

CHAPTER III.

HOW CAN OFFSPRING BE LIMITED, AND NOT VIOLATE NATURE'S LAW?

Physicians could throw great light on this important subject if they would, yet there are but few of them who will give any instruction whatever. Well, I suppose we cannot condemn them much for it, for the more unfortunate children we bring in this world, the more money for the doctor. Yet be it said to their credit that many of them are thoroughly aroused on the subject, and are offering the people some golden gems of truth, that should be looked into by every one. Many works are being written on sexual science, but the grave mistake of many of them (and we might say the most of them) is that they are too bulky or too large, and are entirely too deep for the masses to understand, hence but little good is being accomplished by those books.

Now if a child is born it is an accident, nine times out of ten, with the parents of that child, for they were not expecting it. Yet the law of procreation is not an accident but a fixed law.

Procreation is governed by the same law in the lower animals, that governs procreation in human life. We have men in every country who are raising stock, and at the same time raising families. He understands perfectly the law of procreation, or sexual law, among his stock and can tell just how to increase this stock by breeding. He also knows that there are certain times that he can not do anything in the way of breeding. Then of course he knows when nature is willing to do its part; then he breeds, and only then. Nature needs no help, just bring in contact with each other certain laws, and the work will be done, but no one of these powers can do the work without the assistance of the other.

Of course you understand that there is a time when only one of the laws of procrea-

tion will perform its work, and that is the time to gratify nature.

When we violate this law for self-gratification, it is then that we lose our high moral standing and fall lower than the brute that has no reasoning faculty. In spite of all the aids which religion, law, education and morality gave civilized man in the bridling of his passions he is always in danger of sinking from the clear height of pure chaste love into the deep mire of common sensuality.

In order to maintain oneself on this high plane of right a constant struggle must be kept up between natural impulses and sexual desires and that of morals between sensuality and morality. Only characters endowed with strong will power can wholly emancipate themselves from sensuality and share in that pure love, from which spring the noblest joys of human life.

It is yet questionable whether, in the course of later centuries, mankind has advanced in morality. It is certain, however,

that the human race has become more modest; and this phenomenon of civilization — this hiding of the animal propensities — is at least a concession that vice makes to virtue.

Then why shall we not continue investigating this wonderful law of sexual life, that we may yet reach a higher plane of moral science than has yet been done. We are aware of the fact that we are going higher all the time. To-day we are far beyond the sexual conditions, as shown in the sodomitic worship of the gods; in the life of the people, and in the laws and religious practices which existed among the ancient Greeks — to say nothing of the worship at Phallus and Priapus, among the Athenians and Babylonians; of the bacchanals of ancient Rome and the prominent place that prostitutes took among the people.

In the slow and often imperceptible progress which human morality makes, there are variations or fluctuations, just as in the individual sexuality manifests an ebb and flow.

Man's success in life is due largely to his power of self-control over his animal nature and is always made a better or worse man, in proportion to the way he governs his desires. We will never know the law of procreation until we learn to master this part of ourselves.

And if we never learn this law we can never limit offspring. Periods of moral decadence in the life of a people are always contemporaneous with times of effeminacy, sensuality and luxury.

These conditions can only be conceived as occurring with increased demands upon the nervous system, which must meet these requirements. As a result of increase of nervousness there is increase of sensuality, and since this leads to excesses among the masses it undermines the foundation of society, the morality and purity of human life. When this is destroyed by excess, unfaithfulness and luxury, then the destruction of the State is inevitably compassed in material, moral and political ruin.

Warning examples of this kind are presented by Rome, Greece, and France under Louis the Fourteenth. In such time of political and moral destruction, monstrous perversions of the sexual life were frequent ; which, however, in part may be referred to psycho-pathological or at least neuro-pathological conditions existing in the people at that age of the world.

It is shown by the history of Babylon, Nineveh and Rome, and also by the mysteries of life in modern cities, that such places are the breeding-places of nervousness and sensuality.

Such a thing as contrary sexual instinct or natures never occur among the uncivilized or the half-civilized nations (except a very few tribes where masturbation is practiced).

Masturbation is getting to be so common in America that we are breeding it into our children. I am sorry to say that it is more common among the women than men. Girls ruin their health, lose their desire for man, and wives often would rather mastur-

bate than to have coitus with their husbands, and in this way they develop or acquire contrary sexual passion which is the downfall of any man or woman. Let every man or woman who reads this book study to know their own sexual nature.

Do not indulge in coitus just because you can produce an erection, if you do you soon will be so that you cannot do that, then you wish you were dead.

Now, if you don't want a child let your wife alone at the time when you could deposit the seed in good soil, if you do not you will surely be a father.

During the monthly periods and three days prior and three days afterwards is the time that nature will do its work. If you will let your wife alone at that time there is little danger, if any at all, of conception being had. The womb resists and throws off everything that is deposited by the man so that there is no danger.

It would be a good thing if husband and wife would sleep in different beds, then you

could control your sexual organs; but when you sleep in the same bed this is very hard for either to do, as the wife sometimes loses her power and judgment and gives way to her aroused nature; that otherwise might have kept quiet and have done much better service at another time.

Well, some of you will say, we have tried this and it failed, but you do not keep this up. You may try it for awhile and then you will get careless and think that it will be all right and then you are very much surprised. The most dangerous time is when a man and his wife have been apart for awhile.

The sexual passion is very strong and in the act of coitus both feel the satisfaction of nature at the same time; and very likely conception will be the result.

Again, there is no danger of conception unless the work of coitus is completed by each instantaneously. If you will have connection with your wife during the ten days that we have spoken of then watch this little

matter in coitus and you will easily avoid all danger.

If a man plants seed or sows the seed and it falls on solid rock or on some object that keeps it from going into the soil and taking root, of course in this case you will say that no one has committed a sin. So it is in sowing human seed. There are things that are perfectly harmless that cover over all the ground in which man plants his seed. If women will use that and keep the ground covered she will be perfectly safe, absolutely there can be no danger, and persons who use them have no danger, unless they sometimes leave them out, then if they cohabit at that time and nature is ready, the seed will take root and open, and should be allowed to grow. It is wrong to pull up the plant after it has taken root and life.

Yet if a woman should not heed any of these things she may safely depend on using a syringe and alum water, which kills everything. Now, dear reader, inform yourself and be governed accordingly and

bring no more children in the world than you can properly take care of.

God in heaven will hold you responsible, and the voice of your children in hunger and poverty will be witnesses against you, because you would not control yourself and be a man. And your offspring in the last day shall stand as evidence against you for your wrongs and your crime. Then let me appeal to man and woman, do, in the name of God, govern yourselves, and my hopes will be verified.