are devoid of the emotions, the instincts and the sympathies that mark true womanhood. They are the last remnants that come with degeneracy and oblivion. Poor, deluded, sexless creatures, they are only to be pitied! They are reaping the harvest from seed that in many cases was sown several generations before their birth.

The instinct of sex must be in every woman

well and clearly defined. A poorly sexed woman has no right to marry. She is just as incapable of properly fulfilling the duties of a wife and mother as a man would be who had lost his virility. Marriage is for men and women, not for the weak, inane and sexless. How often do we hear women speak of their inability to fall in love! They boast of it, because they imagine that in some way it indicates a superior and more refined nature if they cannot be influenced like ordinary women. But where this particular characteristic continues through the period of a woman's life when it is time for her to think of assuming the duties of a wife and mother, you may depend upon it that it is not her superior refinement, but her want of womanhood. The sex instinct has never been developed, or it has been devitalized.

It must be admitted that physical culture can work wonders in cases of this kind. The instinct of sex, after all, is nothing more than a part of the nervous system. The nervous system may be strengthened and made more perfect

in all its delicate workings through muscular exercise; and in physical culture those women who lack the protective instinct of sex will find a most valuable means of adding to and of perfecting their powers in this direction. A womanly woman must be well-sexed. A woman cannot be superbly sexed unless she is strong and well-made in every part. Keep this fact well in view. Those women who are desirous of securing the highest degree of attainable happiness in marriage, should heed the warning and make themselves as perfect physically as possible. And those men who are desirous of securing wives that will be capable of most perfectly fulfilling the duties of wife and mother, must select a woman possessing the physical characteristics essential to wifehood and motherhood.

CHAPTER XV.

EXCESSES THAT LESSEN THE VITALITY OF BOTH SEXES.

It would be a difficult matter accurately to describe the frightfully debilitating effects of marital excesses or immoralities—for they certainly should be termed “immoralities.” Any excess that is calculated to pervert, to weaken, to destroy the best and noblest part of human life, is immoral. Everywhere may be seen the effects of this particular excess. It is noted nearly always in newly married couples. They frequently recuperate after a time, and their relations become more normal. But, in many cases, they continue on the wrong road month after month, year after year, and ultimately weaken the entire functional, muscular and nervous system. Under such circumstances the body is easily attacked by almost any disease.

It becomes a ready victim to all kinds of serious disorders. This excess is one of the principal causes of consumption and of all wasting and debilitating diseases.

It is the nervous system that keeps the internal functional organs in order. Upon the strength of the nervous system depend their perfect working. When the nerves are weakened because of this excessive drain, it is an easy matter to see how every organ of the body suffers in consequence. The digestion becomes weaker; the powers of assimilation decrease; the lungs and heart are incapable of performing their best work; and, as a result, every organ in the body is injured. Under such circumstances marriage becomes a most gross deception. The divinest relations of men and women become degraded—vulgarized!—and both become the victims of excesses that destroy all that is best in human character.

We hear so much about men and women sinking to the level of beasts; but find me, if you can, any beast that will thus outrage Na-

ture's divine laws. Such lustful excesses can find no parallel anywhere in the animal world not contaminated by human influences and environments.

Saint Jerome, in one of his epistles, addressed to a widow named Ageruchia, tells of the marriage at Rome of a widow to her twenty-second husband, who himself had buried twenty wives. The eyes of all Rome were fixed on this wonderful pair, as on a couple of gladiators; until, we are told, the woman, after all her funeral triumphs, fell vanquished in the conflict. "The husband triumphed," says Jerome, "and walked before the bier of his oft-married wife, amid a great concourse of people from all quarters, with garland and palm-branch, scattering spelt as he went along among an approving crowd." Jerome was disgusted, and told it as a close approach to prostitution. He said the pair were "of the very dregs of the people."

"Springing out of the disobeying of the laws that govern the sexual system are diseases in-

numerable; but, primarily, the nervous system is so influenced and disorganized as to lay the sub-structure for all the positively nervous, and nearly all the inflammatory and chronic diseases that afflict mankind, and especially womankind. If there were one proof more than another required to show the prevailing ignorance on sexual subjects, the one of universal nervousness (which implies want of nerves, or absence of nerve power) abroad among all man and woman kind, would of itself suffice."

"Noticeably in many ways do sexual excesses affect the brain. The faculty of memory is weakened and impaired, the person gradually lacking his usual power to remember men and things. The eyes are also affected, disordered vision is almost always a prompt indication of abused amativeness. The eyes are easily affected by night lights, and any ordinary effort strains and hurts them. The hearing is also in many cases impaired. Paralysis of the lower extremities occasionally results. Neuralgia, affecting any part of the system, is among the

frequent consequences. More than half the cases of epilepsy are unmistakably owing either to sexual or self-abuse. Falling of the womb, barrenness, abortion, and cancer of the womb or breast are directly or indirectly caused by excessive indulgence in married life. Fickleness of temper, irresolution, and premature old age, are penalties that attach themselves indiscriminately to all who violate the laws of their organization.

“This list of diseases, the result of sexual abuse, is but a partial one; for in the abnormal exercise of amativeness, the great drain of the nervous fluid, and the loss of semen—one drop of which is equal to forty drops of blood in any other part of the body—so lower the life force as to form the foundation for, and lay open the system to, all manner of contagious, acute and chronic diseases; and in this way, though sexual excesses may not be the immediate cause of sickness and premature death, they in thousands of cases are the remote cause.”

CHAPTER XVI.

IS SEX RELATIONSHIP NECESSARY TO HEALTH?

The problem presented by this question is considered to be a very grave one. Men of equal authority contend on both sides of the question. A mass of evidence can be secured to prove the truth of either conclusion. Many medical men are in the habit of seriously advising men to lead immoral lives.

No man has ever gained anything through immoralities. Thousands have lost their health, their virility and all their manliness by following the advice of medical practitioners who believe that prostitution is necessary to the enjoyment of the highest degree of physical health. The embraces of a prostitute never benefited any man. They have degraded and demoralized millions. They have infected thousands with vile diseases that lead to physical ruin and

often to miserable death. The hospitals are burdened with men who have turned to prostitution upon the advice of so-called physicians. The jails and penitentiaries hold many thousands who have followed this course because of their own inclinations. Prostitutes and wine make a combination that no man has ever been able to patronize regularly and yet maintain his health, manliness and self-respect. They lead to certain ruin and oblivion.

But now let us view in a sensible and unprejudiced manner the theories of those who maintain that the sex relationship is necessary to the enjoyment of the highest degree of health and strength. These theorists maintain that the seminal fluid is an excretion that should be voided at certain and regular intervals, and that if this fluid is allowed to remain inactive for a long period the body is actually injured by it. It is claimed that prolonged continence will destroy sexual power in time; that if this power is not exercised occasionally, it will in time absolutely disappear. The claim is made that

sexual indulgence is a tonic to the entire physical organism; that a desire of this kind should be satisfied just as are the desires for food.

To those who are studying this problem, I would say, first of all, there is more in the power of mind over body than many people imagine. It is a great force that can be used for good or evil. I firmly believe that a man is stronger, better and nobler if he leads a continent life, and as long as I thus believe, I shall be better by leading such a life. If I held an opposite opinion, and was continent because of moral or conscientious scruples, it would probably benefit me but little.

“A chaste life is inspired by a true knowledge of the purpose and uses of sex, and the inward desire so to live as to bring forth the best results for society in general, and for one’s self in the end. Thousands are wrecked yearly on the rocks of ignorance, or of slothful disregard of results. Others indulge the mere animal of their natures until they come to know no pleasure outside of it. They burn up the

goodness and purity and strength of both soul and body, in the white heat of sensuality, and are left, at last, with the ashes of their dead best selves, wondering wherein is the good of life."

"The law of continence is the true rule of life; its practice will redeem the race from the reign of lust. But a mere repression cannot be called continence. It must be a cheerful and intelligent continence, practiced because it is right. Otherwise there is a weakening from the reaction of repression that produces 'nervous debility,' and seminal emissions that are disastrous to health. This is the fine point upon which 'physical necessity' advocates take issue with supporters of the law of continence. Mere abstinence from sexual intercourse, without the support of reason, is mistaken for continence, while, at the same time, prurient thoughts are entertained."

Of this mental nastiness Dr. Dio Lewis said: "Where one person is injured by sexual commerce, many are made feverish by harboring

lewd thoughts. Rioting in visions of nude women may exhaust one as much as an excess in actual intercourse. This species of indulgence is well-nigh universal; as it is the source of all other forms, the fountain from which the external vices spring, the nursery of masturbation and excessive coitus, I am surprised to find how little has been said about it. . . . The fever and excitement of voluptuous reverie wear out the system, emasculate manhood, and shut out all the noblest visions in this and the upper world."

Locke, Newton and Pitt, men of extraordinary power of will, and of great breadth of intellect, never married, and, it is well known, never in any way gratified the sexual desire. Another objection occasionally advanced is that, through want of exercise, the male organ will decrease in size! When any such decrease in size does occur, it will be found to be caused by exactly the reverse; namely, excessive exercise by self-abuse. Another objection that might be advanced is that, through a period of continence

for two or three years, the ability to reproduce will be lost; lost, as in the above objection, through want of exercise. This is fallacious, never has occurred, and never can occur in a healthy man.

Dr. John Cowan claims that "the individual who leads a licentious life weakens his nervous system, and through that the digestive system is disorganized, his stomach, liver, kidneys, etc., are diseased, and dyspepsia, rheumatism, apoplexy, paralysis and a score of other diseases, assert their sway; weakens his lungs and consumption appears; disables his special senses—his sight, hearing and taste are affected; disorganizes his brain tissue—memory is weakened, perceptive and reflective power is weakened, as seen in imbecility of plan and purpose, and indecision of thought and action; the moral sentiments are debased, the soul blighted, and love, religion and God cannot dwell within him; arrests his growth and brings on premature old age; destroys his manhood, and the offspring propagated by him are

sickly, scrofulous, deformed, and die prematurely.

“Note well the difference in the individual who leads a life of chastity—a strictly continent life. The nervous system is invigorated and strengthened. The special senses—the sight, hearing, etc.—are strong, delicate and acute. The digestive system is kept normal, and the man knows not what a sick day is.

“The growth of body is filled up and rounded out, and a full measure of years may come, but old age never; for the last days, in the pleasurable enjoyment of good health and a sound mind, are as were the days of his childhood.

“The brain is enlarged and perfected, memory grows strong, the perceptive and reflective faculties increase in power, as is shown in the ability to originate and execute, the calm, self-possessed strength to endure, and gentleness, courage, generosity and nobleness of character. The moral sentiments are elevated, love grows and ripens, and the soul, in its exer-

cise, reaches up and commingles with the spirit of God. The reproductive element is preserved, in all its life-renewing and life-giving power, until full ripeness of years.

“The morning is an important period in the life of the incontinent individual, and the plan all such should adopt is to leap out of bed as soon as they awake in the morning. The close observance of this rule will enable the man to avoid many evil results. Thousands of men awake in the morning, having the rectum distended with hardening fæces, and pressing on the seminal receptacles behind, with the distended bladder pressing in front, and they think that the sexual part of their system is urgent for intercourse, when it is only their bowels and bladders that want evacuating. This should be well understood, for the habit of early morning licentiousness is wide-spread, and in many instances is caused in this way, and it can be avoided always by leaving the bed immediately on waking in the morning. If it is six, five, or even four o'clock, rise, bathe, dress, and go out

for a good sharp walk before breakfast, and see how much better you will feel than if you had expended your vitality in sexual intercourse. Try it, practice it, live up to it, for it will insure much toward a continent life.

“A striking example of what resolution can do was related to me lately by a patient. ‘You may be somewhat surprised,’ said he, ‘by the statement I am about to make to you—that before my marriage I lived a perfectly continent life. During my university career my passions were very strong, sometimes almost uncontrollable, but I have the satisfaction of thinking that I mastered them. It was, however, by great effort. I obliged myself to take violent physical exercise; I was the best oar of my year, and when I felt particularly strong sexual desires I sallied out to take more exercise. I was victorious always, and I never committed fornication. You see in what robust health I am; it was exercise alone that saved me.’ I may mention that this gentleman took the most excellent degree and has reached the highest point

of his profession. Here is an instance of what energy of character, indomitable perseverance and good health will effect."

There are no more consistent examples of sexual abstinence than are to be found in India, the cradle of our Aryan race. The followers of the Brahmin belief are divided into castes. At the head of these is the priestly caste. Not all the members are required to lead celibate lives; indeed, some of the members of the caste must marry, for the caste is absolutely exclusive in its membership, and recruits must come through the results of marriage.

But the young men who are to become Brahmin priests—they are selected in the years of boyhood—MUST lead celibate lives. There is no evasion possible. So sternly taught are the tenets of Brahminism that no young candidate for the priesthood dares or desires to violate his obligations of celibacy. The young priest would feel himself disgraced, and defiled forever, if he were to be guilty of one infraction of his vows.

Are these celibate members of the Brahmin caste unhealthy? It is not uncommon for these men, living without physical or sexual excesses of any kind, and on a diet as meagre as that supplied by the consumption of a handful of rice once in every twenty-four hours, to reach the age of one hundred years. Nor is wonder excited when a Brahmin priest adds thirty, forty or even fifty years to the foregoing figure.

There can be no cavilling suggestion that the Brahmin priests are celibates only in name. Ali who have made a study of these remarkable men believe unreservedly in their absolute aloofness from marital pleasures.

The Brahmin priest takes what we might term his first orders at the age of twenty; if worthy he is advanced at the age of forty, and again at the age of sixty. In each Brahmin section of India there is a head of the priesthood who is accorded the same amount of authority and granted the same reverence that devout Roman Catholics invest in the Pope. This leader of the Brahmins is known as the

Brahmatma. He must have taken successively all the steps of promotion, and must be of the age of at least eighty years. The priest who is elevated to this high office is permitted now to abjure his vows of celibacy.

Has his life of *absolute* celibacy impaired his procreative powers? It is a fact well authenticated that many of the Brahmatma, taking unto themselves as many wives as they pleased after having reached the nineties, have left behind them hundreds of children. The religious idea is that the man who has led a holy life to the age of at least eighty, and who has become the head of his order in his own section of the country, should be allowed and be expected to leave behind him as many worthy offspring as he is able to add to the exclusive priestly caste. From a physiological viewpoint the interesting fact is that a Brahmin is able to lead a wholly celibate life until he has passed the fourscore mark, and then is able to leave behind him scores, or even hundreds of living proofs of his virility.

It should be remembered, however, that diet has a very great influence upon the passions. One accustomed to a stimulating meat diet will be easily aroused. The passions of one who lives on a temperate diet and takes regular exercise would be more difficult to awaken, but they would be also more normal and more capable of being continued to a satisfactory climax than those of one who lives on a stimulating diet.

CHAPTER XVII.

NERVE-BLIGHTING INFLUENCE OF TOBACCO.

How beautiful it is to feel that you are in thorough possession of yourself, that you have your nervous system under full control, that, in other words, you have mastered yourself! The tobacco poison will make it impossible fully to accomplish all this. There can be no delicate sensitiveness of the nervous powers of the body if the tobacco dope is regularly used. It is a poison that harms and benumbs, and that ultimately must paralyze the feelings, sympathies and affections of a human being. Its effect upon the general nervous system is seen most plainly in extremely old people who have been addicted to the habit during their entire lives. Their sympathies and feelings have been dried up to such an extent that their only pleasure in life is found in chewing a

cud of tobacco, or in drawing at a pipe full of their favorite dope. They will sit in a corner, and be supremely satisfied under circumstances of this nature.

“A man using tobacco or alcoholic liquors, and living on gross food, is no more capable of growing into perfect love and its enjoyments than he is capable of appreciating what constitutes perfect health. Perfect love is of and from God—pure in its exercise, holy in its aspirations, and how can such a man possessing, as he does, a body and soul foul with the disgusting emanations of tobacco, whiskey and wine, find a pure thought within for its lodgment. The conception is not only absurd—it is sacrilegious.

“Closely allied to ill health—it may be the underlying cause of it—are habits essentially bad, foul and filthy—namely, the use of tobacco and alcoholic liquors; and the victims of these two habits, O woman, trusting and pure, I warn you to shun! I warn you, as you hope for a clean, healthy and enjoyable married ex-

istence, to avoid marrying a man who comes to you exuding from his breath, his clothes, his body, his very soul, the dirty effluvia of tobacco, the excreted essence of his selfish, unnatural, perverted desires—with the intention of marriage, with a hope of uniting his foul body to your pure existence. Reject, promptly and positively, his acquaintance, as promptly and positively as you would a chew of his fine-cut tobacco or a puff from his cigar.”

Men and women who use or tolerate tobacco are practically dead to the world. They are of but little or no benefit to themselves or to others. Their nerves have become so paralyzed, so benumbed, that they are incapable of enjoying or of suffering. Not only have their nerves become “dried up,” but in many cases their bodies actually assume the same appearance. Young men in the heyday of youth will laugh at ideas of this kind. They will puff at a cigar, a cigarette or a pipe, nearly all day long, and think that it is doing them no harm; but every year that such a habit is con-

tinued, leaves its mark upon the physical and nervous organs. Wives who value the affection of their husbands, who wish to know that they are supreme in the regard of their life companions, and who wish to maintain that position all their lives, should make a struggle to influence them against the tobacco habit.

It should be remembered that the delicate sensitiveness of the nervous system controls the affections and sympathies of the life element in human character. If this nervous system is benumbed, made dozey and phlegmatic, the life of a man will degenerate to a corresponding extent. A wife desires love, affection and appreciation. She wishes her husband to love her, this year and next year, and on to the end of life; but the tobacco dope of this nerve-benumbing habit in time will compel a man almost absolutely to ignore his wife.

The wife will cease to have any influence over her husband for the reason that his affection for her will have disappeared. He will become unfeeling, phlegmatic—or else utterly

irritable—and will be incapable of enjoying or of suffering—or else of transmitting his suffering three-fold. His life thereafter will be simply a matter of existing. He will eat, drink and sleep—the latter if he can—but life will hold nothing more of value to him. He will live almost like a man asleep; there will be no affection, no sympathies, no joys. The world is full of such live corpses. Their owners imagine that they are alive. They can perform, day after day, only the ordinary duties of life. In heart, soul, and mind, they really are dead.

Tobacco has much to do with this. It has plunged many a fine man into oblivion and death of this kind. If you wish to live and to make the best of life, if you wish to taste its joys in all their sublime delight, you must let the tobacco dope alone. It will poison your mind, your body, and your nerves. It will lessen and destroy your appreciation of the opposite sex, and, in time, may sever you absolutely from the feelings that are a part of virile

manhood. You cannot be a real, strong, superb man, continuing to enjoy all the privileges that come to manhood in their keenest sense, if you paralyze and benumb your nerves with this poison, nicotine!

CHAPTER XVIII

PARALYZING EFFECT OF ALCOHOL UPON THE NERVOUS SYSTEM.

Alcoholic liquors of all kinds are poisons. If indulged in, moderately or otherwise, they are so much dead matter, arousing to greater activity every organ of the body with which they come in contact. Every organ recognizes it as a poison. It struggles with might and main to rid itself of the baneful influence of the interloper.

I know the average individual who acquires the alcohol habit feels that, as long as he indulges moderately, no harm will be done—that, in fact, he will be benefited by the indulgence. What is the object of using a stimulant of this character? Is it because it is pleasing, like a palatable food to a hungry man, or is it merely for the exhilaration that follows? Almost

every one will admit that it is because of the stimulating after effects. The world seems brighter for a time; the drink drives away the blues; "it cheers up the inner man," they say. True, it often accomplishes all this. There is no question as to the truth of the assertion; but does this transient exhilaration compensate for the depression that always follows, and for the insidious physically depleting results that gradually ensue, if the alcohol habit is indefinitely continued?

It is this effect upon the general nervous system, this depressing, paralyzing, benumbing influence of alcohol, that works the most harm. The nervous system of a chronic alcohol tippler, even if he indulges very moderately, becomes in time so benumbed that he never has a happy moment in his life; he never feels the joy, the brightness of life, unless he is spurred by his usual stimulant. Regardless of what condition may exist, in order to win a feeling of happiness his jaded nervous system cannot feel the exhilaration that should result until he has

imbibed his usual quantity of poison. This feeling of sprightliness, airiness and lightness, which at times seems to charge one with energy, vivacity and joy, is not at all unusual with a human being who enjoys perfectly normal health.

Did you ever see the evidence of the intoxicating effects of superb physical life in the prancing of the horse, in the gambols of the cat, in the bright ecstatic pleasure of a pet dog, when his chain is unfastened? No alcoholic stimulant ever did or ever will produce the intoxicating influence resulting from perfect health. Every muscle, every nerve tingles with the joy of life and power, and all the delicacy of the nervous system remains clear and unclouded. When this habit of alcoholic stimulation is once formed, when it fastens its fangs into your vitality, you may bid farewell forever to the joy of this sublime natural intoxication. The only exhilaration that remains for you is that produced by liquor. The only intoxication that you can enjoy is the turbid befuddlement

of the ecstatic condition that follows a few strong drinks.

In years gone by I met acquaintances often who wondered why I did not use intoxicants. "How can you get any pleasure out of life?" they would ask. Many a time I would reply: "Why, I feel an exhilaration—you might say an intoxication—nearly all the time." I am intoxicated with the beauty and power of superb health; and no one can ever enjoy this exquisite phase of life and health, in its truest and most sublime sense, as long as alcoholic liquors are used. The blurred eyes, the dull and deadened feelings of the alcohol tippler, all tend to indicate how incapable he is of being influenced by the true buoyancy of life. On many occasions the real pleasure seems to be stolen away by insensibility. Even death, reasoned from a similar standpoint, would represent heaven to these worse than dead people. To ask a perfectly healthy human being to share the exhilaration produced by alcohol upon the faculties and feelings would be like asking one

living in a world of beauty and charm to step down into the enjoyment of a dull and dopey existence.

I know some maintain that alcohol is a food that actually nourishes the body under certain circumstances; but I desire to say that if any one is sufficiently impressed with this theory to be willing to give it a trial, I am willing to fast absolutely and prove to such an experimenter that while fasting, my strength will decrease in a less degree comparatively than will his while attempting to live on alcoholic stimulants. Alcohol in any form is a stimulant, and a poison pure and simple. Nearly all poisons are stimulants. Most of them, when introduced into the body, accelerate every part of the functional system, which at times is strained to its utmost to eliminate this foreign element. How permanent strength or nourishment can be secured from such material is beyond the comprehension of the writer.

One of the wildest dreams of scientists has been to furnish man with food in little capsules

which supply sufficient nourishment for a meal; so concentrated that it will take up no more space than a five-grain pill. This might be accomplished some day, if it were not for the fact that no inorganic substance can be used as a nourishment by the body. A loaf of bread contains certain elements, and a scientist can analyze this bread, and can mix at his laboratory in exact proportion every element; but his mixture would be valueless as a food. Food for man or beast must be taken from the vegetable or animal kingdom. The processes of fermentation change all vegetable and animal matter back to its original elements. Fermented meat is unfit for food, and all will admit that decayed vegetables are void of nourishment. If these statements are unquestionably true, then how can any reasoning human being convince himself that alcohol can be a food when it is nothing more than a combination of the inorganic elements of grain after the latter has passed through the process of fermentation?

It is a well known fact that no athlete ever

was able to continue his successes after he began to use alcoholic beverages regularly. Even the most ignorant among this class know enough to avoid these poisons when training for a contest. Leaving all other information aside, we have in this fact alone ample evidence that the use of alcoholic beverages interferes with the attainment of the highest degree of physical health. I have never found an occasion in my life when alcoholic liquors of any kind were useful; I do not expect ever to find them necessary.

If you wish your body to be well poised, strong in every organ and muscle, if you wish to be clear-headed and clear-brained, and have your nervous system so delicately adjusted that it is as sensitive as a photographer's negative, you must let alcoholic liquors of all kinds alone. Joy and brightness, the exhilaration of perfect health, the beauty of life in all its most sublime phases, never come to the alcohol tippler.

I am aware that much has been said, and plausibly said, in direct contradiction of my

views on the subject of alcohol. Aside from the results of years of study of my own in the matter, I can bring tons of volumes written by eminent specialists to the support of my theory that alcohol is a deadly poison that cannot be masqueraded as a food, or as a remedy for any condition of fatigue or disease.

The best way to meet an opponent's argument is to do it fully and frankly, and with no disposition to dodge even if defeated. I will admit without the slightest attempt at denial that there are in this country not a few centenarians who have used liquor daily throughout the whole of their adult lives. Many of these tippling centenarians are still in excellent health considering their advanced ages, and not a few of them display remarkable mental alertness. I admit the truth of these claims, and they prove much; they prove that some men are so blessed with bodily and nervous energies that they can live to old age and retain their clearness of brain *in spite* of alcoholic excesses.

Ridicule is a potent weapon against the most

serious and truthful argument. Hence you will find, generally, that your defender of tippling is provided with a good assortment of funny stories that enable him to gloss over the fallacies of his argument. For instance, there is a story that is told of the time when Grant was making his slow but invincible advance upon Richmond. Grant was an inveterate user of tobacco, and he used alcohol, too. One of his enemies went to President Lincoln with the story that Grant was drinking rum all the time.

“Do you know what brand of rum he uses?” Lincoln inquired, gravely.

“No,” was the eager response of the calumniator, “but I can find out easily.”

“I wish you would,” smiled Lincoln. “Let me know, and I will send a barrel of the same brand to every general in the Army.”

Time was, not so very many decades ago, when American army officers were forbidden to sit in court-martial after three P.M., for the reason that no officer and gentleman could be expected, after that hour, to be sober enough

to be in a judicial frame of mind. Our army officers have been ever men of good physique and of clear brains, but is there any proof that the use of liquor helped them? Our army officers, to-day, are superior to those who belonged to past generations of tipplers. The love of athletics and of all forms of physical culture that are so popular in the army to-day has so reduced the drink evil that there is now a smaller average of tippling among army officers, probably, than among the members of any other professional class in the country.

I know of the case of a United States senator who, a few years ago, made a speech that electrified the world. He admitted, afterward, that before going upon the floor of the Senate to make his speech he found it necessary to drink himself about half full of whiskey. *Necessary!* That tells the whole story. This man had been a tippler for years. When it came time for him to make a ringing speech of eloquent appeal to all the best sense of the world's humanity he found it *necessary* to prepare him-

self for his noble task by half-besotting himself! It can be asserted very confidently, on the senator's own admission, that after he had made his speech, and had moved multitudes to tears, the reaction upon his nerves was such that he went away in private and moved himself to maudlin tears through the aid of more whiskey—and then more!

It is only of late years that alcohol has been treated seriously by some men of scientific attainment as a food. "Mr. Dooley" cheerfully predicts that it will not be long before we shall hear of homes being made happy through the nourishing value of liquor as food. Men will sit at home with their families and pass the bottle around; homes will be made happy through the nourishing properties of whiskey. All the crime in the world will be charged to the use of meat and potatoes, of eggs, toast and milk—and even of water. Saloons will be known no longer as such, but will be called restaurants. If the subject were not such a grave one, one might out-Dooley Mr. Dooley himself

and predict that when the nourishing properties of whiskey, as proclaimed by some investigators, are well enough understood saloons will take rank above charitable institutions, and that even churches may be found unnecessary.

Professor Atwater is one of the scientists of to-day who is largely responsible for the misconception of the true place of whiskey. After investigations covering a number of years, and experiments made on men and on lower animals, he announced his conclusions to the effect that a healthy adult would find four ounces of alcohol a day a food. That means a little more than eight ounces a day of average whiskey. There can be no doubt of Professor Atwater's sincerity as a scientist, but he has done much harm. One who reads the detailed account of his experiments, and who follows them out to their conclusion, is apt to be impressed only with the idea that a clever advocate can handle either side of a controversy.

Any real food will sustain life for a long time if no other form of food be employed. If

whiskey is a food, let Professor Atwater take a healthy dog and feed him as long as he can on nothing but a "nourishing" quantity of whiskey. I will keep pace with his experiment by feeding my dog on nothing but milk. Can there be any doubt that my dog will be robust enough to attend the funeral of the dog that has been fed on whiskey? It may be that Professor Atwater knows how to make a dog drink whiskey, but the average man will find a good deal of trouble in forcing a drink of whiskey down the throat of a heavily-built, strenuous dog. The dog will fight for his life against the outrage. Take a large dog and try it for yourself!

CHAPTER XIX.

NERVE-BENUMBING RESULTS OF OVERFEEDING.

Overfeeding is an evil that entails no few or insignificant consequences. It brings weakness and sickness into the home of its victims and to those associated with them. The alcohol curse is supposed to overshadow it as an evil, but I firmly believe that overeating is so much greater in its ravages than alcohol that, in comparison, the latter is of insignificant importance.

The overeating evil is universal. It can be found in almost every home. There are but few who have not sacrificed at some time of their lives a certain degree of physical vigor because of this terrible habit. You can overeat without stuffing yourself at every meal. Overeating means simply eating beyond the power to digest properly. When the stomach is in no

condition to digest food, and no appetite exists, then, no matter how small a quantity you may eat at such times, you are overeating. The average individual is in the habit of eating three meals a day. Such persons argue that this has been the custom for centuries; and why, they ask, should different habits be desirable? These people are regardless of the dictates of the appetite. Whenever the usual hour for eating arrives, one is supposed at least to attempt to eat. How often we hear the remark: "Well, I am not hungry, but I will try to eat something, for I may be hungry before the next meal." The average individual dreads hunger as though it were a terrible evil. Hunger is desirable at every meal. It is the most exquisite of all sauces. Not only is it valuable in enabling you thoroughly to enjoy every morsel of food, but it indicates that the digestive organs are ready for food. They are then in condition to use nourishment to the best possible advantage.

It is your duty to disregard mealtime abso-

lutely, unless your appetite plainly indicates that a meal can be thoroughly enjoyed. If you disregard this plain instruction, and eat without an appetite, you are a duty eater. Duty eaters never acquire an appetite. They never enjoy the feeling of hunger; they never really secure any real enjoyment from life. Everything remains to them a form of duty and hard work. Their every waking hour is given up to hard work. They go through life with a gloomy-looking expression, and the joy, brightness and brilliancy that should come at times to every human being are absolutely unknown to them. They never allow themselves the opportunity to become hungry; they always eat in advance of hunger, and, therefore, they never know what it is really to enjoy a meal.

There are many weak, frail individuals who owe their physical deficiencies to the sin of overeating. Usually they feel languid and chronically tired. They go to bed tired; they get up tired; in fact, one might think at times that they were born tired; and they will com-

plain to you very frequently, at mealtime: "I never have an appetite, but I must eat to keep up my strength; I become so weak and faint if I don't eat."

Thus the evil continues. It seems to be impossible for them to realize that it requires energy to digest food, just as it does to walk or to lift a weight, or to perform any other muscular labor. Is it not clear that, if this nervous energy is used by the digestive organs to eliminate a meal that has been eaten when not required, the nervous energy of the body is lessened? Let me emphasize to every one of my readers this one great truth in the laws of hygiene and health, as to the necessity of appetite in eating. You cannot enjoy your food until an appetite is felt. You need not have any fear as to the possibilities of its failing to appear. It is only a matter of time and the keenness of your hunger. The delicious flavor that food assumes under these circumstances not only will increase vastly its enjoyment, but the organs of digestion and assimila-

tion go to work with a will, and the body secures nourishment and strength from the food eaten.

The nervous system is the barometer of the body. It is fine, clear and sensitive when every organ is working in perfect harmony. It is dead, dull and dopey if the organs of the body are compelled to struggle daily to their utmost in order to perform their duties. A chronic victim of overeating becomes in time as phlegmatic as an alcohol tippler. If you desire to lose all interest in the world, if you desire to use up nearly all your nervous strength in catering to the appetite for food, fill yourself to the brim with three or four meals per day. Guzzle all the liquid foods you can; and you will either induce serious diseases, or you will become as phlegmatic and as self-satisfied as a hippopotamus. Your nerves will become benumbed, and you will become equally incapable either of suffering or of enjoying life. You are really and truly becoming a pig in body and in character. No matter how delicately sensi-

tive may have been your nervous digestion before, it will adapt itself gradually to the new conditions.

If you wish to feel the joys of life in the highest degree that it is possible for human beings to attain, do not bruise your internal functional organism by constantly overfeeding. If you are a very hearty eater, if your body seems to require it, at least stop occasionally and fast a few days. The mental clearness, the buoyancy of mind and body that will result from such abstemiousness, will repay you a thousandfold for the occasional pangs of hunger that may attack you in attempting an experiment of this kind.

CHAPTER XX.

TORPIFYING, PARALYZING EFFECT OF THE DRUG HABIT.

The drug habit is as bad, and perhaps worse, than the alcohol or tobacco habit. The civilized world is full at present of drug samplers. It is this tonic, that tonic, and every new tonic; and these users sample every new remedy that comes on the market; always trying to find something for nothing; always trying to find health and strength by taking a few doses of medicine. These samplers never did and never can enjoy life. If they already possess health when they begin this search for a rejuvenator, in many cases, before they have long continued their mad search they have been reduced to a condition not far from permanent invalidism. This habit is more common with women than it is with men. Women deplore whiskey drink-

ing and beer swilling; yet in a vast number of cases the drug habit that has them in its embrace is as bad, if not worse, as are the habits of those upon whom these women are wasting their sympathies.

Drugs of all kinds are poisons; they never have been of benefit, and never will help a single human being. There is only one tonic—the only tonic upon this earth that is of any value—and that is a combination of air, water and food. No other ingredient is of any value in building up and strengthening the human body. This mad search for some splendid drug that will rejuvenate the body is just about as insane as that of Ponce de Leon, who spent a good part of his life in searching for a spring of water that would bring back his youthful strength and appearance.

Imagine, if you can, the condition of the nervous system when it is compelled to assist in eliminating all these various poisons that are tried from time to time as a means of building up strength and health. The body is not made

of steel; it is made of flesh and blood, and can stand a vast deal of abuse. We hear often of a cat having nine lives; but I am firmly convinced that the average human being possesses ninety-nine. The average human body can stand ten times more abuse than can those of any of the lower animals. If the poisonous drugs that are used by a human being were given to a cat, a dog or a horse, they would produce almost immediate death; but the power of resistance possessed by the human body is almost beyond belief. It struggles along, and maintains life to the best of its ability, and is able in some way to meet emergencies and to struggle through them back to a condition of safety.

The questions that may be raised through the suggestions that are to follow will puzzle any doctor who is quizzed by a patient familiar with the laws of chemistry. The patient calls in his physician and complains of trouble in the stomach. The patient admits that, two hours before, he ate a Welsh rarebit. Thereupon the

doctor decides upon the employment of a purgative drug and administers sodium phosphate.

When two chemicals are mixed together under likely conditions there is a tendency for both chemicals to change their nature by action upon each other. In the stomach all the vital processes of digestion depend upon these chemical changes, and the heat there and the presence of the stomach juices aid greatly in the production of the chemical changes that result in the formation of new chemical compounds. Does the doctor know the nature of all the chemical elements that exist in the cheese, the toast, the butter, the ale and the mustard? If he does, has he any notion of what chemical changes will take place when his sodium phosphate reaches the stomach?

It may be also that the patient forgets to tell the doctor that he has eaten green corn, radishes and cucumbers, and that he has washed it all down with claret! Has the doctor the slightest notion of the chemical effect of sodium phosphate upon all of the chemical compounds

that are already in the stomach before his drug goes down there?

Ask the doctor some of these bewildering questions, and he will assure you that, while he can't describe all the chemical changes that are taking place in your stomach, he is absolutely sure of the "pathological effect" of his medicine. How can he predict the "pathological effect" of a drug when he is obliged frankly to confess himself ignorant of the chemical action? Poor, bothered medical man! When he is all but driven to the wall he points out triumphantly that if the first dose of sodium phosphate does not succeed in relieving the stomach of its grievous load, the second or the third dose is likely to start the purging process. Why? Because the stomach, already outraged by indulgence in improper food, resents the addition of insult to injury through the addition of drugs to the other unwholesome contents of the stomach. And this is "pathology!"

Any competent and honest chemist will ad-

mit that "pathology" is a myth when it is not definitely known just what chemical changes are to happen through the addition of a drug to the present contents of the stomach. It is impossible to know just what are the chemical conditions of the stomach. Any professor of chemistry will tell you that the average medical student is one of his least attentive pupils. Yet the doctor, who is unable, very likely, to write down for you the simplest chemical symbols, goes through life administering chemicals of whose effect he knows nothing—and all the while he hides behind the screen of "pathology!"

The drug tippler is no better than the alcohol tippler or the tobacco fiend. He is injuring himself as much, and, in many cases, far more than does the partaker of these other poisons. He is benumbing and paralyzing his nervous system to at least a similar extent. He is gradually destroying all that is best in his own life. His affections, his sympathies, and all that is best in his life disappear gradually under the

influence of these noxious poisons; and if this habit is continued, he will come to a premature death, or at least will find the living death that is represented by the deep phlegmatic characteristics of a dulled and deadened organism.

So many poor women struggle on in the grasp of these poisons, always living in hope that there is a "good time coming!" But they grow constantly worse. Year after year they become more dozey and benumbed, until they are a charge upon themselves and upon those around them. Practically, they cease to live, in the true sense of the word. They merely go on existing. There is no real true life within their nerve-paralyzed bodies.

This is the real fate of those addicted to the drug habit. By all means cast it aside; live as Nature intended you to do. Remember that there is nothing that is poisonous to the body that will build health. A poison is always a poison; never can it change its constituents. It is a poison to-day, to-morrow and forever. It never cured a disease; it never will cure a dis-

ease. It never was beneficial; it never will be beneficial. Air, water and food are the essential elements that are needed to build up the body. Avoid everything else as a poison, and in the end you will be rewarded beyond present belief.

CHAPTER XXI.

MONOGAMY IN ITS PERFECT STATE.

Marriage, under perfectly normal conditions, cannot be made otherwise than happy. It is natural for a man and a woman, when thrown together in intimate relations, to grow more strongly attached to each other as time passes. The love they have for each other may not be so fervent and so impulsive; but it should grow stronger and steadier and more fixed with age.

There are a few perfectly happy marriages to which we can point to prove the truth of these assertions. It must be admitted that such marriages are not plentiful as we should like them to be.

Marriage is a natural condition of adult life. Celibacy is unnatural. Men and women were not made to live alone. They were made for

each other; and life under its most satisfactory environments is always considered from a marital standpoint.

Though often there may be excuses for a man or woman remaining single for a time in early adult life, yet, as years go by, if he or she is in normal health, the desire to enter the marital relation becomes gradually stronger. "Single blessedness" is a farce. There can be no home without home-makers. There can be no true, lasting happiness without home. There is within every normal being a craving for love and sympathy. This desire can only be satisfied within the regular marital environments.

But what are perfect monogamous conditions? What are the rules by which married lovers must be guided in order to retain their love for each other in all its original delicacy and intensity?

The explanation of this is simple. There is no mystery about it. It requires that the wife compel her husband to follow absolutely the dictates of her own instinct. It means that

never, under any circumstances, should she allow her finer instincts to be outraged. She must be complete mistress of the situation. The happiness of herself and of her lover depends absolutely upon this. Her attraction for him lies in the actual physical sensation that results from her presence, her touch and her caress. If this attraction is to be retained—and it must be retained in order to continue to add to the love that each holds for the other—she must compel her lover to be temperate at all times, and to abstain entirely at certain times.

There is but one period in the month when a normal woman should desire and allow the most intimate marital relations; and that period extends for a few days following the cessation of the menses. At no other time should she desire or allow the marital intimacies. To be sure, this is the period when pregnancy is most liable to result, and this is the period that Nature has ordained as the proper time for such intimacies. Only at this time is the female so pas-

sionate and so charged with magnetism as to make the intimacy of the sexes productive of benefit, and of pleasures that become divine in character and intensity. At any other time, relations often become gross and are simply an indulgence of the lowest lustful desires. They injure the woman, and lessen the vitality and virility of the man. Some physicians have maintained that these relations at unnatural periods are almost as harmful in their physical effects as is that vile habit, masturbation.

Although in human life you will find undoubtedly many instances of monogamy that could be said closely to approximate perfection, yet if we are desirous of searching for Nature's plain laws in the pairing of sexes, we are compelled naturally to turn to the birds and the lower animals next akin to man that pair off and live under monogamous conditions throughout life. There is a vast quantity of evidence to indicate that among birds and animals there is as much intensity of affection as there is in the human world.

It is said that the love of animals is inconstant and variable; that variability in pleasure is with them a state of nature. Marriage, however, is contracted with them just as it is with human beings. Michelet's "Love" states that "the increasing scarcity of food as the season advances often obliges many of the species to dissolve their marriage, that the pair must needs separate in order to extend the radius of their purveying search, and the time finally comes when they cannot return to the same nest at night. Thus they are divorced by hunger, not by mutual consent. But for this they would remain together. It is not pleasure alone that keeps them so, for the fructifying female communicates none. It is the true instinct of society, of life in common, the delight of feeling near you all day one little soul devoted to yourself, which leans upon you, calls upon you, feels the want of you, never confounds you, finch or nightingale as you may be, with another of the same species, listens to your song alone and often replies to it with low and plaintive cries,

in a whisper, so to speak, that she may be heard by but one, from her heart to yours."

"The moral sentiments growing out of social relations are common to man and beast. It is evident that germs of moral ideas and perceptions of moral obligations enter into the conjugal unions of beasts, and impart a certain stability and sacredness to these ties. Many animals are strict monogamists, and thus have retained what Aryan civilization now generally accepts as the highest and purest form of sexual affection and association. With beasts, too, as with men, it is the male which scruples least at transgressing the monogamous principle, and makes light of this breach of fidelity, treating it as a pardonable peccadillo. The mandarin duck is proverbial for conjugal faithfulness, and the Chinese are accustomed to carry a pair of these fowls in bridal processions as an emblem of connubial love and an example for the newly-wedded couple. Canaries are also characterized by the same virtue, and the attempt to force them into bigamy by keeping one male

and two females in the same cage is uniformly destructive of domestic bliss and frequently fatal to the young.”—*Evolutional Ethics and Animal Psychology*.

“The majority of birds are monogamous, and even far superior to most men in the matter of conjugal fidelity. Nearly all the rapacious animals, even the stupid vultures, are monogamous. The conjugal union of the bald-headed eagle appears even to last till the death of one of the partners. This is, indeed, monogamy and indissoluble marriage, though without legal constraint. Golden eagles live in couples and remain attached to each other for years without even changing their domicile. But these instances, honorable as they are, have nothing exceptional in them; strong conjugal attachment is a sentiment common to many birds.”—*Letourneau's "Evolution of Marriage."*

“When a bird-catcher takes a nightingale from its mate, it rarely survives—dying speedily of a broken heart; and the same has happened with the linnet and many other cage

birds. Even in the pig, death is recorded from broken heart as resulting from the loss of a mate or companion. A piping bullfinch that only fancied he had lost the love of his mistress, a male parrot distressed by the conjugal infidelity of his mate, and a pet bull dog, jealous of a rival, all died of heart break. 'Found dead' is very common in the lower animals—for instance, in pet birds, and many cases of sudden death—unexpected by man—are no doubt the result greatly of emotional causes."—*Lindsay's "Mind in the Lower Animals."*

The Rev. J. G. Wood, in an interesting book of anecdotes of animals, assures us that the eagle—which even Franklin characterized as cowardly, dishonest, unjust, knavish, and generally bad—is an example of "as sincere conjugal love as is to be found among monogamous mankind."

"It is among birds that we first meet with a conspicuous advance in the tenderer feelings of affection and sympathy. Those relating to the sexes and the care of progeny are in this class

proverbial for their intensity, offering, in fact, a favorite type for the poet and moralist. The pining of the 'love-bird' for its absent mate, and the keen distress of a hen on losing her chickens, furnish abundant evidence of vivid feelings of the kind in question. Even the stupid ostrich has heart enough to die for love, as was the case with a male in the rotunda of the Jardin des Plantes in Paris, who, having lost his wife, pined rapidly away. It is remarkable that in some species—notedly pigeons—conjugal fidelity should be so strongly marked; for this shows, not only what may be called a refinement of sexual feeling, but also the presence of an abiding image in the mind's eye of the lover."—"*Animal Intelligence*," by George J. Romanes.

“Though we find among animals temporary unions, we also find, especially among birds, numbers of lasting unions for which the word marriage is not too exalted. And though polygamy is frequent with mammals, it is far from being the conjugal *régime* universally

adapted; monogamy is common, and is sometimes accompanied by so much devotion that it would serve as an example to human monogamists."

Letourneau, from whose "Evolution of Marriage" the foregoing paragraph is quoted, concludes a study of sexual union among animals by saying: "At its base, the love of animals does not differ from that of man. Doubtless it is never such a quintessence as that of Petrarch, but it is often more delicate than that of inferior races, and of ill-conditioned individuals, who, though belonging to the human race, seek for nothing in love but—to use an energetic expression of Aymot's Plutarch—to 'get drunk.' But among many of the animal species the sexual union induces a durable association, having for its object the rearing of its young. In nobility, delicacy, and devotion these unions do not yield precedence to many human unions."

"The wanderoo (*Macacus silenus*) of India has only one female, and remains faithful to her

until death."—*Houzeau's "Facultes Mentales des Animaux."*

Dr. Lindsay, in his "Mind in the Lower Animals," contends that many dogs and other animals exhibit a manifest superiority to whole races or classes of men, both civilized and savage. He enumerates twenty-seven different respects in which they emulate the noblest of the human virtues, including the marriage relationship, and sexual chastity and modesty or decency. The same author, in a magazine article, says that sexual bashfulness and chastity illustrate a sense of decency, modesty, and propriety in various social animals.

"Natural history," says Miss Buckley in her "Winners in Life's Race," "teems with examples of birds faithful to each other and pining even to death for the loss of a mate."

"The beaver is a social animal, the male living with his single female and progeny in a separate burrow or 'lodge.' Several of these lodges usually are built close together, so as to form a beaver colony."—*Romanes' "Animal Intelligence."*

“That adult fishes are capable of feeling affection for one another would seem to be well established. Thus Jesse relates that he once captured a female pike (*Esox lucius*) during the breeding season, and that nothing could drive away the male from the spot at which he had perceived his partner slowly disappear, and whom he had followed to the edge of the water.”—*Francis Day, F.L.S., on “Instincts and Emotions of Fishes.”*

It is supposed commonly that more immorality is found among savage tribes than under civilized conditions. A careful study of the various books giving accurate information on this subject inclines one very much to believe that an opposite conclusion is more nearly correct. The following quotations, taken from “History of Human Marriage,” one of the highest authorities on the relation of the sexes, seem to prove that the immorality of savages appears usually with the introduction of so-called civilization among them, and that many of the savage tribes observe rules of morality

that would put the average civilized man to the blush.

“ ‘The difference in morality,’ says Professor Vámbéry, ‘which exists between the Turks affected by a foreign civilization and kindred tribes inhabiting the steppes, becomes very conspicuous to any one living among the Turkomans and Kara-Kalpaks; for whether in Africa or Asia, certain vices are introduced only by the so-called bearers of culture.’

“Among the lowest races on earth, as the Veddahs, Fuegians, and Australians, the relations of the sexes are of a much more definite character. The Veddahs are a truly monogamous people, and have a saying that ‘death alone separates husband and wife.’

“Nowhere are unmarried people of both sexes less restrained than among the savage nations of India and Indo-China. Yet among these savage nations there is no promiscuity. Among the Tougtha, for instance, according to Captain Lewin, prostitution is not understood, and, when explained, it is regarded by them with abhorrence.

“Among the equatorial Africans, mentioned by Mr. Winwood Reade, a girl who disgraces her family by wantonness is banished from her tribe, and in cases of seduction the man is severely flogged. In Dahomey, if a man seduces a girl, the law compels marriage, and the payment of eighty cowries to the parent or master. In Tessaua, according to Dr. Barth, a fine of 100,000 kurdi is imposed on the father of a bastard child—a sum which indicates how seldom such children are born there. Among the Beni-Mzab, a man who seduces a young girl has to pay two hundred francs, and is banished for four years. Among the Beni-Amer, according to Munzinger, the unmarried women are very modest, though the married women believe that they are allowed everything. Among the Arab girls in Upper Egypt, unchastity is made impossible by an operation when they are from three to five years old; and among the Marea, continence is a scarcely less necessary virtue, as a maiden or widow who becomes pregnant is killed together with the seducer and the child.

“It must be admitted that the number of uncivilized people among whom chastity, at least as regards women, is held in honor and, as a rule, cultivated, is very considerable. There being nothing to indicate that the morality of those nations ever was laxer, the inference of an earlier stage of promiscuity from the irregular sexual relations of unmarried people, could not apply to them, even if such an inference, on the whole, were right. But this is far from being the case: first, because the wantonness of savages, in several cases, seems to be due chiefly to the influence of civilization; secondly, because it is quite different from promiscuity.”

Monogamy in its perfect state compels entire continence during pregnant periods. It would compel married lovers to look upon the making of a home as an exalted privilege. The happiest homes in all cases can be found where these plain laws have been recognized. The privilege of creating and developing new human lives must be held to be divine and sacred. Only under these conditions can love be made

to grow stronger and steadier, more fascinating and satisfying year after year, and so on to the end of life. Where your entire married life is impregnated thoroughly with the one desire of creating strong, beautiful children, and only where you make every effort with this end in view, can married life be made productive of the highest possible degree of happiness.

Utility is the great law of life. That which is not useful, that which does not accomplish some useful end, can never lead to permanent and satisfying happiness. The love of man and woman was created for the specific purpose of bringing into life new human beings. Obey this mandate of the higher law, and you will be treated kindly. Disobey it, and use this divine privilege as a mere means of gratifying your lustful desires, and you will suffer the penalty of your sins with absolute certainty.

CHAPTER XXII.

ARE CHILDREN NECESSARY TO A HAPPY HOME?

This question, to a certain extent, was discussed and answered in a previous chapter; but because of its importance it will bear further consideration.

Many marriages are made by those who regard children as being an unnecessary evil. In some way they have become believers in the false theory that a home can be made happy without the presence of children. The wife may not care for children. She may not be willing to bear the responsibility that they bring. Such marriages, in many cases, may bring temporary happiness. For a few months, or even for a few years, husband and wife may live together with a moderate degree of satisfaction. But such a marriage does not, and cannot, bring happiness in its truest and

most divine sense. Childless wedlock perverts the true object of married life, and as old age begins to settle upon the barren couple they begin to realize most emphatically the emptiness and loneliness of their future life.

The only excuse for marriage is the desire for children and for a home. When a man loves a woman, that love can be productive of all that is best only when he looks upon her as the future mother of his children. When a woman loves a man, that love can be of advantage only when she looks upon him as the future father of her children. The transient love that comes and goes with the seasons can never bring satisfaction to any human soul.

The only excuse for refusing to accept motherhood is the inability to bear healthy children. Whether you shall have a large or a small family is for the parents to determine. Certainly it is better to have three or four strong, beautiful children than to have ten or a dozen that are weakly and incapable of enjoying life. Children that are brought into the world

under right conditions, are happy themselves, and naturally impart happiness to others.

“It is remarkable that, in Switzerland, although barrenness is no sufficient reason for a man to repudiate his wife, two-fifths of the total number of divorces take place between married people who have no children, while the sterile marriages amount only to one-fifth of the number of marriages.”—*History of Human Marriage*.

It is a fault greatly to be deplored, this aversion on the part of intelligent, educated and wealthy people to having large families; for they could, if their thoughts and actions were rightly directed, do much toward peopling the earth with a better and nobler class of beings. As it is, what a pitiable sight it is when a husband and wife, surrounded with all that wealth can command, produce one or two pale, sickly children, the result, perhaps, of a ten or twenty years' union. And this dislike for rearing children is infecting the middle and lower classes, and the effects can be distinctly observed in many localities on this broad continent.

What is the cause for this growing antipathy to the generating of bright, sweet and beautiful children? There are many; but the great, prime cause is licentiousness. Abnormal amativeness may not—in fact, does not—often form a constituent part of the woman's organism; but abnormal amativeness in the man and husband is the answer that solves this riddle of non-desire for children. Next in the list of causes is the trouble mothers have to undergo in their rearing; and this, coupled with the sickness and danger attendant on gestation and birth comprise all the available reasons on the part of the mother that can be advanced, excepting those that spring from a physical or constitutional nature.

There are some women born with very small parental love who, therefore, do not care for nor wish for children. Such women are to be pitied and shunned by all men desiring wives and mothers. This unnatural quality is as often—perhaps oftener—found in high life as in any other stratum of society.

Youth and beauty are both desired by mankind, but especially are they desired by womankind; and married women need but understand this fact to appreciate it—that, in bearing children under right conditions, beauty is retained, if not acquired, and old age is put off a very great way.

A married life without children is an unlovable and unsatisfactory life. It is incomplete. It lacks the band that makes perfect the love-union between man and wife—the new birth that makes the twain as one in flesh and in spirit. But this incompleteness continues, is widened and confirmed, when the new birth is undesired by either parent.

Men and women do not reach their true status in this world, do not fulfil their mission to populate, do not attain to the full loyalty of their natures, until they originate and rear a child, and in proportion to the number of children they rear, is the royalty of their souls perfected.

Children! Ah, yes; it is a glorious and in-

comparable privilege—the privilege of rearing, under loving conditions, a family of strong, able, bright, intelligent boys, and healthy, beautiful and lovable girls. Think of the pride and the pleasure of Abdon, the Judge of Israel, whose forty sons and thirty grandchildren filed off before him mounted on threescore and ten ass-colts. How the old man's heart must have bounded with honest exultation when he beheld such a cavalcade of his own origin!

CHAPTER XXIII.

THE SELECTION OF A HUSBAND.

First of all, to be in a condition to marry, the prospective husband must be a man—A MANLY MAN! Marriage is no state for weaklings. A husband *must* be in possession of all his normal physical and mental powers.

The average man looks upon marriage as a sort of haven of rest, comfort and pleasure. For some unaccountable reason, when contracting such a union, he does not seem to realize that he becomes responsible to others for his own physical and mental conditions. Not only is he responsible to his wife, but to his prospective children. Why should not man realize, when the very thought of marriage first comes to him, that this change in his life means the establishment of a home, the bringing into life of new human beings?

As a father and husband, you, Mr. Husband, are responsible for the physical condition of these children. If you are weak and ailing, marriage is not for you; you have no business to contract such a union. It is your imperative duty to build up strength and health before consummating whatever desires you may have with this end in view. Marriage should be the most important event in a man's life. It is viewed usually in this light. It means so much to life. It means usually a few steps upward or a few steps downward. It makes a very radical change in a man's life. And whether the union is to be good or bad in its influence, will depend upon the man himself and upon the woman selected.

How many men realize that for an event of this kind they should train as carefully, as abstemiously and as *thoroughly* as does an athlete preparing for a race? The intending husband should be in the height of physical condition—the very acme of possible strength! Does he not intend that marriage shall mean the bring-

ing into the world of new lives? And is it not his duty to invest these new human beings with all possible strength, health, endurance, vim, mentality?

But the average man seldom gives such matters a moment's consideration. Nevertheless, they are of momentous importance. A man's physical condition at the time of procreation influences vastly the condition of the child he begets. *Marriage is fundamentally a physical union!* Let this fact stand squarely before you. The physical processes that lead to conception, that control the growth of foetal life on up to childbirth, are almost entirely physical; and every man should ask himself whether he has done his duty as a possible father.

Man's first preparation for marriage, therefore, is physical. He must feel within himself the highest degree of nervous, muscular and functional strength. He should be a strong, manly man, a "brute" in strength, a woman in tenderness, a giant in mentality and an example of unyielding morality. The more perfect he

is in all these requirements, the greater will be the possibilities for happiness in marital relations.

After giving due consideration to these requirements, it is well for a man to understand that his married life must conform as closely as possible to what have been defined in this book as constituting, from the highest philosophical viewpoint, perfect monogamous conditions. He must not expect of his wife any privileges that she does not give freely and with desire. You must not use your wife as a mere convenience to satisfy lustful passion. You must realize, if you are desirous of being happy throughout your entire married life, that she has an individuality of her own, and that her instinct must guide absolutely in all marital relations. The word "obey," which now appears in all marriage ceremonies, should be reversed as far as marital relations are concerned. A man must be made to realize this one vastly important fact. If he disregards it, there is nothing in marriage but disappoint-

ment, misery, desolation, and often ultimate physical and mental ruin.

“Maidens! a word to you. Never enter into the physical relations of marriage with a man until you have conversed with him freely and fully on maternity, and the relation that leads to it. Learn distinctly his views and feelings, and his expectations, in regard to that purest and most ennobling of all the functions of your nature, and the most sacred of all the intimacies of conjugal life. Your respect, your beauty, your glory, your heaven as a wife, will be more directly involved in his feelings and views and practices, in regard to that relation, than in all other things. As you would not become a weak, a miserable, imbecile, unlovable and degraded wife and mother, in the very prime of your life, come to a perfect understanding with your chosen one, ere you commit your person to his keeping in the sacred intimacies of home. Beware of that man who, under pretense of delicacy, modesty and propriety, shuns conversation with you on

this relation, and on the hallowed function of maternity. Concealment and mystery, in him, toward you, on all other subjects pertaining to conjugal union, might be overlooked; but if he conceals his views here, rest assured it bodes no good to your purity and happiness as a wife and mother. You can have no more certain assurance that you are to be victimized, your soul and body offered up, *slain*, on the altar of his sensualism, than his unwillingness to converse with you on subjects so vital to your happiness. In the relation he seeks with you will he, *practically*, hold his manhood in abeyance to the calls of your nature and to your conditions, and consecrate its passions and its powers to the elevation and happiness of his wife and children! If not, your maiden soul had better return to God unadorned with the diadem of conjugal and maternal love, than that you should become the wife of such a man, and the mother of his children."

CHAPTER XXIV.

THE SELECTION OF A WIFE.

Viewed from a physical standpoint, woman's requirements for marriage do not differ widely from those of man. She should recognize, first of all, the necessity for the highest attainable degree of physical health. She should comprehend that marriage is fundamentally a physical union; that the attraction between the sexes is largely physical; that her physical appearance and general physical wholesomeness not only influence vastly the love that her husband may have for her, but also gives her the power to retain and to add to this affection. It must be remembered that personal magnetism is very largely physical. The

bright, expressive eyes, the warm, red lips, and the rich color possessed by many women are evidences merely of general physical wholesomeness and of the possession of a high degree of health and strength.

It is the imperative duty of every woman, in preparing for marriage, to develop these attractions to their highest attainable degree. Too many young women look upon marriage as being only one round of pleasure. It means freedom for those who have been held down by parental restraint; and the serious side of the duties and responsibilities that they assume is, in many instances, not accorded a moment's thought. The seriousness of marriage, and its possibilities for happiness or misery, should be realized.

Though, of course, it is of vast importance for a man to be in possession of the highest degree of physical health when he assumes those divine relations that mean the making of a home and the bringing into life of new human beings, the stern fact must be understood that

the health and strength of the mother is of far more importance. It is the mother who nurtures the child from conception to birth. It is her strength and her blood that form its physical and mental characteristics.

Why cannot mothers realize their marvelous power in this regard? Weak, ailing, sickly women enter into matrimonial relations without a thought as to the serious responsibilities that they are assuming. A woman's physical condition of weakness or of health is transmitted to her child. It is, therefore, her imperative duty to be as strong as she can. Of course there are some instances where strong, vigorous children are born of weak women; but in nearly every case these children have had very strong men for fathers; and if the mother had also been vigorous and well made, such children, unquestionably, would have been far superior in physical characteristics.

But the gravest mistake made by women is in attempting marriage, and the maternal duties that necessarily follow a normal marriage,

without the slightest physical preparation. As has been mentioned previously, the functional preparation and processes that lead up to motherhood are almost entirely physical. They actually depend upon the muscular strength of the internal organs affected and upon the walls of the abdomen. No wonder childbirth is such a terrible ordeal, when a woman once begins to realize that during her entire career she has been making attempts to secure a *figure that is in no way compatible with wifehood and motherhood!*

A prospective mother must be furnished with strong muscles at the waist line. She must be possessed of strong internal organs. A child, if he is to be perfectly developed, depends upon the strength of these organs in his mother, and, when the final climax comes, the more perfect and the stronger the organs involved, the more perfect will have been the functional preparation for the ordeal of childbirth. Strong abdominal muscles are absolutely essential in a crisis of this kind. When we realize the miser-

ably weakened and almost paralyzed condition, in many women, of the muscles of this part of the body, we can then understand very readily the cause of the terrible suffering that often accompanies childbirth.

Let marriageable women who wish to understand how to prepare for marriage, realize first of all the absolute necessity of health and strength. If corsets have crushed to a state of almost paralysis the organs of the abdominal region and the muscles about the waist, it is essential, first of all, that these weakened muscles be strengthened and developed.

There is also the sex instinct to be considered. It must be admitted that many women are almost devoid of this precious instinct. The development of this sexual trait in all its most acute sensitiveness is absolutely essential to the happiest marital life. As has been mentioned in a foregoing chapter, this is really the pilot that should guide in the marital relations. The woman, under no circumstances, should ever allow herself to be used by her husband

solely for his convenience. Her instinct, as interpreted by her emotions, should indicate accurately the periods when privileges may be allowed. If a woman has not been gifted with proper sex instinct, or if she is apparently unable to arouse it into life, then she must be guided by the recurrence of the menses, confining all intimate relations to the first few days following the cessation of this period.

“And how does he choose a wife? He looks about among the girls in his own sphere, and selects the one best suited to his interests. In his best attire he goes wooing the fair maiden. Like persons in a masquerade, they flirt and say soft and sentimental things without knowing anything about the brain behind the mask. After a few flirtations, the wife-seeker proposes himself in marriage, and the woman, often by virtue of necessity, accepts the offer. The two go to a minister or magistrate, when the man promises support and the woman obedience.”

The results of such marriages are every day

demonstrable. Before the honeymoon has reached well its full, indications, at first slight, commence to crop out that life has in it some gall, and as the cloyed sweetness of the animal pleasures wears off, and life in its practical, every-day aspect appears, the gall and wormwood are tasted in all their positive bitterness; and, matched but not mated, as these two people are, life is but a series of petty troubles, disappointments, doubts, despairs and miseries, splendid in the gilt and glitter of its setting, or hideous in all the wretchedness of its rags.

Reason, observation, and judgment should and must alone be employed; for if you sink your judgment and allow your feelings and impulses to run rampant, instead of choosing and marrying a woman suited to your characteristics, probably you will choose and marry a ringlet, a dimple, a set of white teeth, a silken eye-lash, a peach-blossom cheek, a lithe and willowy waist, a glimpse of a pretty ankle, a chance touch of tender, taper fingers, the lingering echo of a winsome laugh—any of these,

or any number of beautiful things, none of which are, in themselves, necessarily required in the all-important choice.

What has been already said, therefore, in the case of the man, is as applicable to that of the woman: to be in a condition to marry, the prospective wife must be a woman—A WOMANLY WOMAN!

CHAPTER XXV.

MARRIAGE THE MOST DIVINE OF ALL HUMAN RELATIONS.

We all have day dreams of future happiness. The youth and the maid, as they approach maturity, and as their thoughts of the future begin to assume tangible form, have dreams of an ideal home with the perfect happiness that is supposed to belong to the lives of marital lovers. They may see evidences of mistakes all about them; they may see the misery that has resulted from ill-mated pairs at every turn. Yet they think always that their step into the unknown will be different. Marriage to them seems something higher and nobler. They will not make such mistakes. Their selection will be different from those of others. Their lives

will be moulded by other influences. But nearly every one of these dreamers goes on to a similar fate. The real life of these dreamers is usually but little different from that of other poor victims. They enter the marital relations with their hopes soaring high. They anticipate all sorts of happiness; then slowly, but surely, they settle down, almost unknowingly, into one of the same commonplace, mediocre existences that they have once so strongly condemned.

Marriage was not meant to be a nothingness, a commonplace, humdrum existence. It was meant to be an inspiration to both the man and to the woman. Its influences should be all that are high and noble and good. It should inspire, it should elevate, it should make one stronger and more capable, in whatever sphere his life may be placed. It should make a woman more womanly, and a man more manly. It should ennoble and inspire. And in the beginning it actually does all this. A newly-married man and woman are usually so happy that they will tell you that they are walking on air. They feel

as if they had been furnished with a pair of wings.

And why cannot we learn a lesson from this very fact? If marriage is so satisfactory in the beginning, why cannot it remain satisfactory? Why cannot the honeymoon continue all through life? Why must it stop in a week or in a month? These are questions that are worth serious consideration.

Certain conditions influence happiness favorably in the beginning of married life. Similar conditions can effect a continuance of this happiness. Marriage is begun with physical health at high tide. Slowly, but surely, this powerful attraction is exhausted; and in the same proportion does the affection of man and wife for each other lessen in intensity.

The true object of marriage, and the only one that should be entertained, is the perfection of existence that comes of a physiological union, and the propagation of offspring that go to make such a union complete, and it is the combining of all that perfects love, intensifies happiness, and makes life worth living.

“That marriage is a natural condition of adult life, and a requisite to every man and woman’s perfect happiness and success in the world, requires no argument, and needs none of the many divine and human authorities to attest the fact; and no man who fails to enter this condition at the proper period can be considered as compassing all the relations for which his Creator designed him—in other words, he is not a complete man. This applies also to woman.”—*John Cowan, M.D.*

“The sexual passion is one of the most potent appetites; and when united with other feelings of a higher order, such as the æsthetic appreciation of beauty, the desire for congenial companionship, the appreciation of home, the tenderness of personal affection, and the moral sentiment that arise from the sacred relation of marriage, it becomes the bond of society and the potent factor of civilization. It is the one appetite which demands another human being for its satisfaction, and hence has a peculiar moral and social character.”—“*Elements of*

Psychology," by President Hill, of Rochester University, p. 244.

Among the Lacedemonians, no man might live single beyond the time limited by the laws of Lycurgus. Among the punishments inflicted upon those who transgressed the limit were: first, that they must run round the public forum every winter quite naked during the singing of a song that denounced their crime and exposed them to ridicule; and, second, exclusion from those exercises in which, according to Spartan custom, young virgins contended naked.

"There should be enthusiasm and even romance in the happy months that precede marriage; and something of the enthusiasm and romance should remain to the very end of life, or else the home is wanting in its perfect happiness and grace."—*Dale of Birmingham.*

"There are a few remarkable instances of peoples among whom separation is said to be entirely unknown. In the Andaman Islands, according to Mr. Man, 'no incompatibility of temper or other cause is allowed to dissolve

the union.' The same is said of certain Papuans of New Guinea, and of several tribes of the Indian Archipelago that have remained in their native state, and that continue to follow ancient custom. The Veddahs of Ceylon have a proverb that 'death alone separates husband and wife,' and Mr. Bailey assures us that they faithfully act on this principle."—*History of Human Marriage*.

"Never marry," says William Penn, "but for love; but see that thou lovest what is lovely. He that minds a body, and not a soul, has not the better part of that relation, and consequently will want the noblest comfort of a married life."

"Another requisite in the acquirement of happiness is health. The single state, being an abnormal and unnatural condition, is, as a rule, unfavorable to health and longevity. That this is true of length of life is demonstrated by the fact that, in the list of individuals who have lived to a great age, there are few unmarried persons. Matrimony gives the opportunity and

occasion to improve all the domestic, social and higher faculties of the mind, and of guiding the man and woman to a higher and holier standard of life.”

CHAPTER XXVI.

HONEYMOONS FREQUENTLY MARRED BY LUSTFUL EXCESSES.

Evil-minded prudes have developed a most pitiable condition from which married lovers suffer more than words can ever depict. They have barred all sexual subjects from discussion. They have barred those books that give men and women proper information on important subjects of this nature. Bride and bridegroom usually follow the perverted ideas that they have acquired from the prudes as to what is right under these circumstances. As a result the honeymoon is frequently a most harrowing experience for the wife. Imagine, if you can, the suffering a virtuous bride must endure when compelled to satisfy and often to satiate the passions of a husband who fails to respect her feelings and inclinations. And why

should he, if he be imbued with the usual ideas as to the rights given him by marriage?

Here are two human beings thrown together under circumstances that might be made productive of the highest and most divine happiness that human beings are capable of enjoying. Yet in many cases, because of gross ignorance, it is unsatisfactory to the man and excruciatingly painful—not to say humiliating—to the woman. Is it any wonder that the bride's anticipations, under circumstances of this nature, are rarely realized? Is it any wonder that these pure young women almost loathe their husbands for a time after the experiences of the so-called honeymoon?

“The young wife who is rudely approached on her wedding night will always carry in her memory a nightmare of repulsion.

“And, young woman, consider, now, some of your rights. There was a fine attraction that drew you to the young man about to be your husband, aside from a kinship of ideas and similarity of tastes; an attraction so exquisite as

to be a delight to you. Do not feel it to be your duty to give yourself over to your companion on the wedding night, unless there is a perfect spontaneity on the part of yourself. Do not pretend to enjoy the sexual embrace because you love and are fearful of being misunderstood if you do not. Prostitutes imitate desire, either out of wedlock or in it. Women have always been weakest on this point when their love has been strongest, and have yielded their bodies when their souls rebelled.

“Another point that must be looked to by newly-married lovers is, the frequency with which they come together in the new relation. Avoid temptation now as you did before marriage, remembering ‘satiety blunts passion and clips the wings of love.’ Every natural appetite is for a good purpose, but excessive gratification is surely depraving. Hunger for food shows the system needs fuel; but eating because the food tastes well brings on dyspepsia and kindred ailments. The habit of indulging any appetite too frequently rivets upon the sin-

ner chains too strong to be broken, and brings in its train disaster.”—*J. H. Greer, M.D.*

A well-known woman writer on this subject, who is brilliant in her denunciation of ignorance, asks these pertinent questions: “Is there one man in ten who does not insist on the payment of a conjugal debt on the first night of marriage, be his wife’s reluctance and terrors what they may? Is there one man in a hundred who will give his new-made bride a week to become acquainted and reconciled to the idea of a new relation to which she is pledged? Is there one in a thousand who is willing to wait with the same patience and to use the same art that the libertine, in his superior wisdom, knows so well how to employ—arts perfectly commendable and proper in lawful wedlock—even though it may take months before his purpose is gained, so that his wife shall be a willing partner to the consummation of marriage?”

The Buddhistic doctrine teaches that lust and ignorance are the two great causes of the misery of life, and that we should therefore

suppress lust and remove ignorance. We read in the "Dhammika-Sutta" that "a wise man should avoid married life as if it were a burning pit of live coals." Sensuality is altogether incompatible with wisdom and holiness.
—*History of Human Marriage.*

CHAPTER XXVII.

A WRONG BEGINNING THE GREATEST EVIL OF MARRIAGE.

If brides would only realize what a wonderful power love is, they would then be complete mistresses of the situation. With a full understanding of themselves and of their duty to their husbands, they could, as they should, rule absolutely in all marital relations. A marriage, if it is to be happy, must be dominated and directed by the wife in all the circumstances of this nature. How many marriages are wrecked on the shores of excess and perversion because of a woman's erroneous idea as to her duty to her husband!

In the very beginning, the woman should insist most absolutely that the marriage ceremony does not give the husband a single privilege beyond what she herself may strongly desire.

Let him understand that this is for his happiness, as well as yours; that you desire simply to have and to hold his love, and that in order to do this your normal womanly instincts must be followed without deviation.

When marriage is begun with mistakes it must be admitted that it is sometimes difficult to right them.

“One idea further for this early period of married courtship. A young man must make up his mind to try to preserve the depth, sweetness and delicacy of the attraction that brought them first together by treating his wife with the same consideration that he gave to his sweetheart. Many a young husband supposes that the nuptial ceremony gives him the fullest power over the person of his wife. Nothing more disastrous to his future happiness from every possible point of view can be imagined.

The most innocent and affectionate young wife will feel that she has been abused through the holiest impulses of her nature if she yields to excessive sexual demands from her spouse.

This is not an intentional wrong on the part of husbands—only the lack of correct information; and that is the reason for bringing up the subject for consideration during courtship. Knowledge as to the way to live a pure married life is better worth possessing before mistakes are made. ‘An ounce of prevention is worth a pound of cure.’

“Persons who would not be persuaded to enter a business career without a preparatory course, enter the matrimonial career blindfolded, having no guide but passion. The shipwrecks of so many barks of health and happiness can testify to the prevalence of the mistaken idea that ignorance is purity.

“Let no married lovers think of habitually occupying one bed. It can do no good, and it is undoubtedly one source of inharmony and lack of physical hardiness. What one may gain in vitality the other loses. The magnetic attraction is neutralized, if not destroyed. Aside and above all other reasons, is the one that separate beds will in a great measure help

overcome sexual excess. Close bodily contact under the same bedclothes is a constant provocation to amorous ideas and sensations.

“It is the purely sensual that needs to be put one side that the spiritual may have a chance for growth. This idea of separate beds cannot be combatted on any other than the ground of the sensualist. Children will be less liable to come unless wished for by both their parents. The mere gratification of sex desire is a very poor excuse for calling a soul into being, and a very poor heritage to bestow upon the little life that should be occasion for purest thought before as well as after it is called into being.”

—*J. H. Greer, M.D.*

CHAPTER XXVIII.

PLAIN INSTRUCTIONS TO THOSE ABOUT TO BE MARRIED.

First of all, there should be no mock or mawkish modesty between the bride and the groom. All important subjects should be discussed, and each should understand the position of the other. Both should understand that marriage cannot be made a sexual revelry except at the expense of happiness. It must be understood that marriage, if it is to be productive of the highest degree of happiness, must be begun with a view of making a home and of accepting the care of the children that must come naturally, as life's greatest blessing.

Determine, first of all, that your children shall not be accidents; that you will prepare for them; and definitely fix the period of conception. Make up your mind that your married

life shall be at least conducted on a level with the animal for which we have such scant respect. If you find that you cannot rigorously adhere to such abstemious rules, then approximate them as nearly as possible. If you try, and fail once, try again; and continue to try again; for, in the end, if you are serious in your intentions, you will succeed.

Remember that love, to be retained and increased, must be made to submit to the normal feminine instinct. Man must know his place and his privileges, and must not exceed them one iota. It is probably better and safer for man and wife to occupy separate apartments. Whether this is necessary or not, will depend largely upon personal characteristics. Each married couple should settle this for themselves.

“A child whose conception is an accidental result of its parents’ conjugal relation, either through love or lust, and is tolerated by its mother because she cannot help it, will not furnish a strong factor for good. Much worse will be the child whose father has used the

mother's body with the sole object of gratifying the lowest of sensuality.

“It is the offspring of sound, healthy parents, born of their united love, and a specific desire for its being, that the new civilization demands. Mankind is grossly ignorant in regard to the purity of creative love, and woman's greatest duty to herself and children that are to be is to make him realize it. He must come to know that it is not a wife's duty to submit; that he has no right to what she does not give out of the purest love in her heart. Do not submit; slaves submit; and slave mothers do not rear free people.

“The conception of a love-child should be prepared for as much as any other important event. Cultivate the spiritual in the time of preparation for this life which will be the golden link between mother and father; also have in mind the qualities desired in the child. Wise and clean and highly moral authorities have decided noon time on a clear sunshiny day to be the proper time for conception to take

place. The season is also to be considered, so as to avoid bringing the birth-time in the fall or winter, that the little one will not necessarily be confined indoors. The sunshine and outdoor air of spring and summer will fortify him against the severity of his first winter.”—*J. H. Greer, M.D.*

William Penn said of marriage :

“Never marry but for love ; but see thou love what is lovely. If love be not thy chiefest motive, thou wilt soon grow weary of the married state, and stray from thy promise to search out thy pleasure in forbidden places.

“Let not enjoyment lessen, but rather augment affection, it being the basest of passion to slight what we sighed to possess.

“It is the difference betwixt love and lust that love is fixed, that volatile love grows, but lust wastes by enjoyment. And the reason is this : That one springs from a union of souls, and the other from a mere union of sense. They have diverse originals, and so are of different families. One is inward and deep, the other

superficial; one is permanent, the other transient.

“They that marry for money cannot have the true satisfaction of marriage, the more essential requisite being wanting. With such, money makes the crooked straight, sets squint eyes right, cures madness, covers folly, changes ill conditions, mends the skin, gives a sweet breath, repairs honor, makes young, and works wonders. Thus sordid is man grown; man, the noblest creature in the world, and the image of him that made it, thus to mistake earth for heaven, and worship gold for God!”

Benjamin Franklin, writing August 9, 1768, to John Alleyne, newly-married, says: “Treat your wife always with respect; it will procure respect to you, not from her only, but from all that observe it. Never use a slighting expression to her, even in jest; for slights in jest, after frequent bandyings, are apt to end in angry earnest.”

CHAPTER XXIX.

THE DETERMINATION OF SEX.

It has been said that one reason why the problem of the origin of sex has been so much shirked by modern science, why naturalists have beaten so much about the bush in seeking to solve it, is that modesty has defeated itself in pruriency; that good taste has run to the extreme of putting a premium upon ignorance, and that this false modesty has reflected itself in biology. "Reproduction and sex," says a recent writer, "have been fenced off as facts by themselves; they have been dissociated from general physiology; hence the origin of sex has been involved in special mystery and difficulty."

Notwithstanding this "modesty," however, the number of theories that have arisen in one way and another concerning the origin of sex, and how to determine whether a child shall be

a boy or a girl, is to be counted by hundreds. One writer says that when science at last began to take hold of the question, there were already more than five hundred such theories afloat, and that the number has gone on still increasing. As to the nature of sex itself, a distinguished writer who pondered over the matter more than a hundred years ago enumerated two hundred and sixty-two hypotheses that he termed "groundless." Shortly afterwards another author stated that this previous writer had only formed the two hundred and sixty-third groundless hypothesis. And so on down to the present time, each subsequent investigator has claimed that all theories except his own were erroneous.

We cannot, therefore, in this work, attempt a discussion of all the suggested rules for the determination of sex; and a mere list of the names with which the vast number of theories have been labelled would be as dry as it is useless, especially for honeymoon reading. Suffice it to say that all these theories can be summed

up under the general heads of theology, metaphysics, statistics, biology and general scientific experiment, and that the important question of how to produce a boy or girl at will has occupied the attention of at least honest if not profound thinkers in all ages. We shall give, in this chapter, a view of certain methods that are recommended by their general popularity and modern medical backing; and we shall close with an account of the rabbinical doctrine which, though it has the authority of the highest antiquity for its acceptance, is so little known, outside the best-informed Jewish circles, as almost to entitle it to be called a secret.

By some it is claimed that strong desire on the part of a mother for a son or daughter will produce the wished-for sex. But this rule will not apply when both sons and daughters are born of mothers who do not even wish for the child and who would banish the thought of sex or child when it entered her mind. The ovum is neither male nor female; nor are the spermatozoa; hence there must be a cause outside of impregnation.

Another theory is, that the more favorable the vital conditions of the mother during the period in which the sex of the unborn is being determined, the more surely will a female be the result; the less favorable vital conditions being likely to produce a male. The female, being the superior organism, capable of reproducing its kind, with only the fertilizing element from the male, needs the best food and the most favorable conditions.

Then there is the idea, also advanced, that the parent whose mental vigor previous to, and at the time of conception, is the strongest and most forceful, controls the sex of the child.

The theory of the late Dr. Schenck, of Vienna, and of many scientists, is, that favorable conditions of nourishment, temperature, and the like are likely to result in the birth of females; while unfavorable conditions tend to form males. "That good nourishment," says an English writer, "appears to produce a distinct preponderance of females is perhaps the single result that can be regarded at present as clearly

proven and generally accepted. The agency of temperature also is of considerable importance." Experiment, it is said, shows this to be true both of plant and of animal life. Starved caterpillars, for example, produce male butterflies, while those that are highly nourished before entering the chrysalis state produce females. The human species appears to be less dependent upon these differences; though prosperity and high living are said to favor somewhat the birth of girls, and poverty and hunger that of boys; while a larger proportion of males is born during the cold months than during the warm.

Still another teaching is that, for the production of a boy, conception must not take place earlier than from one to two weeks after the cessation of menstruation, while, for a girl, it should happen immediately at the close of the menstrual period. This rule, it is said, holds good where the man and the woman are of about equal ages; but if the husband be much older, or much more vigorous than the wife, he must temporarily lessen his vigor by means of

a spare diet and fatiguing exercise, and so with the wife if she be the older or stronger, in order that their vitalities may be equalized.

We come now to the doctrine that seems to have been known to the Chaldæans, at least as far back as the time of Abraham; a doctrine fully elaborated in the Talmud and to the observance of which is due, it is claimed, much of the acknowledged virility of the Jewish race.

Meyerbeer, the German composer, relates that, being one day at dinner with Louis-Philippe, the French king asked him whether he had any children. "Yes, sire," answered the musician, "but I regret to say that I have only daughters." "What!" cried the king. "You a Jew, and yet ignorant of the art of begetting boys! During my exile in Switzerland I made the acquaintance of a rabbi who gave me lessons in German; but the thing of most value that he taught me was how to contract a timely marriage and to have sons and daughters at will." And forthwith the king communicated to his Jewish friend the rabbinical secret, as found in

the Talmud, of determining at will whether a child should be a male or a female. "And I assure you," added his majesty, "that my experience has fully justified the theory; for I have been able to announce in advance, to my relations and acquaintances, the coming of my son or of my daughter."

During the act of love, according to this ancient doctrine—as expounded by a German rabbinical scholar—the man secretes a seminal fluid that is whitish, flaky and albuminous. The woman, on her part, secretes, but in lesser quantity, a seminal fluid that is reddish, and more oleaginous than the blood of menstruation. She is absolutely unable to conceive unless these two fluids are mutually attracted, inter-absorbed, assimilated, united—"married." The law of Nature demands that the masculine seminal fluid be shot out as an arrow; in this lies the vigor of the man and the health of the child. The feminine fluid is thus penetrated by the masculine, and, according to the predominance of the one or the other, the child will be

a male or a female. Nature has ordained that the male contain within himself the germ of the female, and that the female contain within herself the germ of the male. This is why the vital fluid of the man is white and milky, while that of the woman is dark and of reddish tinge. Now, if the man is first in the crisis of love, he begets a female; if the woman is first, she will bring forth a man-child.

This, continue the rabbis, is the mystery of generation; but not so mysterious that man, at a certain age, may not direct it. The Talmud indicates, formally, the means of having, at will, sometimes a boy, sometimes a girl. In order to have a son, says the Talmud, it is necessary to wait until the wife ardently desires her husband, as Leah desired Jacob. Immediately after the period of separation required by the menses, is the favorable time; then, not suddenly, but at the last moment of exaltation he must yield once only, leaving her still hungry with desire. This is the secret of having a son. To have a daughter, it is necessary, on the contrary, that

the man, having a violent desire for his wife, surprise her—so to say—with an improvised and prolonged feast of love.

A French advocate of this doctrine, who says that several physicians to whom it has been mentioned have treated it as a whimsical notion, cites in favor of the idea a report of the Academy of Medicine on the art of producing males and females among cattle and horses. This report, he says, corroborates *in toto* the teaching of the Talmud. Out of sixty experiments made with horses, fifty-five cases went to establish the fact that, if the female were left in heat for three days, the foal would be a colt, whereas, on the contrary, if the union were hastened on the first day of heat, the product would be nearly always a filly. The species of glair which, during these days, announces the desire of the female, was noted also as a proof of the rabbinical doctrine that both sexes contain the germs of life, and that the dominant masculine germ engenders females, while the predominant feminine germ produces males.

“To treat these means as fables, or as Talmudic and Cabalistic fancies,” wrote the late Dr. Goldschmid, of the Jewish Hospital at Frankfort-on-the-Main, “is entirely to misconceive or to ignore the vast scientific knowledge possessed by the rabbis concerning woman and generation. No physician has ever yet published so profound, so extended, so clear an exposition of these matters as is contained in the Talmud.”

CHAPTER XXX.

THE AGE AT WHICH TO MARRY.

The precocious longing for marriage noticeable in too many girls is evidence in itself of a want of fitness for the healthy performance of its functions. It shows that the body is not yet full grown; that the mind is not duly expanded; that there exists a perverted condition both of body and mind. The young woman herself is not so much to blame for this feverish desire as is—often, at least—the mother who has inspired her with the absurd notion that marriage is the chief end of feminine existence, and that by any and every hook and crook this end must be attained. And of the unfortunate results of this false teaching it has been well said that the highways and byways of life are crowded with the heart-sore devotees of early marriages, whose unhappiness, if not suffering and misery,

should determine all rightly educated girls and women to wait patiently and to choose knowingly.

No man or woman should undertake marriage until the body has acquired all the development necessary to its full growth. Nature tends always to perfection in all her operations, and assuredly a feeble being, and one imperfectly grown, cannot be the source of a sound and vigorous generation. At the same time the premature exercise of certain functions, essentially debilitating even to individuals fully developed, cannot but retard disastrously the growth and vigor of persons under the adult age.

All unions between persons of disproportionate ages, whether made on account of pecuniary or worldly relations, should be avoided, for they are usually followed by much misery. The power of fecundity ceasing is the cause of great immorality, leading the husband to debauchery and the wife to all the excesses of jealousy. Offspring, the result of such ill-sorted mar-

riages, are always delicate, and are worthless physically and mentally.

This applies especially to old or elderly men; for such unions, being contrary to all physiological laws, entail naught but suffering on the perpetrators. Yet, if there be such men who are tired of health and life, there is no more certain method than by this of acquiring disease and reaching a rapid end.

Says Parise: "There are great risks run; for, in the extreme disparity of age—and, oftentimes, condition—as when the man is rich and the girl is young—Nature avenges herself by spreading scandals, doubts about paternity, and domestic trouble. Everything is at variance—age, disposition, character, tastes and amusements. 'What shall I do with him? What will he do with me?' said a clever young girl of eighteen whose parents wished her to marry an old man. With regard to health and vital force it is easy to foresee what will become of them in these unequal marriages, where a young and fresh girl is 'flesh of the flesh' of a man used up from

age, and perhaps from excesses. Evidently she commits a suicidal act, more or less certain or rapid. On the other hand, experience shows that the elderly man, who thus risks his repose and existence, speedily finds his health grievously affected."

The time required for the full growth of the body, owing to climate, temperament, and other influences, differs in almost all individuals—the difference not amounting to any great degree, yet sufficient to fix an age for marrying that would be applicable equally to all. Nevertheless, it is safe to say that no man, having a just desire for the acquiring and retaining of health and happiness, should marry under twenty-five years of age, and it would be better that he wait until the thirtieth year before marrying.

Woman, with greater risks and more arduous duties to undergo, and who, for these reasons, requires the full amount of health and strength that comes of perfect growth, should marry under no condition before twenty-one years of age.

It would be much toward her after-welfare if she did not marry until she arrived at the age of twenty-four.

The wife, owing to her unphysiological mode of life, to child-bearing, and to the licentiousness that belongs to the majority of husbands, takes on premature age much sooner than does the husband, and, for these and other reasons, a husband, in all cases, should be from three to six years older than his wife.

A man, having arrived at thirty years, full-grown, perfectly developed, and desirous of marrying, should choose a woman who is not less than twenty-four years of age; and a woman at twenty-four, perfectly developed, ripe and lovable, should choose—or, perhaps, I should say, accept—for a helpmate a man who is not less than thirty.

The union of a man and woman at these respective ages, and under right conditions, provides the first step towards a perfect marriage.

CHAPTER XXXI.

MARRIAGE OF BLOOD RELATIVES.

The question whether marriage ought to take place between near blood relations, as, for instance, between cousins, is constantly arising, and demands careful consideration. Figures would seem at first sight to indicate a negative answer. Carpenter, in his "Principles of Human Physiology," says: "Out of three hundred and fifty-nine idiots, the conditions of whose progenitors could be ascertained, seventeen were known to have been children of parents nearly related by blood; and this relationship was suspected to have existed in several other cases, in which positive information could not be obtained. On examining into the history of the seventeen families to which these individuals belonged, it was found that they had consisted

in all of seventy-five children; that of these no fewer than forty-four were idiotic, twelve others were scrofulous and puny, one was deaf, and one was a dwarf. In some of these families, all the children were either idiotic, or very scrofulous and puny; in one family of eight children, five were idiotic." Now, while such figures evidently point to the avoidance of consanguineous marriages, we must remember that they take no account of the physical condition of the wedded pairs or of their hereditary antecedents, and that therefore they are shorn of nearly all their scientific value. The feeble-mindedness may have resulted, not from intermarriage, but from a bad condition of health, from abuse of the sexual powers, from a depraved manner of life, from inequality of age, or from low organic brain quality. All these tend to perpetuate a feeble-minded race of beings; whereas, on the other hand, as we shall endeavor to show, the union of two equally strong, healthy and beautiful cousins or other near relations, is apt to result in strong, healthy

and beautiful offspring. When the matter is closely and impartially examined, it is found that unfavorable results of the intermarriage of blood relations are due to some of the other causes above mentioned.

“To elucidate the truth of the general thesis that consanguineous marriages produce disease and idiocy in the offspring, M. Voisin, of France, has made some very minute researches in the commune of Batz, a little place at the mouth of the Loire, which contains a population of three thousand three hundred people, exclusively occupied in the cultivation of salt marshes. Hardly any outsiders are ever drawn to this place, and the marriages take place, by special dispensation, even within the degrees of consanguinity forbidden by the Church. M. Voisin minutely investigated the circumstances of forty families resulting from such marriages, and has prepared tables to show that neither vices of conformation, insanity, idiocy, cretinism, deaf-muteness, epilepsy or albinism existed among any of these families, but that, on

the contrary, the stock had remained very handsome and very pure."

The intermarriage of relatives is not advised. If there were a scarcity of women to choose from, the marrying of cousins might be allowed; but facts show the reverse—there being two, and, in many places, three marriageable women for each marriageable man. Again, although it may appear, in exceptional cases, that such consanguineous unions are free from other than perfect results, it does not follow that the conditions exist for its practical, every-day demonstration. Far from it. Men and women will have to live a more correct, pure, abstemious and holy life before they can attain to a standard of health and strength that will enable them to marry cousins with impunity. As long as mankind continue in this wrong course of life, and marry and intermarry under these false conditions, so long shall we have among us the blind, the deaf, the dumb, the lame, the deformed, the feeble-minded, the idiotic, the lunatics, and the like.

Darwin's investigations tend decidedly to invalidate the exaggerated conclusions of many previous writers, but he thinks that "there are, nevertheless, grounds for asserting that various maladies take an easy hold of the offspring of consanguineous marriages." He did not find evidence that the marriage of first cousins had any effect in the production of infertility, deaf-muteism, insanity, or idiocy; but he observed a slightly lowered vitality among the offspring of first cousins, and a somewhat higher death-rate than he did among the families of non-consanguineous marriages. Moreover, the number of boating men belonging to the twenty boats at Oxford and thirty at Cambridge, in the first and second division, and those of selected athletes from some schools in England, justified, to some extent, the belief "that offspring of first cousins are deficient physically, whilst at the same time they negative the views of the alarmist writers on the subject." It is curious that, in spite of such unambiguous statements, Mr. Darwin's paper has been quoted generally as an

evidence of the perfect harmlessness of first cousin marriages.

M. Stieda has found that, in the departments of France, the number of bodily or mentally infirm people increases almost constantly in proportion to the number of consanguineous marriages, as will be seen from the following table:

Group.	Number of departments.	Number of consanguineous marriages in each thousand marriages.	Number of infirm people in each thousand inhabitants.
I.	10	5.4	2.3
II.	10	8.3	2.8
III.	14	9.95	3
IV.	10	11.2	2.4
V.	13	12.5	2.8
VI.	8	13.8	3
VII.	14	15.8	3.5
VIII.	10	19.2	3.25
I.-IV.	44	9.2	2.65
V.-VIII.	45	14.8	3.1

The Danish physician, Dr. Mygge, published in 1879 a book on "Marriage Between Blood Relations," which unfortunately has received much less attention than it deserves. Thanks to the trustworthiness of the method, the number of cases considered, and the author's impar-

tiality, it is probably the most important statistical contribution hitherto issued on this subject. Dr. Mygge found, from the information he received from various parts of Denmark, that in that country, or at least in the parishes of it which came under his observation, there are found among the children of related persons, comparatively more idiots, lunatics, epileptics, and deaf-mutes than among others. He considers it probable, too, though not proved, that such children die in a higher ratio, and are more liable to certain diseases. But, on the other hand, he did not notice any perceptible difference in fertility between consanguineous and crossed marriages.

In the pursuit of these inquiries, Dr. Mygge followed the method applied twenty years earlier, by the Norwegian physician, Ludvig Dahl. Through careful investigation of 246 marriages, 85 of which were between first cousins and four between still nearer relations, this inquirer was led to the conclusion that consanguineous marriages are somewhat less fertile

than crossed marriages; that they produce comparatively many more still-born and sickly children; and that insanity, idiocy, deaf-muteness and epilepsy happen about eleven times as often among the offspring of relatives as among the offspring of parents unrelated before marriage. But he admitted that the numbers compared were too small to make his conclusions decisive.—*History of Human Marriage*.

The question of blood relationship in marriage is of interest only as it affects heredity. Whether some ancient or modern cult has put the ban upon the wedded union of kindred of the fourth, or fourteenth, degree; or whether by tribal custom a couple of the same "totem" may or may not come together in wedlock, and all other such interesting aspects of the subject are out of place unless they give a reason that may appeal to science or common sense.

Legal prohibition must stand, of course, as an exception to this rule of reason; right or wrong, a man in some highly civilized communities cannot wed the sister of his former wife;

though in this case there is no blood relationship at stake. A consistent Roman Catholic, unless he get a special dispensation, cannot take to wife a cousin, or a second cousin, or a third cousin. The Jews, though they marry cousins, and that to an extent estimated as three times greater than do other peoples, select a number of relationships in which they prohibit marriage. This miscellaneous selection of theirs is responsible for the existing condition of English and American law upon the subject. Yet the Jews owe their existence as a people to the consanguineous marriages of Abraham, Isaac and Jacob, which, in fourteen generations, enabled them to muster more than a half million of soldiers alone. Our American prohibitions are practically those of Moses—extended in some States to forbidding the union of cousins.

The quest of accurate information as to the effect of the marriage of blood relations upon the physical, intellectual and moral well-being of their children, has met, so far, with almost insurmountable difficulties. First, parents have

not cared to answer questions concerning the defects of their offspring. Then, those who have recorded facts within their own knowledge have been too likely to make more of the glaring cases of evil than of the unobtrusive instances in which there is nothing in the children to remind one of the blood relationship of the parents. Again, even in the cases of unfavorable result, other elements than consanguinity are almost certain to be overlooked. Among the Ptolemies of Egypt, for instance, degeneracy was due as much to the debilitating effects of their unlimited power as to their close intermarriages. Intemperance, and the fact that much of our information is gathered by public institutions among the morally degenerate, account for much that has been set down to consanguinity. Furthermore, if two married relatives have the same disease, the inheritance of the disease by the children is not due to the relationship; for the result would be the same if the diseased parents were not related by marriage.

Comparing the results of intermarriage of blood relatives among men and women with the success of in-and-in breeding of cattle and other animals, the general conclusions of those who have adopted a favorable view of consanguineous unions may be summed up as follows: The assumption that non-renewal of the blood, due to consanguinity, tends to degeneration in the children, is not borne out by the facts. Consanguinity may tend to improvement in the children, or to deterioration, according as the parents related before marriage are or are not mentally and physically sound. Seeing that good and bad tendencies in both a father and mother are aggravated in the children, and that many of us have inherited defects, a man and woman, whether formerly related or not, should look upon any such defect that they may have in common as an argument against their becoming husband and wife. There is no physiological ground for opposing the marriage of two healthy members of a healthy family—at least where they are cousins, or one more remotely

related, providing, always, that they live according to the interpretation of the highest human instincts.

CHAPTER XXXII.

PRE-NATAL INFLUENCES.

During the period of gestative influence, a correct diet is as important to the expectant mother as are good habits of thought and action. Her food, it must be remembered, is the blood producer for the child, as well as for herself. Her nervous system imparts its vitality to the blood, and the blood, in turn, vitalizes the nervous and muscular system of the child, and thus influences its character. The secretions of the nutritive system are affected and impressed by the habitual thoughts and actions of both man and woman, and the character of both thus undergoes a constant change upward or downward. This is why it is so often said that a drop of blood represents in its elements the character of him or her who manufactures it.

An erroneous though very common opinion

is, that during this period of gestative influence, from twice to three times as much food is needed as at other times. This error is responsible for a large part of the suffering endured during pregnancy. Not more than the usual quantity is needed in the case of a normal woman; and the unnatural craving experienced by others is wholly due to abnormal conditions which may be rectified by the simple adoption of a right course of life.

“Next in importance to proper food are pure air and light. The mother at all seasons should have an abundance of pure air, and especially during her sleeping hours. Open fireplaces are at all times the most desirable; but, where tight fitting stoves are used, ample arrangements should be made for thorough ventilation. In the room in which the mother lives, the light of the sun never should be obstructed by blind or curtain. Many people, thinking much more of their carpets and furniture than of their own health, keep their houses, by the aid of blinds, curtains or trees, in a state of Egyptian dark-

ness. No more fatal error ever was made. Under the influence of the sun's heat, and of air and moisture, a new cedar plant will germinate, grow, and develop gradually into health and beauty of leaf and flower; whereas, if kept in darkness, it may grow to a certain extent, but its leaves and stem are of a sickly, yellowish hue, and the plant, in its appearance, is an undesirable thing.

“This is applicable, with much greater force, to human organism. A child of light is a child of joy, or purity, of health; while a child whose mother has lived in a dark, unventilated room during this period will be a child of many troubles—with deformities, rickets, bad teeth, crooked spine, pale and sickly looking skin, soft and flabby muscles, and feeble digestive organs—altogether a most undesirable list of results. Not only pregnant women, but all mankind, should live in the light of the life-giving sun, and should court darkness only during the hours of sleep.”

During the period of gestative influence, the

mother should take daily physical exercise. A thorough system of deep breathing with movements for strengthening the abdominal regions is especially advised. One of the best general exercises she can have is walking, alone or with her husband, or with some other companion. She should, at a convenient time—about ten o'clock in the forenoon preferred—go on a walk of from one to six miles, regulated according to strength. It is important that during this walk the mother should feel no sense of being tired and that full deep breaths should be frequently inhaled. By pleasant talk, if with a companion, or if alone, by pleasant thoughts of her plans and purposes in the growth and life of the new being, the time spent in walking will pass unnoticed. Otherwise there may be present a feeling of lassitude that may do her ultimately more harm than good. Having a free, loose, comfortable dress, with well-fitting, heavy shoes and no veil, she should give full swing to her arms and legs, and every muscle, nerve and artery in her body will feel the electric effects of

motion and rapid, renewed life. This walk, rain or shine, should be taken every day during this gestative influence up to within a few days of parturition. If faithfully observed, the walk has a wonderfully happy effect upon the whole process of gestation and parturition.

A striking instance of the effects of pre-natal influence is found in the genius of Napoleon I. His mother, for some months previous to his birth, shared the fortunes of war with her husband. On horseback most of the time, she acquired active and health-inspiring habits. During this time she was in constant peril and danger, and not only surrounded with, but intensely engaged in, all the pomp and circumstance of war, and in this way she became not only familiar with the horrors and anguish of war, but became also reconciled to them; and, in a measure, she enjoyed the life. This being so, it could not be otherwise than that in her son was implanted that indomitable spirit, that unbounded ambition and passion for warlike pursuits, which in their exercise could not stop short of a desire to subjugate a world.

Corset-wearing, and general constriction of dress, during this period, result not only in homeliness of feature in the offspring, but in deformity of soul as well as of body. In no way does the fashionable mother so influence the appearance of the child, during and immediately preceding gestation, as by constricting the body by corsets, by tight dresses or by bands. Through this unnatural habit, the circulation of the blood in the abdomen is impeded, the regular nourishment of the fœtus is checked, and the child is born not only with high shoulders, awkward figure, pinched-up and painful expression, but with a weak and sickly organization as well. The Romans were so well aware of the mischief caused by compression of the waist during gestation that they enacted a positive law against it; and, like Lycurgus, with the same end in view, ordained a law compelling pregnant women to wear very wide and loose clothing.

“All the educational institutions in the world,” says a distinguished writer, “all the

benevolent, industrial and reform societies, all the anti-tobacco advocates, all the prohibition societies and all the divines in the world combined and working harmoniously together, cannot do as much in a lifetime of effort for the elevation of mankind as can a mother in nine months of pre-natal effort." This is an important assertion, and yet it is one that has law, right and God on its side—for the right mother builds the true foundation.

In the conception of a new soul, the mass of mankind observes no law, unless it be the law of chance. Out of the licentious or inconsistent actions of a husband's nature, conception is discovered after a time to have taken place. There is no preparation of body, of mind, or of soul by either parent; all is due simply to the accidental infusion of the man's hugely abnormal existence into the unimpregnated germ of the mother. All undesired by the father, as interfering with his incontinent nature, and dreaded and hated by the mother, a new soul is born into the world—a soul having for its inheritance all

the qualities necessary for the birth of a puny, brief, and unsuccessful existence.

The fundamental principles of genius in reproduction are that, through the rightly directed efforts of the will of the mother and that of the father, preceding and during ante-natal life, the child's form of body, character of mind, and purity of soul, are formed and established; that in this plastic state, during ante-natal life, like clay in the hands of the potter, the child can be moulded absolutely into any form of body and soul the parents may knowingly desire.

In the generation of healthy, intelligent and lovable children it is required, primarily, that the woman have perfect health. Now some women are not healthy, and while there is the remotest indication of any mental or physical disease—nervous, inflammatory or chronic—they should not bear children until they regain the normal standard of life. Women who prevent the normal workings of their life's internal economy through corsets, or by strictures of

any kind, should not bear children, for otherwise it is not possible that they rear healthy or desirable offspring. It is useless for this class of women to say that their corsets and bands are worn loosely, for they must, if they desire the pleasures rather than the pains of maternity, discard them at once and for all time. If such women assert that their smallness of waists are not made by corsets or by tight dresses, but as Nature made them, it is much more palpable that they bear no children until, through proper exercise and living, they aid Nature in giving them proper forms.

Let the parents get one picture, it may be of an ideal face, or the face of a beautiful person; and let them get the picture of a perfect human form. The pictures may be lithographs, chromos, or photographs handsomely colored. Let the wife and husband impress the beautiful face of the one and the beautiful form of the other on their minds. Let them constantly admire them, and, in especial, earnestly desire a child having in face and form resemblance, and

these parents, without fail, will have embodied in their child's organization beauty of form and face.

“A gentleman had hanging in his room a beautiful portrait of which a friend, as he once entered the room, when this gentleman's child was sitting in it, exclaimed: ‘Why, what a fine likeness that is of your child!’ ‘No,’ replied the gentleman, ‘the child is the likeness of the picture.’ ‘How so?’ inquired his friend. It proved that the mother of this child had kept so intensely the image of this picture in her mind, and had looked at it so much and so admiringly during her pregnancy that the picture had reflected its beauties upon the young child's face. It had daguerreotyped them there both in color and in features!”

Next in importance to genius, holiness and beauty in the offspring, is a sunny, cheerful, laughing disposition. One great cause of trouble in the rearing of a family—next to wrong habits of life—is the constantly fretful, irritable, peevish, cross, crying dispositions of

the children, entailing on the parents a world of trouble in their care and management. Now, it is just as easy for a mother to have a baby that will be of a cheerful, sunny nature, that shall be to her, in truth and in deed, "the sunshine of life," as it is to give birth to a child of a fretful and unhappy disposition—one that must be to her a source of life-long trouble. To this end, during the period of transmitted influence, the parents should not allow the shadow of a trouble to cross their paths. They should determine to make the best of everything. If the house burns down, or they fail in business, or serious accidents occur, let them go uncomplainingly, joyously, even laughingly, and repair their losses. As to the minor cares and troubles that infest life's pathway, let them determine persistently to laugh these details out of countenance. In all the greater troubles of life let the parents hopefully, lovingly and joyously look for and see only the bright side—the silver lining to the dark cloud. If this cannot be done at all times, it should be done at least during the season of transmitted influence.

There are hundreds of instances in everyday life to prove that the question of prenatal influence is not a mere dream. A mother's energy, industry, cheerfulness or virtue takes hold of her unborn child; and just as surely, on the other hand, will selfishness, irritability or weakness leave their impress.

A sudden mental shock, afterwards preying on the mother's mind, affects the child, as was the case in the following instance: A woman living in a small town, and whose husband was a medical student, was pregnant. Her husband, on his return from lectures in the city, brought with him a "cadaver" from which he wanted the skeleton. It was buried temporarily until he could prepare the skeleton. The wife went into the garden one day, and saw that an arm had been unearthed and the hand gnawed away by dogs. The shock was so great that, when the child was born, one arm was without a hand.
—*J. H. Greer, M.D.*

From an article by M. Louise Mason is taken the following extract:

“At that time I had never known of pre-natal influence; . . . I had been warned only by an elder sister, my mother dying when I was very young, that I must be very careful not to ‘mark’ the unborn child by an unpleasant sight—that I must always think of my condition and never put my hands to my face in fright or grief. This was to me a revelation; and I thought that if a child be ‘marked’ for evil, why not for good?

“I would often sit alone in my room, overlooking scenes that were pleasant, and, in a peaceful attitude of mind, perfectly passive, would desire that my child should be a girl; that she should have a slight figure; chestnut hair and beautiful eyes; that she should be a musician, a singer, and that she should be proficient in everything she undertook; that she should be superior to all those I had ever known. Here is the result: A beautiful woman in mind and body, with chestnut hair, slight physique, a phenomenal voice—contralto; she is a philosopher, a student in Delsarte, astronomy, astrology, and

masters every study; is eloquent, and has one of the most amiable of dispositions.

“ . . . My love for the unborn was so intense that it has created invisible lines that have grown with the years. . . . She has returned that love a thousand-fold. She is all I desired and more; and I am confident that, with mothers educated in the law of pre-natal influence and properly surrounded, we could have gods upon the earth in the form of men, created by the highest and purest thought. It should not be an intense longing on the part of the mother, but a quiet, passive thought, given, that her child should become whatever her heart yearns for; then she should rest in the belief until the thought is forced upon her again. Be in the open air as much as is possible. Do not eat meat. Live upon fruits and grains.”

Helen H. Gardner says: “The powers of environment, the conditions under which we develop or restrict our inherited tendencies, will determine in large part whether heredity shall be our slave-driver or our companion in the

race for life, liberty and the pursuit of happiness.”

In the same article, further on, Miss Gardner states her belief that men are largely responsible for evil tendencies transmitted to offspring; but she does not, as do some writers, throw the stigma upon them entirely. She says: “I believe, with all my heart, that the mothers have to answer for their full share of the vice, sorrow and suffering of humanity. Woman has not, perhaps, been such an active agent, and much of the wrong she has done to her children has been compassed through what has been regarded as her very virtues—her sweetest qualities—submission, compliance, self-abnegation. In so far as the mothers of the race have been weakly subservient, in that far have they a terrible score against them in the transmission of the qualities that have made the race too weak to do the best that it knew—too cowardly to be honest even with its own soul.”

In the language of Lois Waisbrooker, “Oh, mothers—prospective mothers—wake up to the

power you possess, and claim your heritage, the conditions for perfect motherhood!" The estate of future generations will then be such as to make life useful and happy.

CHAPTER XXXIII.

MUST CONTINENCE BE OBSERVED DURING PREGNANCY?

If we turn to the wild animals, we find that after pregnancy has taken place, sexual relations absolutely cease. We should be at least as clean, as wholesome and as natural as are these representatives of the lower animal world. The pregnant wife should not be used as a convenience. Motherhood should be considered too sacred, too divine; and indulgences of this character are bound to mar the highest prenatal development of the child.

If a child is desired that shall be the embodiment of licentiousness, it is necessary only that during these periods of preparation and influence—besides the eating of rich foods and using hot drinks, alcoholic liquors or tobacco—parents exercise the abnormally amative sides of their

natures; that they lead together incontinent lives; that they put to shame the beasts of the field in their unnatural lust. By doing all these things they will not fail to have children whose unnatural desires will crop out very long before they have reached manhood or womanhood—long before their bodies are so grown and perfected as to be prepared to take on the holy duties and responsibilities of a loving and pure married existence. Think you I harp too much on this theme of the abnormal exercise of amativeness, and especially at these seasons of the birth and growth of a new life? You cannot so think, if you are of an observing and reflecting nature. Ask any discreet, watchful and observing male or female teacher of any one of the primary schools in town or country, and you will be told that the practice of self-abuse is next to universal in children; that it is practiced by girls as well as by boys; that children, before they reach the age of five years, practice it—practice it in company and alone; that these children, as they grow up, become pallid, weak

and sickly. This condition is caused, as the fond parents suppose, by hard study. Eventually many of these young people become insane, while others die of some undesired disease—consumption or general debility. Yet *the* cause of death was the body-disintegrating, soul-destroying habit of self-abuse. And one of the great underlying causes of the practice of self-abuse in the child was the fact that this secret crime was transmitted by the parents during some one or another of the seasons of pre-natal influence.

“Do you know why there is so much licentiousness in the world? Do you know why a son, while yet a boy, practices self-abuse? Do you know why a son, even before he has reached manhood, seeks through prostitution and seduction to foul, blot and weaken his soul and body? Do you know why a daughter allows her purity to be defiled, and takes so naturally, as many of them do, to a life of prostitution? Would you, O parents, solve these questions? You have but to ask yourselves: ‘Did we obey this

divine law of continence? Did we, during the season of transmitted influence, refrain from all sexual sin?' For, if you have not done these things, and have exercised, at any or all times, the licentiousness that is within you, you have transmitted the qualities that went to make your boy an onanist or a sensualist, and your daughter a prostitute—and you stand guilty before God for this great wrong done your children!"

During the full period of gestative influence, as well as during the period of nursing, sexual relations should not exist between husband and wife. This is the law of Nature, the law of God, and, outside of Christendom, it is never violated. Animals will not permit it, savages will not permit it; throughout three-quarters of the world it is looked upon as infamous by our own species. A man acting out the licentious part of his nature with his wife during gestation is worse than a brute. In fact, there is no species of the animal world to which he can be compared, unless it be the tobacco-flavored, whiskey-steeped hanger-on of a rum shop,

whose life is an epitome of tobacco, whiskey and licentiousness. Do not, I pray you, O parents, do this unclean thing! Do not taint your clean bodies, do not foul your pure souls with the lustful in your natures, while a new body is being developed, a new soul being organized; but by sweet words, loving caresses, endearing actions and warm kisses, cultivate within you the love element that, in its pure exercise, joins together two souls and brings in its path such a measure of peace and happiness as must be realized ere it can be appreciated.

CHAPTER XXXIV.

HAPPINESS DEPENDS UPON THE CONTROL OF THE PASSIONS.

Man must be made to realize that, unless he can secure resolute control of his passions, there is little chance of a satisfying happiness for him in the future. Of course, many go on, year after year, and secure apparently a moderate amount of satisfaction in life. At times they may imagine that they are happy; but, as a rule, moments of this character are short-lived. To give free rein to the passions will mean in every case physical and mental deterioration, and often serious weakness and disease. No matter how bright may be your prospects for happiness, no matter how intense your love may be for the one you have selected for better or for worse, a continuous indulgence will mean the death of love.

It must be remembered that love is really the outgrowth of passion. It is a partner of passion, but only a partner. Love is a desire to possess another of the opposite sex. Annihilate this desire, and there is little left that can be called love. Control this desire. Never, under any circumstances, allow it to be indulged to satiety. Then love continues, grows stronger, steadier, and more firmly fixed.

A man who wishes to accomplish anything in life, before he attempts to control and direct others, must learn first to control and direct himself. This is sometimes a very difficult task. Often it may require years of training before he can claim really to be absolute master of himself. It takes a really strong man to learn how to master himself. Yet when he has mastered himself he has learned lessons that will be of immense value to him throughout his life, for this victory over self is life's gravest task.

Dio Lewis' plan for those troubled with impure thoughts was: "Fix it in your mind that a sensual idea is dangerous and harmful; then

the instant one comes it will startle you. By an effort you can change the subject immediately. You can, if you are in earnest, set such an alarm in your mind that, if the lascivious thought occurs to you when asleep, it will awaken you. If, when awake the enemy enters your mind, you will be aroused, and will expel it at once, and without a very serious effort. If there is a moment's doubt, spring up and engage in some active exercise of the body."

"In the marriage relation, there is a double need of continence. In the celibate state the health and happiness of only one person is at stake. In marriage there are two to be considered; and, when a child is conceived, one more. The practice of continence by wives will wholly overcome the fear of enforced maternity, bringing with it a lightness of heart and a buoyancy of spirit never seen in the face of her who lives in anxiety from one month to another lest she be pregnant.

"Many who have lived continent lives up to

the time of marriage, at that time cast aside all restraint of their passions. A short time, a few years at the most, will find that the beautiful love which brought them together has been consumed in sensuality."—*J. H. Greer, M.D.*

"A proper distinction ought to be made between that love which is, most of it, the effect of passion, and that which is more calm, sedate, and rational. The more passionate our love is, the shorter will be its continuance. If a man loves a woman for the sake of her beauty, and has little regard or esteem for any other accomplishment, it is no wonder that his passion cannot be kept up to its first height; for beauty excites too violent a passion to last long, which, having too great a resemblance to a material fire, the more it burns, the sooner it is extinguished. Where a man loves a woman for other perfections; for prudence, virtue, good sense, and good temper, his flame here is of another kind; it is more pure and elevated, and does not so soon consume itself.

"That happiness which is most even, regular,

constant, is the best happiness; much more to be esteemed than that which is violent, often interrupted, and soon extinguished. Happiness itself may be too extreme and intemperate; and when it exceeds its due bounds, it not only wastes itself, but is making quick advances to the confines of uneasiness and pain.

“If we would consider the difference between a man who is intoxicated with liquor, and what he is in his sober and temperate hours, it may help us to some idea of the preferableness of an even, regular conjugal affection, to one that is more passionate, transported, and violent.”—*Gentleman's Magazine*, November, 1738, p. 584.

“The sexual appetite being a part of our constitution, and a limit to the indulgence of it being fixed by the Creator, the business of moral philosophy is to ascertain this limit.”—*Wayland's "Moral Science,"* p. 297.

Among several peoples, such as the Brazilian aborigines, the Papuans of New Guinea, certain tribes in Australia, the Khyoungtha of

the Chittagong Hills, and the Khevsurs of the Caucasus, continence is required from newly married people for some time after marriage. The same is true of several peoples of Aryan origin; and Dr. V. Schroeder believes even that this custom can be traced back to the primitive times of the Indo-European race. In ancient Mexico, the Mázetek bridegroom kept apart from the bride during the first fifteen days of his wedded life, both spending the time in fasting and penance. In Greenland, according to Egede, if married couples had children before a year was past, or if they had large families, they were blamed, and compared to dogs.—*History of Human Marriage.*

CHAPTER XXXV.

TREMENDOUS POWER TO BE OBTAINED BY DIVERTING THE NERVOUS ENERGY OF SEX TO OTHER CHANNELS.

A man really is a dynamo of nervous force. He possesses a certain amount of stored energy. This he may increase by proper methods of life, or he may spend it wastefully. If he can secure absolute control of the sex passion he holds a tremendous power that may be used for his own advancement.

It would be difficult to compute how much energy is wasted in sex-indulgence, and many men refuse to accept the conclusion that they can be stronger and more capable while following an extremely abstemious sexual life than they can while following the usual habits.

Many men will tell you that they feel dull and logy and phlegmatic when they try to be

continent. They claim that they need the tonic, the exhilaration, that is the result of sexual intimacies; but rarely has any one of them been placed in a position to judge accurately as to the effects of a continent life. Where one has been accustomed to indulge as is usual in this way, continence may seem for a time otherwise than beneficial. The sudden arrest of the flow of the semen naturally would change very materially the requirements of the functional system. Not nearly so much food would be needed; there would be less call for nervous energy; and naturally it would take the organism some little time to readjust itself to changed conditions.

It would be well also to remember the necessity for mentally satisfying yourself as to the value of continence before attempting it. To follow any particular regimen, and not to have faith in it, will result usually in but slight benefit; but if you can once convince yourself that you will be benefited, made stronger, healthier and more capable by re-absorbing into the sys-

tem all this marvellously rich fluid that you have heretofore wasted, there is not the slightest doubt of your ultimately securing vast advantages through the change.

It is an unquestionable fact that, during the first two, or even four months after making a change of this character, you may be inclined to feel that it has been of little profit to you. In fact, there are some conditions wherein it would take as much as six months for your organism to readjust itself to the changed conditions, and to prove *absolutely* to you, that you have been benefited by the change. Therefore, do not be discouraged if continence does not seem to show results of immediate benefit. Yet, if you adhere to your resolution, if you really desire to lead the highest and purest life, and wish to secure all that is best in your career, there cannot be a doubt as to the ultimate advantage of a continent life.

Especially are the advantages of a life of this kind to be noted in the working powers of your mentality. Under the influence of continence

your mind is clearer, stronger, and more capable. It is not as wavering as formerly it was. Your mental conclusions are more easily and quickly reached, and intellectual work of this kind, if a continent life is adhered to, will be carried on with far greater facility and ease.

“The principle of sexual desire is a part of the constitution of man. That it was intended to be gratified is evident from the fact that without such gratification the race would immediately cease to exist. Again, if it were not placed under restrictions, that is, were promiscuous intercourse permitted, the race would perish from neglect of offspring, and universal sterility. Thus, universal celibacy and unlimited indulgence would both equally defeat the end of the Creator. It is therefore as evident that our Creator has imposed a limit to this desire as that he has implanted within us the desire itself. It is the object of the law of chastity to explain and enforce this limit.”—*Wayland's "Moral Science,"* p. 295.

CHAPTER XXXVI.

THE THRILL OF A TENDER CARESS.

Love's first and most fascinating manifestation comes with a tender caress. It may be the touch of the hand, the glance from the love-lit eyes, or the touch of the warm, red lips, but from such a caress there is as much really satisfying emotional pleasure as there is from the tenderest intimacies that follow.

Where the nervous system is so delicately adjusted, where one is so extremely sensitive as to be able to be so affected by love's minor manifestations, the possession of a superior nature of extreme intensity usually is indicated. Life probably holds no greater pleasure than that which can be communicated from one to another by a man and a woman thoroughly enamored of each other. To be in each other's company, to inhale the aroma of the presence each of the

other, to be able to touch the hand, or to look into the eyes of the one who is capable of arousing all the ardent intensity of an intense nature—all these are pleasures that cannot be described in words.

There are few men, and few women, who, being in possession of their normal powers and faculties, have not experienced at some time in their lives pleasures of this character. How they look back to them, and long for them to reappear, even though they frequently look upon such emotions as dead and gone forever!

How often we hear the statement made that marriage is the graveyard of love! How often does the statement prove to be too sadly true. All these delicately sensitive pleasures that life holds, and which come from the association of men and women thoroughly enamored of each other, may lose their attraction forever through the influence of animal excesses. Upon a view of the dire evils resulting from uncontrolled passion in love, the best men and deepest thinkers of all times, from Plato down

to Tolstoï, have set themselves to calm, to educate, to ennoble that reciprocal affection which, if rightly directed, results only in happiness to the individual and to the world.

One might suppose that the last man on earth to write on so warm a subject would be so cold a thinker as Herbert Spencer. Yet of the complex mystery that unites in one the lovers who together have felt its irresistible attraction, he says: "Love is the most compound, and therefore the most powerful of all the feelings. Added to the purely physical elements of it, are first to be noticed those highly complex impressions produced by personal beauty; around which are aggregated a variety of pleasurable ideas, not themselves amatory, but which have an organized relation to the amatory feeling. With this there is united the complex sentiment which we term affection—a sentiment which, as it can exist between those of the same sex, must be regarded as an independent sentiment, but one which is here greatly exalted. Then there is the sentiment of admiration, respect,

of reverence; in itself one of considerable power, and which in this relation becomes in a high degree active. There comes next the feeling called love of approbation. To be preferred above all the world, and that by one admired beyond all others, is to have the love of approbation gratified in a degree passing every previous experience; especially as there is added that indirect gratification of it which results from the preference being witnessed by others. Further, the allied emotion of self-esteem comes into play. To have succeeded in gaining such attachment from and sway over another is a proof of power which cannot fail to excite agreeably the *amour propre*. Yet, again, the proprietary feeling has its share in the general activity. There is the pleasure of possession—the two belonging to each other. Once more, the relation allows of an extended liberty of action. Towards each other a restrained behavior is requisite. Around each there is a suitable boundary that may not be crossed—an individuality on which none may trespass. But

in this case the barriers are thrown down, and the love of unrestrained activity is gratified. Finally, there is an exaltation of the sympathies. Egotistic pleasures of all kinds are doubled by another's sympathetic participation, and the pleasures of another are added to the egotistic pleasures. Thus, around the physical feeling forming the nucleus of the whole, are gathered the feelings produced by personal beauty that constitute simple attachments, those of reverence, of love of approbation, of self-esteem, of property, of love of freedom, of sympathy. These, all greatly exalted and severally tending to reflect their excitements on one another, unite to form the mental state we call love. And as each of them is in itself comprehensive of multitudinous states of consciousness, we may say that this passion fuses into immense aggregate most of the elementary excitations of which we are capable; and that hence results its irresistible power."

Drawn by this "irresistible power" of love Don Juan and his Haidee, wandering by the

moonlit sea, and listening to the lapping of the waves and the whispering of the breeze, feel impelled to gaze upon each other; when suddenly, as Byron says, they

Saw each other's dark eyes darting light
Into each other—and beholding this,
Their lips drew near, and clung into a kiss.
They had not spoken, but they felt allured,
As if their souls and lips each other beckoned,
Which, being joined, like swarming bees, they clung—
Their hearts the flowers from whence the honey sprung.

CHAPTER XXXVII.

WHO IS TO BLAME WHEN HANDS GROW CLAMMY AND LIPS COLD?

“Pray, how comes Love?
It comes unsought, unsent.
Pray, how goes Love?
That was not love that went.”

Is it the man or the woman that is to blame when each loses attraction for the other? When there is no longer a thrill from the touch of the hand, a bright gleam in the partner's eye causes no pleasurable emotion, what influence is it that has brought about the change? Let us dissect this problem in sections.

There can be no effect without a cause. If two persons of opposite sex are enamored of each other to-day, why not to-morrow, and why not next year? If a marriage has become a “graveyard of love,” does it not indicate that there has been something wrong with the mar-

riage? The true explanation is that excesses dig the grave of love. It is not marriage; it is a misinterpretation of the duties and the privileges of marriage. This it is that has made love's funeral possible. Therefore it is animalism, and the excesses which accompany it, that really make the hands grow clammy and the lips cold and unattractive.

Excess destroys love's highest and holiest manifestation. It subverts and benumbs the sensitiveness of the nervous organism. Caresses lose their attraction under its influence. In its presence love grows commonplace and unattractive. Perhaps in many instances it is the man who is at fault. Sometimes it may be the woman. But both should remember that if a woman possesses the normal instinct, and that if she forces her husband to follow its sensitive dictates, animalism or excesses could never under any circumstances occur.

There is another view to be presented—the sentimental one. Ofttimes a man sees a woman and determines that he *must* win her.

She appears to him to be wholesome, and under such circumstances the average man does not subject his feelings to qualitative and quantitative critical analysis. He does not realize that the woman's appearance of wholesomeness comes from her possession of the most abundant health, of exceeding vitality.

Such a man enters the arena of love and sexual conquest with no debased ideas. He is not attracted to the woman by any *conscious* realization of her physical charms. Her seeming possession of wholesomeness and of sweetness of temper has caused the man to feel that he has discovered the one woman in the world with whom his life can be spent happily.

So much for the attraction that the woman offers the man. On the other hand, she may discover, or think she discovers, that he is a man of such excellent, all-around good principle that she cannot help feeling vast respect for him. He loves her, and is not conscious of the fact that there is anything sensual in the love. He does not scrutinize the lines of her

figure, nor does he wait for a glimpse of one of her ankles. The man who falls in love in the truest way that a man may do affords himself no speculation as to what the woman's physical charms may be. The physical charm may exist, but he does not understand it—nor does he even try to understand it. The underlying principle of the great attraction that the woman possesses for him is in her *physical* perfection, her sweetness of temper, and loyalty of disposition.

It has been suggested already that woman's somewhat unconscious love for a man is based on a feeling of vast respect. To some extent she is influenced by amativeness, but this is wholly a sub-conscious condition. During courtship she does not realize amativeness. If she has made a wise choice in the man she will not realize the full meaning of the sex instinct until marriage has given her the right.

When a woman, at first happily wedded, ceases to love her husband, what is the cause? She has discovered that he is not as strong,

brave, moral and generous as she had believed him to be. The spell of ardent courtship was upon her, and the man deceived her into believing him something that he was not.

When a man of true principle finds that he no longer loves his wife, what is the probable cause? It is ill-health, due to excesses, or else it is the discovery that she does not really possess the mental and moral qualities that she appeared to display during courtship.

It may be laid down as an axiom that, when love grows cold on either side from other causes than excesses, it is because either the man or the woman has failed to exhibit in married life the qualities that were seemingly promised during the blissful days of courtship. Love that has grown cold is due, on one side or the other, to the discovery of a case of false pretenses.

When a man and woman continue throughout life to show that they are just what they had pretended to be during courtship divorce courts will have to be abolished. Can there be any sweeter, purer sight than that of a couple

of married lovers who are celebrating their golden wedding? Their love is based on dearly-bought experience—*but they love!* Either is willing to die for the other, but each prefers to live for the other!

If you can, chat with either member of a matrimonial firm like this. You will discover that neither has been addicted to excesses, that both have lived the right life. You will find that both husband and wife have lived up to all the promises implied during their courtship.

CHAPTER XXXVIII.

THE PLAIN REMEDY FOR THOSE WHO HAVE MADE A WRONG BEGINNING.

Many who are already married, and who are dragging out a commonplace, humdrum existence, may ask if there is a remedy in their case. Would it be possible, they ask, for them again to live through the joys they experienced in their courtship and honeymoon?

If both husband and wife are seriously desirous of bringing about a change of this kind, and if they will determine to "begin all over again," there can be no doubt of their ability to effect a radical reform in their marital relations.

In order to accomplish this object most effectively it would be best undoubtedly for husband and wife to be apart for a period of from one to six months. This would be the pleasantest, and perhaps the easiest, method of bringing

about this change in their relations. This, however, is not by any means indispensable; for, if both will strongly determine to follow out the rules of life that are laid down in the chapter on "Monogamy in its Perfect State," they will find gradually that their attraction for each other is on the increase. Of course it will be more difficult to resist the usual indulgences under the circumstances; but if you are desirous of entering into this new and nobler life, you must remember the need of mental determination. It is not an easy change that is proposed in this book, but its rewards will compensate, a thousand times over, the efforts required.

If you are in the habit of occupying the same apartment, the very first step in this change should be at least a separation in beds, and preferably a separation in apartments. Both should see that they are interestingly occupied. Have some work or pleasure that takes up all of your waking hours. Remove your mind absolutely from matters of a sexual nature.

We cannot too often repeat that nothing more surely tends to the establishment and healthy progress of a permanent love in wedlock than the observance of temperance in sexual indulgence. Over-indulgence, in this more than in anything else, defeats its own end; while temperance, instead of producing disgust and belittling the lovers in each other's eyes, enhances their mutual satisfaction and lifts their delight in each other out of the low and carnal into the pure and spiritual. Mere sexual indulgence is vulgar; and when a married couple have become thoroughly awake to the fact that they are merely two vulgar animals, that they have together sensualized their highest human instincts and prostituted them to the lowest ends, it is impossible that they should longer truly love or even respect each other. The only way to retain the charm of mutual love, is for both, as a foundation principle, to avoid everything unworthy of respect. Mutual respect is at the basis of mutual love; without it, the whole superstructure of marriage is a house upon the

sand. Give free rein to your lust, and with it will go your self-respect, and the esteem and affection of a wife or a husband, leaving in your possession only a "skeleton in the closet." But if, remembering that you are a man or a woman, and not a brute, you persistently subordinate the mere sexual to the intellectual and moral, you will reap the reward of a love that shall never lose its bloom; a love that shall grow stronger, fresher, more youthful with increasing years.

CHAPTER XXXIX.

CAN A DEAD LOVE BE REVIVED?

“He who stems a stream with sand,
And fetters flame with flaxen band,
Has yet a harder task to prove,
By firm resolve to conquer love.”

—*Scott.*

The statement is often made that a dead love can never be revived; that a love once reduced to ashes can never be resurrected. This is not by any means true in every case. Bring back the identical conditions under which love first sprang into life, and in nearly every instance the old love will be revived.

To those who may be desirous of reviving a love that long has ceased to exist, let me say: First of all, give attention to physical improvement. Physical wholesomeness is the first essential to the existence of love. As long as a man and a woman are in possession of physical

health, they are capable of loving and of arousing each other's love. Build up a superior physique, so that your eyes may be bright, that your cheeks may be ruddy, that your body may be of pleasing contour, and your muscles elastic and supple. In other words, make yourself youthful in appearance and in action. Make yourself actually feel the energy and the emotion of youth. If those who are interested in reviving a dead love will follow this advice, if they will develop a physical strength and wholesomeness that will make them lovable and capable of loving; there should then be no doubt of their ability to resurrect an old love into its pristine activity.

Physical Culture is of essential value in bringing about such a result. It can accomplish the actual physical changes that are first of all essential. There must be attraction before there can be love. There must be health and strength before there can be any attraction that amounts to anything; and those who have allowed themselves to decay physically, or who have become

prematurely old, wrinkled and careworn, can find in Physical Culture a method that will bring back all the joys and exhilaration of youthful strength and elasticity. Love, a cynical writer has said, consists of

“A little sighing,
A little crying,
A little dying,
And—a deal of lying.”

He who cannot believe in purer ideals is well-off out of wedlock.

CHAPTER XL.

A COLD, DETAILED ANALYSIS OF LOVE'S EMOTIONS.

Poets and novelists have painted love in all its most attractive hues. They have veiled it in mystery and have added thereby to its seductiveness. But, in reality, there is little that is mysterious about love. Its effects may seem mysterious; the strange and pleasurable emotions that it excites may appear to be beyond human comprehension; but, after all, love serves simply a useful purpose. Certainly it adds much to the delight of living. The world would be a cold, dreary place without love. The human race would be exterminated soon if love ceased suddenly to exert its beneficial influence.

Love is the most powerful of all human emotions. It serves, perhaps, the most useful pur-

pose of all our emotions. Through its attractions the sexes are drawn together, and, as a result, we have the beauties of home life, of children and of all those environments that tend to make life more than ordinarily happy. It is pleasing to note that health and strength of body constitute one of the principal requirements of the continued existence of love. When long-continued weakness has existed the flame of love gradually burns less brightly.

Love serves a useful purpose in creating new human lives. It keeps up the continued stream of humanity from birth to the grave. But love—or passion, whichever you may choose to call it—if coldly analyzed, depends largely upon sexual health. A man or woman is capable of loving only to the extent that he or she may be gifted with the nervous strength of sex. If a man is well sexed, he is capable of loving intensely; and the same may be said of a woman.

It is true, therefore, that your ability to love is influenced largely by your sex nature. Love is a matter of sex, of instinct, and of health. It

is right that it should be so if love is to serve the practical purpose of supplying the human race with new material.

“In the growth to perfect love there are other things to be considered besides the similarity of minds. It is needed that the united man and woman have all the physical functions in vigorous and normal exercise; good health, with positive freedom from pain and disease; for it is only through sound and vigorous health that the mind is enlarged and love grows. Illness and its attendant miseries are in contravention of Nature's laws, and in opposition to the harmony and unison necessary to love.”

Given this desirable condition of perfect health, which no man or woman who possesses it would willingly renounce for all the sickly sentimentality of popular poetical and romantic love-sickness in the world, and the conception of love takes on a character worthy of human aspiration. Instead of being the dead-and-alive thing that “creeps into houses and leads captive silly women”—and men—it is seen to

be an honest agent of human welfare, promising gratification, companionship, and a happy home, in return for good, old-fashioned faithfulness to oneself, to one's companion, and to mankind.

Divested of mystery, healthy love offers a perfect union of body and soul. On this subject, the reformer Tolstoï says: "The difference of organization between the man and the woman is not only physiological, but consists even more in the moral qualities which in the man we call virility; in the woman, femininity. The attraction of sex is based not merely upon the desire of physical union, but also upon the reciprocal affinity of these contradictory qualities of the sexes; femininity attracting the man; virility, the woman. One sex seeks to complete itself in the other; therefore the attraction of sex everywhere produces aspirations for spiritual love as well as for physical union. The longing for physical union, and the longing for moral union, are two manifestations born of this same source of attraction; and they are so

dependent upon each other that the satisfaction of the one always enfeebles the other. The more the aspiration toward moral union is satisfied, the feebler, even to the point of destruction, will become the aspiration toward physical union; and inversely, the satisfaction of physical attraction enfeebles or destroys the moral attraction. Thus, sex attraction is not only the physical aspiration that results in the birth of children; it may take the form of the very highest spiritual union, that of thought, or of the very lowest beastly union, or of a union higher or lower anywhere between these two extremes." He then shows that it rests with the husband and wife to choose, according to their make-up, the degree of this scale upon which they will live; but that wherever they begin, they should always aspire toward moral improvement.

CHAPTER XLI.

TOO ETHEREAL; NOT PRACTICAL OR POSSIBLE.

Many of the readers of this book will consider no doubt that the theories advanced herein are beyond the reach of the ordinary human being. Such theories may seem unpractical and ethereal. A little careful thought will prove to the most prejudiced that the suggestions herein contained express nothing but Nature's plain laws. They have been taken as nearly as possible from Nature. We have gone back to a consideration of the highest specimens of the animal kingdom, and in their lives we learn valuable lessons as to the meaning of Nature's higher laws. I realize that the average human being considers himself vastly superior to these animals; and, from an intellectual standpoint, he may be so; but, from a physical standpoint he is vastly their inferior.

The truth of this assertion no reasonable person will question. The animal world, therefore, is closer to Nature than are we. Animals follow more accurately than we the laws of Nature as outlined to them through their instincts. All that has been written in this book, therefore, has been done only in an endeavor to interpret Nature's laws as they refer to human beings. We have lost our instincts. We are supposed to have improved upon instinct by our superior intelligence; but intelligence, however superior it may be, will never be capable of directing us as accurately as would the absolutely normal instinct. Do not put aside, as impracticable, the theories outlined in this volume. Give them careful consideration; and by all means try to adapt them to your own life; and then note closely the consequences. It can do you no harm to experiment a little; and if you are doubtful, yet are willing to be convinced, try the experiment by adopting the suggestions for a few weeks or a few months.

Even this short trial will benefit you; and it

is to be hoped that the vast improvement that such temporary reform will make in your life and in your powers will so impress you with the value of the conclusions advanced that not only will you permanently follow the true ideas yourself, but that you will help to spread the truth among your friends and acquaintances.

CHAPTER XLII.

SUMMARY IN BRIEF.

In beginning this last chapter I must acknowledge that lack of time has forced me to make too free use of quotations and I will admit, frankly, that there are many reiterations. But all of these repetitions have been due to my ardent wish to hammer home truths that, to the careful thinker, are so apparent that they should be accepted at once as truths. Facts cannot be crushed. It is equally true that they cannot be presented too often to the mind of the thinker, to the seeker after truth.

The time has come for us to dismiss prudes from all serious consideration. Their day is past. The sun of knowledge is rising and its rays illuminate the truth for us all. I do not ask you to believe all that I have told you in this volume. There can be no doubt that I have

been misunderstood. Many of my readers may have thought that I claim to be in possession of universal knowledge. Any such notion is very far removed from the truth. I may claim to be, without fear of controversy, a student of all the laws of physical, mental and moral health and of the climax—happiness! It may be that I err. I do not claim to be infallible, but I *do* make the claim that I have devoted the adult years of my life to the subject of married life as it is presented in this volume. No matter how much any one of my readers may differ with me, I ask each one to become an earnest, pure-minded student of the sex problem on which every possibility of life rests. If there can be any harm in one with the purest of minds striving after truth, then truth itself is harmful, unwholesome—dangerous!

Many members of the reading public regard me as a self-elected leader in a new movement. I cheerfully accept the charge—and all the stigma that may go with it! Yet I do not claim to be a leader. My only claim is that I am a

student, and my earnest wish is that every reader of this volume may find enough therein to make him resolve that he, too, will become a student. "Know thyself!" Know *all* about thyself! Don't take my word for any statement contained in this book. Read, reflect, observe. Then form your own conclusions.

Many will undoubtedly inquire if I "practice what I preach" in this book. If they refer to the past, I would answer "no." I have learned many of the facts contained in these pages by experience that scorches soul and body. I have been literally forced to accept them as truth and fact; and speaking of the present, I will answer that I am, and will continue to be, "true" all through life to the exalted conception of human morality which is taught herein; for it is my firm belief that life-long human happiness, complete and satisfying, can be secured in no other way.

At one time many of my bitterest enemies were to be found among the members of the W. C. T. U. Yet the Purity League of this

organization is making, now, every effort to have all the essential principles of sex morality taught in the public schools. These new allies are to be welcomed.

Is it possible that there can be any immorality in a full and frank discussion of the sex question? Does not the thorough study of the subject work not only for the purity of woman but for the purity of man as well?

Here is a suggestion that I wish to offer to married readers of both sexes: Let the husband ever strive to retain the most reverent respect for the true glory of womanhood, and to consider his wife as the noblest exemplar of her sex. Let the woman reverence, throughout earthly life, the superb qualities of true manhood. Husband must reverence wife; wife must reverence husband. Both must strive to give every cause for this reverence. Then shall men and women live together the life beautiful, perfect—holy!

None can question that all this is possible of achievement if every rule in the following brief

summary of the laws governing married life be observed :

(1.) That the natural law and the natural human instinct call all through life for the continuous love of one man and one woman for each other.

(2.) That being true to each other is not a matter of refinement, morals or of superior intelligence. It is merely a matter of instinct, and that a similar instinct is possessed in common with the human race by all so-called lower monogamous animals.

(3.) That the sex activity of love, to insure life-long marital happiness, must be guided by an unperverted human instinct.

(4.) That pregnancy interdicts sex intimacies if the parents desire the progeny to be the best possible specimens of human life.

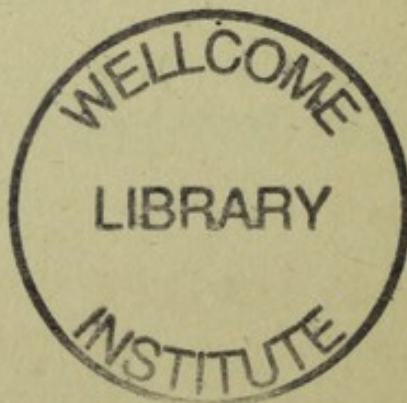
(5.) That the physical intimacies of marriage, therefore, must be confined to a few days following the menses, and must be allowed at no other period.

(6.) That sexual intimacies at the proper

period have an exhilarating and strengthening effect upon the entire physical organism, and that at all other periods they debilitate and exhaust the vital forces, and thereby lessen gradually the general physical stamina.

(7.) That, with our present perverted physical instincts, it is almost impossible to expect human beings to live absolutely up to this exalted standard, but that men and women must recognize the foregoing *as* a standard—one that they should approximate as nearly as possible. Occasional diversions will not work serious harm, but it should be remembered that the more nearly this perfect régime is approached the higher will be your general health—and the more happiness will life yield.

THE END.



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