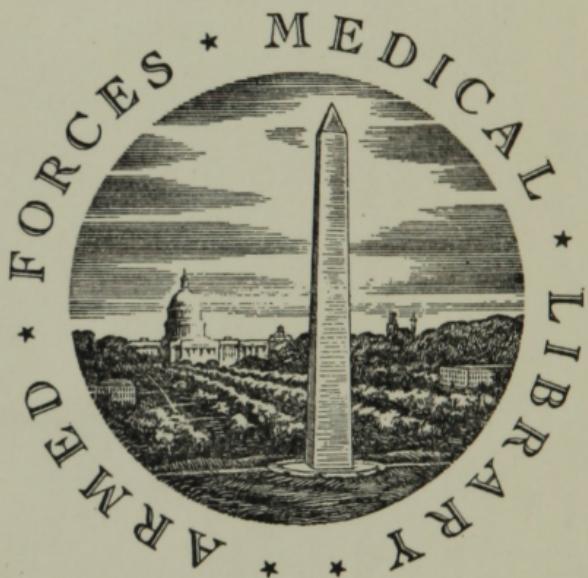


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SCIENCE
OF
REPRODUCTION.

UNITED STATES OF AMERICA



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W A S H I N G T O N, D.C.

SCIENCE OF REPRODUCTION AND REPRODUCTIVE CONTROL.

The Necessity of some Abstaining from having Children—The Duty of all to Limit their Families according to their Circumstances Demonstrated.

Effects of Continence—Effects of Self-Pollution—Abusive Practices.

SEMINAL SECRETION—ITS CONNECTION WITH LIFE.
HOW TO PRESERVE YOUTHFUL VIGOR, AND HOW
TO ATTAIN TO THE ACME OF PHYSICAL, MORAL,
AND INTELLECTUAL PERFECTION.

Laws and Philosophy of Impregnation.
WITH AN EXPLANATION OF THE
Seminal Animalculæ, and Female System.
WITH ALL THE DIFFERENT MODES OF
PREVENTING CONCEPTION,
AND THE PHILOSOPHY OF EACH.

CLOSING REMARKS BY THE AUTHOR.
Illustrated with Engravings.

BY DR. J. SOULE, N. Y.

Stereotype Edition.

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SCIENCE OF REPRODUCTION AND REPRODUCTIVE CONTROL.

PART I.

IMPERATIVE DUTY OF SOME TO HAVE NO CHILDREN—
DUTY OF ALL TO LIMIT THEIR FAMILY, ACCORDING
TO THEIR CIRCUMSTANCES—NECESSITY OF
HAVING THE INFORMATION NECESSARY
TO PREVENT CONCEPTION.

I write this book, first, because society wants it and needs it, and therefore ought to have it. Second, because there is no work in which this subject is fully and philosophically presented. These are sufficient reasons to fully justify the writing of any work. If they were not, I should mention others, for I have others equally as strong as these. Reasons for doing that which ought to be done, are innumerable; they are as clear as sunlight, transparent as the moon-beam, and as strong as eternal truth. That society

wants this information is evidenced by the avidity with which people grasp at everything which even hints at the subject. If it was known that hundreds, every year, enclose five or ten dollars and send to some great pretender, for a package of powders to prevent conception, when they feel at the same time that it may be dangerous, and that its success is of doubtful certainty, it would not longer be doubted society wants information in regard to this matter. Yet this is really the case.

SOCIETY NEEDS THIS INFORMATION. There are many females who cannot give birth to healthful, if indeed to living children. Malformations may prevent, so may general debility or imperfection of the ovaria; and in many of these cases the parties *do* not and *will* not always refrain from intercourse. The frequent result, therefore, is that the wife has to undergo the pain, misery and mortification attending pregnancy, which in many cases is very great, far worse and more to be dreaded than death, to be repaid for her suffering, not by being the mother of a happy,

beautiful and healthy child, but, instead thereof, a puny, sickly thing, or a corpse: and if the mother survives, she still must endure severe and protracted suffering, with nothing to comfort her, but the memory of her past sufferings, and the fruitless result, (except of evil) and the fear of having, before she shall recover, to suffer again in the same way, with the same unfortunate result. The husband, to augment his happiness, has a large physician's bill to pay, a nurse, and other hired help to remunerate, beside the other expenses necessarily attending sickness, (which are not small,) and comparatively a cheerless and comfortless home. For what is *not* home deprived of, when deprived of the happy cheer, the intuitive wisdom and foresight of the happy, contented, and truly affectionate wife.

There are many, also, who *ought* not to become parents. There are many unfortunate ones, who, if they should become parents, would transmit hereditary diseases of such a character, that the life they gave would be to the child a plague and a curse, from which they could obtain no relief. The giving of

life under such circumstances, would be in the parents an unpardonable sin, against Jehovah, against society,—and terrible, unmitigated cruelty to those whom they should thus wickedly bring into existence.

No one has a right, either knowingly, or carelessly, to make another human being miserable; therefore, not a right to make a miserable human being. Those who are guilty of so doing should receive the severest castigation.

There is another class, which constitutes a very large proportion of society, in which the united pair have no right to become parents. This class, embraces all of those whose offspring would be miserable, or unwholesome members of society: from whatever cause this state of things might arise, whether it be from a bad physical or mental organization, either in *one* or *both* of the parties.

There are very many of both sexes, whose physical organization is so imperfect, that they are not able to transmit to their offspring healthful and vigorous constitutions; therefore they have no right to transmit any. No one

has a right, intentionally, or carelessly, to produce weakness or imbecility in a brother or sister, who already have an existence in the world: less still have they the right to produce it in those who as yet have no existence, for the *hopes of the race* rest principally on *the rising generations*.

There are many, also, whose mental organization is so unfavorable, that we could not reasonably expect anything desirable to result by their procreating. Such are to be pitied, not blamed, but they certainly should not curse society with children who are mentally imbecile, or whose animal passions preponderate to such a degree that they are unwholesome members of society. Indeed, in this matter of making human beings, much more than in making anything else, those who are not competent to do it well should leave it alone. They should by no means meddle with matters of such vital importance to every one of the human family. They have no right so to do: neither would it add to their happiness, but cause them much unhappiness.

But the most fruitful cause of unhappiness in the world, is unhappy marriages. It not only makes the wife miserable, and the husband miserable, but it makes miserable wives, and miserable husbands; I mean miserably poor wives, and miserably poor husbands, and that, too, when neither are in themselves bad. It may be the wife would make one of the best and happiest of wives, if she had a husband adapted to her nature. And, also, the husband, though ever so poor a husband to this woman, and though she may be worthy of his highest regard, may be a noble and excellent man. But he is unhappily united. He has not the one he is adapted to, or who is adapted to him: and this affecting to be pleased is at best but a poor thing.

Many, very many, comparatively good men and good women are miserable for life, because they are united in marriage with one that proves to be not congenial to their natures; but, perhaps, in some respects may be exceedingly repulsive. This is very unfortunate, but the misfortune does not stop here.

Those that are thus unfortunately united should never suffer themselves to become parents. Where the parents are thus inharmonious with each other, their children must necessarily be inharmonious. If they are repulsive to each other, their children will be seriously affected by it, and be repulsive in their natures, have repulsive manners, and repulsive qualities. If they hate one-another, their children will be hateful. If they are cross, especially the mother, their children will be cross. If they feel ugly, their children will not only feel, but be ugly. If they feel gloomy and despondent, their children will draw a gloomy picture about everything, and thus live and die in gloom. And what is worse!

So we have it. Those who would communicate hereditary diseases to their offspring, should in no case become parents. Those whose physical organization is such, that they could not communicate healthful and vigorous constitutions to their offspring, should in no case become parents. Those whose mental organization is so unfavorable,

that there would be good reason to believe that the mental organization of their posterity would be unfavorable, should in no case become parents. Those who are unhappily married, should in no case become parents in this unhappy union. They should not, for the reasons specified, and for other reasons, which would be powerful and over-controlling to every enlightened mind, were they properly understood. These, I cannot with propriety introduce in this work, but they will be fully given in my forthcoming work, entitled "Marriage as it is, and Marriage as it should be." Those who *ought* to have children, have no right to have more children than they can properly care for, and make good, wholesome and useful citizens: for the same reason that some should have no children at all, as has already been shown.

There are a great many of both sexes, who conscientiously believe and deeply feel they should not have children under the circumstances in which they are placed, and perhaps strive hard to avoid it, but are unsuccessful. A great many, newly married, en-

gage in life with bright prospects and stout hearts, feeling confident of success, for they have mutually agreed to have no children until they get started in life and can afford it, for they know there is a great deal of expense, inconvenience, and suffering, attending it; yet they are soon, against their wishes, blessed with a son or a daughter as the case may be. I personally know of several young men, who, on their part, were stoutly determined to have no children until they had been married at least three or four years, and they of course thought they should be able to succeed in this. Those to whom they were married, also, had a very strong desire not to have any children, at least for some years. And both parties held out in all respects, supposing they were perfectly safe, and flattered themselves on their success; until, to their great disappointment, they found that notwithstanding all their precautions, they had failed to succeed: and in spite of themselves they became parents in less than one year from the time of marriage. But having good courage, and feeling that they must get

started in the world while young and healthful, they mutually determined again to have no more children, at all events for the present. Thinking they could profit by past experience, and making a firmer resolve, if possible, than before, they hoped to be able to succeed, but failed. A second child was added to the family. Both of them, in making their appearance, by the ordinary indications, at once surprised and disappointed both father and mother.

I have been thus particular, because many suppose it is a very easy thing to avoid having children, if both parties are desirous so to do. But this is a very great mistake. There are thousands to-day, who have all the children they wish, many of them more than they wish they had, who are constantly in misery for fear they shall have still more. And no wonder, for a burned child dreads the fire.

I assure you, my friends, it is no very desirable situation for a female of delicate health, who has more work than she is able to do, and so much care and trouble that her

mind can scarcely bear up under it, to have one child crying, "Ma, ma, I want this, and I want that;" and another at the same time, crying, "Ma, ma," and she obliged to carry the third in her arms, nearly from morning till night, or else hear it piteously crying and squalling for ma; (for perhaps the poor little thing has a cold, or has wind in its stomach, and is very worrysome,) while she is in fear, every moment of her life, of having to undergo the misery and suffering attendant upon giving birth to the fourth. Where is happiness for a female in this situation? Yet there are thousands situated thus, and worse. Neither is it a very desirable situation for a husband, when he is only able by working hard every day in the year, from morning till night, to gain a bare subsistence for himself and family, to be constantly in fear of having to meet the expenses of the sickness that must necessarily attend confinement, and the additional expense of having another child added to his already too large family. Yet thousands are in this situation, and worse. Yes, nearly half of the

entire population, in every city and large town, are in this, or similar situations. Under this pressure of evils, how many become desperate! And is it to be wondered at? I rather wonder how they can bear it so well.

How much better it would be if all persons desirous so to do, could limit their family to one, two, or more children, as they should choose. How much would the happiness of the human race be augmented, by such a course. How much of human misery would be avoided. Indeed, I know of nothing at the present time, that would prove so great a blessing to the human family, as the power to entirely control the procreating function of our being. By how many thousands would it be hailed as their deliverer. It would also lessen crime, for it would almost entirely abolish infanticide, and the producing of abortion would scarcely be known of except in history.

There are some who question our *right* to control the procreative function of our nature. They think we should make no effort to regulate and control the creation of human

beings, in accordance with reason and circumstances, but that we should leave the matter entirely with God; or to use the other expression, "let nature have its course." Let us see. The animals are inclined to let nature govern in this respect, and in case of animals, nature is very strongly inclined to govern; therefore, nature does govern them exclusively and over-controlingly. But who could desire that nature should thus over-control our beautiful and lovely females? Would it not lower us very much in the scale of creation? Bring us sorrowfully down from the high, the refined, and the gloriously beautiful position, which we occupy, to all the indecencies and obscenities imaginable, with the destructive social evils that must necessarily follow such a state of things?

I know there are some very good, kind and lovely persons, who try to talk learnedly, and reason deeply, in regard to this matter, who claim that the animals are a model for us in this respect, and that of them we should learn lessons of wisdom. I admit that we may learn many lessons of wisdom from the

animals; so we may from the vegetables, or minerals, or any other of the things of nature. But I cannot admit that animals are a model for us in this, or in any other respect. No, I must claim that in this, and all other respects, we have the ascendancy. Animals are governed by their feelings, *like* animals, but we should be governed by reason; and our actions, in all respects, should be regulated so as to be consistent with the circumstances in which we are placed, and under which we act. God has not given animals the capacity to take these things into consideration. With them, it was not necessary. The laws of society, in that degree in which it was very necessary it should be established among animals, did not require it; so this, with them, could be governed by a law of their nature, and this was the only way in which it could be done. For reason, and moral and religious principles, were not established in them to a sufficient degree, as to guide and regulate them in sexual intercourse, and consequently in generation.

With animals, all things are governed by a

law of their nature. By a law of their nature, they are stimulated to make, or find and prepare a suitable place for their young. But man, if he is wise, builds a house and makes other provisions for comfort and safety, when reason and circumstances shall advise, and only then. Animals, by a law of their being, are directed at certain times to seek sexual intercourse; at all other times, to shun it; which is the way generation is regulated with them. But mankind are left to exercise their *prerogative*, in regard to the time when, and the circumstances under which they *will* and *will not* have intercourse: and they should always be rigidly governed, in this respect, by the consequences which will follow such intercourse, and the circumstances under which they are placed; and never allow the excitement of their sexual desires to govern them for a moment. And he or she, whether married or not married, who shall fail to keep their intellect in the ascendancy, and govern their feelings in this respect, exhibit a great fault and an inexcusable weakness.

Now the right and the duty to control sexual intercourse, necessarily carries with it the right and the duty to control the procreation of our species. In fact, controlling the one necessarily controls the other, as far as it goes; and letting nature have its course as regards the formation of children, necessarily requires that nature should govern *throughout*, and that we should give way to our sexual desires in all cases, and this, though it should be ever so unreasonable and injudicious. For we must not presume to dictate in this matter, but should reverently and submissively leave it all to God. We are not so careful to avoid exercising our control in *other* respects, why should we in this? We do not hesitate to cut down the forests, and plough the fields, yet in doing so, how many thousand seeds are prevented from coming to maturity, and how many thousands more are prevented from germinating, that were already in the soil. We do not hesitate to say, when our domestic animals *shall* and when *they shall not* propagate.

Daring man! how presumptuous. How dare you presume thus to thwart the designs of the Almighty. God, in case of animals, has established a law to govern them in this respect, in which he speaks plainly; and yet you hesitate not to say it shall be thus and so. God, with man, has established no such law, but has given him judgment and reason, conscience, benevolence, and all the better feelings of his nature, to be a light to him, and to guide and direct him in this matter: yet you are so blinded by superstition, that you even doubt the morality of man's exercising any control over the formation of his own children, or using his judgment and his reason, in regard to this, the highest and most responsible of human duties. If man has a right to *Lord* it over the universe, outside of himself, he certainly has a right within the limit of his capacity, to be sovereign in his own temple, and say what results *shall*, and what *shall not* flow from his actions; especially, since he is made responsible for his acts, and the consequences of all his doings. I certainly think there is no greater sin, than

that of having children in unfavorable circumstances, and neglecting to pay attention to those circumstances which so greatly affect the mental and physical organization of the child, during its formation or foetal existence.

I have now clearly shown, that there are some persons who *cannot*, with safety, become parents. Also, that there are many that *ought* not, under any circumstances, to become parents, and that some should not become parents, under the circumstances in which they are placed; even though it might be right for them so to do under other and more favorable circumstances. I have also clearly shown that we have a *right*—more, that it is our *duty*—to exercise control over the procreative functions of our being, and that we should in no case become parents, unless *reason, wisdom* and *circumstances* shall advise. And I have exhibited the weakness, and ridiculousness of the argument, that “we should leave these matters entirely with God,” or in other words, “let nature have its course.”

Since, then, it is our privilege, within the

limit of our capacity, to say when we *will*, and when we *will not* become parents, the proper course to be taken, to secure the limitation, or the prevention of offspring, as we shall desire, naturally comes up for consideration. Some urge, that we should never have intercourse, except for the purpose of procreation; which would require us to be considerably abstemious. By this rule, intercourse would not be allowed under any circumstances, or at any period of our life, oftener than once in three years: and a great many married persons, who have strong vitality, would in their youth and vigor, be prohibited from intercourse altogether. Now admitting that this is the true gospel, I think there are very few who are so in love with its teachings, as to scrupulously and faithfully adhere to the precepts therein laid down. But is this the true teaching in regard to this matter? It seems to me to be without a foundation; mere child's talk.

In the first place, in the present state of society it is not practicable. An attempt to be thus entirely abstemious in this respect,

would in many cases induce an unnatural and almost ungovernable passion: so that though they *should* be continent in their *body*, their *minds* would be filled with lust and obscenity; whereas, if they had had the natural outlet for this superabundant vitality, they would have had chastity of thought, purity of feeling, and an undefiled spirit. Nature is a tyrant: her demands are imperious; and though we should regulate and direct the proper manifestation of this life principle of our nature, yet we cannot entirely suppress its manifestation, without producing evil and destructive results thereby. Look at the females who, from some cause, prefer to remain single: by refusing to fill the position which nature intended they should, they have suffered in body and mind; as a general thing, they are shrivelled, and shrunken in body, and nervous, if not hysterica, beside being whimsical, fidgety, and miserably discontented and uneasy. And the case is not better with those men who choose a life of single-blessedness, especially if they are equally faithful to virtue, but

as a general thing they are not. Many of them are extremely libertine, and if, by this course they secure a natural outlet for their superabundant vitality in this respect, they suffer other and *far greater* evils than would be produced by absolute continence.

There are evils of one kind or another, that always attend absolute continence; if amativeness, and the vital functions are moderate, or deficient, the evils are similar to those I have enumerated in case of females who choose to remain single. If amativeness is very large, or over-developed, and there is a super-abundance of vitality in the system, absolute continence may be followed by very disastrous consequences, among which are inordinate desires, inability to divert the mind from the perverting passion, and partial insanity. With them, to be continent, is not to be chaste, as it is sure to engender intolerable desires and voluptuous images, obscenity of thought and impurity of language. They may in some degree suppress their sexual desires, but they cannot obliterate them. Here is a case in point:

Monsieur M. confesses in regard to himself, that "at the age of thirty-two, being bound by a vow of celibacy, he began to feel the action of the reproductive organs very intensely; and that his health was thereby injured. At this period, he fixed his eyes on two women, who made such an impression on him, that they appeared to be illuminated, and to glitter with an electric fire, so that he retired, thinking it was an illusion of the devil. He had, then, violent contraction and tension of the limbs, which were succeeded by delirium; and afterwards, his imagination was assailed by obscene images suggested by the desires of nature." The admission of an exalted Father of the Christian Church, Saint Jerome, is another case in point. He exclaims, "Oh! how often have I, when settled in the desert—in that vast solitude, which, burned up by solar heat, affords to monks a horrid habitation—how often have I imagined myself to be for a moment in the midst of Roman pleasures. But I sat alone, because my heart was full of wo and bitterness. My members, deformed

as they were, abhorred the sack which invested them, and my shrivelled flesh endured the thirst of ethiopic fire. Daily tears—daily groans, were mine; and if deep sleep oppressed me, I slid my scarcely adhering bones down upon the ground, and my mind was full of dreams at variance with my vow. I therefore, who for fear of hell had condemned myself to such imprisonment—the companion only of scorpions and wild beasts—did often, in imagination, find myself amid the choirs of maidens. Pallid was I with fasting; and in a frigid body, yet my mind burned with desires—the flesh being dead before the man, the fires of lust alone boiled up; and thus must it be with all who, like me, endeavor to sacrifice the flesh to the spirit."

These were cases in which amativeness was unduly developed; and in their cases absolute continence produced a diseased action of that organ. Such results would by no means have followed continency, if they had not a very animal nature. Amativeness, as a general thing, is, at the present day, too strongly developed. Indeed it is developed to such

a degree, that *absolute* continence is *absolutely* impracticable. And, in very many cases, those who have no sexual intercourse give way to solitary habits, which tend to undermine the constitution, soften the brain, and bring on diseases of a most dangerous and frightful character. I not only consider that absolute continence *to that degree* which would be required, if we should never have coition except when we wish it to be fruitful, is absolutely impracticable; but, I consider that the state of things which it would be necessary should exist, in order that this should be practicable, is not to be desired. For that teaching to be universally complied with, it would be necessary that the desire for sexual intercourse should be so entirely and constantly suppressed, that we should in the *ultimate* lose the desire altogether; which would be prolific of many evils; among which would be utter disgust with sexual intercourse, and every thing associated therewith: besides our love for the opposite sex would be greatly diminished, than which, nothing could be more destructive to the happiness,

refinement, and perfection of the race. While I believe, and maintain, that the desire for sexual intercourse should not be altogether suppressed, and that a **REASONABLE** indulgence is not only right and proper, but beneficial; and that, too, in cases when it is not desirable that coition should be fruitful: I am by no means ignorant of the *evils* and *abuses* that grow out of a want of a proper understanding of these matters: and I can not refrain from taking this opportunity of throwing some light upon this subject.

PART II.

THE SEMINAL SECRETION — ITS INTIMATE CONNECTION
WITH LIFE—EVILS RESULTING FROM AN UNDUE
EXPENDITURE—NECESSITY OF PRESERVING
THE VITAL FLUIDS OF THE SYSTEM—
INHUMAN PRACTICES.

The wonderful phenomena of life! Who can comprehend it? Who can comprehend it in its lowest and simplest form, in the vegetable kingdom! Who in man? Who? Life is in us, and all about us, under us, and over us, yet what do we know of it? We can see where it is, and where it is absent; yet we cannot see it, nor in any way comprehend it. Its presence gives action, and capacity to act; and its absence gives inactivity, and a want of capacity. Life, what is it? The phenomena of life, who can comprehend it? Though these stand out as beautiful,

incomprehensible realities in themselves, yet we can comprehend some things that appertain to life, and its phenomena. One of the phenomena of life in man, is, (when he arrives at a sufficient degree of perfection,) the secretion of what is called the seminal fluid. This fluid is the result of an extraordinary degree of refinement and perfection of the life-current of his being. Of the different secretions of his system, this is the acme of refinement, the climax of its capacity to produce life and development; the ultimate of its vigorous and unceasing efforts to concentrate and individualize the life principle that pervades his organization.*

As should be expected, this secretion is very intimately connected with the animate spark, that lights up our countenance, which spark we call life. A healthful secretion of the seminal fluid cannot occur when the sys-

*It is estimated that the loss of one ounce of semen is equal to the loss of forty ounces of blood. The semen contains a large number of minute animals called the seminal animalculæ: these animalculæ can be distinctly seen with a microscope, and they are capable of moving with great rapidity.

tem is weak and debilitated.* When there is health, vigor, and perfection in the organization, there is always a sufficient degree of spermatic fluid in the system, with its animal life; and when there is not healthful spermatic fluid in the system, there is weakness, debility, and a certain degree of death, in the whole body. Thus vitality, and the vitalized secretion, go hand in hand: and the exhaustion of the one is proportionably the exhaustion of the other.

This very clearly appears, in the philosophy of these things, yet it is equally striking in experience. Every expenditure of seminal fluid is accompanied by a loss of vitality; and an exhaustion of seminal fluid, enervates and prostrates the whole physical system; from which it but slowly recovers. And a continuation of any practice, whether it be self-pollution, or immoderate sexual inter-

*The animalculæ which are found in the semen, that is secreted while the system is in a state of debility, are puny, and die in an hour or two, when those in healthful semen will live twenty-six hours after the semen is ejected; also, in the unhealthful semen, there are but very few, and sometimes there are none.

course, (by which there is a waste of the seminal fluid,) saps out the life principle from the system, and the muscles become weak and feeble, and lose their elasticity. The whole system becomes debilitated, countenance ghastly, cheeks sunken, eyes dull, brain softened, mind weakened, life unattractive; and the individual drags out a miserable existence. When, if he had not allowed a waste of seminal fluid to sap out the life-current of his being, he would have had a good, manly look, a bright, flashing eye, a fresh countenance and full face, a firm and dignified step, strong muscles, stout heart, clear thoughts, a bright, beautiful spirit, and a happy life, made rich with noble deeds.

I have no hesitation in saying, that the human race suffers more from an abuse of the sexual propensity, than from any other cause; yea, more than from *all* other causes of human suffering. It is estimated that one half of the diseases which afflict humanity, are brought on, directly or indirectly, by masturbation, in one form or another. Indeed there are very few, if any, who ever

attain to the hight of intellectual and physical perfection, to which they might attain, by properly preserving the vital forces of their systems. They never possess the degree of physical beauty, of physical strength and power of endurance, which they might possess. They never have the proud carriage, the towering intellect, the lively imagination, the refined spirit, heavenly aspirations, clear, valuable thoughts, and moral stamina, which they might, and ought to possess.

I find, in a foreign work, the following statement:

"Marriage blunts the imagination. A married writer of fiction must hold Hymen in check, or weary his readers; and poetry is almost irreconcilable with the state of wedlock. Schiller observes, that one cannot woo his wife and the muses; and there is, no doubt, much philosophy in the assumption. Thus, it would seem that poetry is the escape of love when not otherwise directed."

It is doubtless true, that marriage sometimes has this effect; but it is not because of

the marriage relation, but because of the abusive practices under that relation. You may be sure, when one's vitality is reduced, intellect stupefied, or the imagination blunted, by entering into the marriage relation, that the grossest sensuality is practiced, and *that*, not the marriage relation, is the reason why their wings are clipped, and they are not able to soar aloft, and bask in enchanting and life-sparkling love and ethereal beauties.

If we wish to attain to the greatest degree of moral, intellectual or physical perfection, to which we are capable of attaining, we must retain the vital forces of our systems, and in no instance allow self-pollution to occur; no, not for once in our lives. Neither must we give way to sexual indulgence, for that reduces our vitality, and we are thus deprived of the nervo-vital fluid, which is necessary to the health of the brain and the body; and which is our intellectual, spiritual, and magnetic power. If we wish to have the greatest charm, or power of attraction to the opposite sex, that we are capable of possessing,

we must be equally careful to preserve the vital forces of our systems; for then the pressing life and spirit will play in our countenances, light up, and beam from our eyes, give grace and elegance of movement, beauty to the form, and strength to the intellect. If we wish to have healthful, lovely, or beautiful children, it is of vital importance that we preserve the vital forces of our systems, and those who neglect this, suffer, greatly suffer, the consequences of their neglect.

If we wish to have a happy family, embracing a contented and happy wife and husband, it is of the utmost importance, that we preserve undiminished the vital forces of our systems; for then the same glow of spirit and ardor of affection can exist, that did in the happiest of our courtship days; and without this it is impossible.

All that I have said, in regard to the evils of self-pollution, and inordinate or undue indulgence in sexual intercourse, applies with equal force to females as to males. Therefore, sexual intercourse should not be indulged in, on either side, without counting

the cost, and considering whether, taking all things into consideration, it would be beneficial. And though I consider that that state of things which it would be necessary should exist, in order that there should be no intercourse except for procreation, is not desirable, yet I confess that this would be preferable to the abusive extent to which sexual intercourse is almost universally practiced at the present time in the marriage relation.

As I have stated, there are some in whom amativeness is so *greatly* over-developed, that to them continence would be impracticable; yet these should by no means give way to their animal passions, but should endeavor to regulate and subdue them. The sexual feeling should not be so strong in any individuals that they cannot, under all circumstances, control their feelings. There should never be an instant in our whole life, but that the intellect stands at the helm. Whenever any feeling is so strong that it cannot be entirely controlled by the intellect, it is *too strong*, and should be subdued. I hold this to be a conclusive argument: and it very

correctly indicates when the desire for sexual intercourse is inordinate, and amativeness *should be brought up to this standard.* A larger development unfits a person either for married or single life. In regard to indulging the sexual desire, every one should act humanely, and conscientiously, and be guided by the light of all the wisdom he can obtain on this subject.

INHUMAN.—To have intercourse when the female is menstruating, is inhuman.

To gratify our desires when, by so doing, we sacrifice another's feelings, is inhuman.

For the husband to desire intercourse when the wife is so out of health as to make it improper, is extremely inhuman.

For the husband to seek the gratification of his animal desires, before the wife has recovered from confinement, is *so shameful* that it is a disgrace to the human family.

Having shown that some should have *no* children; that all should limit their families, to the number that wisdom shall direct; and that absolute continence, except for procreation, is not, in the present state of society,

practicable; and that the state of society which would be necessary, in order to make it practicable, is not to be desired:

I now proceed to give all that is known, in regard to the means of preventing conception; and I hope to be able to give enough information on this subject, so that no woman shall hereafter be compelled to bear children against her wishes. God knows it is *bad enough* for a woman to bear children when she consents to do it, without being *compelled, time after time*, to bear them when she does not want them; when *every thought of them makes her miserable*.

Such a state of things ought not to exist. I rejoice that the light of science will soon place in the hands of every female the *key* in regard to this: so that she shall have no children, except she desires to have them. Woman is the better portion of the human race: why should we desire to retain her in suffering? The man that does not desire to see her in a freer, a happier, and more independent position, has not refinement enough to love her, or he has an overbearing, sordid, selfish spirit.

THE SEMEN AND ANIMALCULÆ.

I copy the following from an interesting and valuable work, on the reproductive system: and the description here given of the anamalculæ is not only graphic, but replete with facts of an interesting and important character:

"The vivifying principle, secreted by the male testes, is a yellowishly white semi-fluid substance, having a peculiar odor. It is slightly viscid and of a saltish savor, when fresh. On examination, it is found to consist of two distinct parts: one nearly fluid, and the other like globules of half-dissolved starch, which, however, both melt together, when it is exposed some time to the air. The peculiar odor of the semen appears to be derived from some of the parts through which it passes, for when taken from the testes, it has scarcely any smell at all.

"**THE SEMINAL ANIMALCULÆ.**—The most curious peculiarity of the semen, and in many respects the most important, is that there always exists in it when perfect, a number of remarkable living beings called *zoospermes*, or

seminal animalculæ. These beings were discovered many years ago, but have not been accurately studied and described till very recently. The representations and descriptions given of them in old works, are mostly incorrect, and sometimes very extravagant, and calculated to mislead, rather than inform. Some physiologists, who saw them imperfectly, even doubted if they were living beings.

The perfection of that magical instrument, the microscope, however, and the patient investigation of such men as PAUCHET, and his co-adjutors, have not only corrected the old errors, but have also disclosed to us new truths, more wonderful even than the wild dreams of former times.

As far as yet investigated, these animalculæ exist universally, in the semen of all animals whatever, but have a peculiar form and development in each.

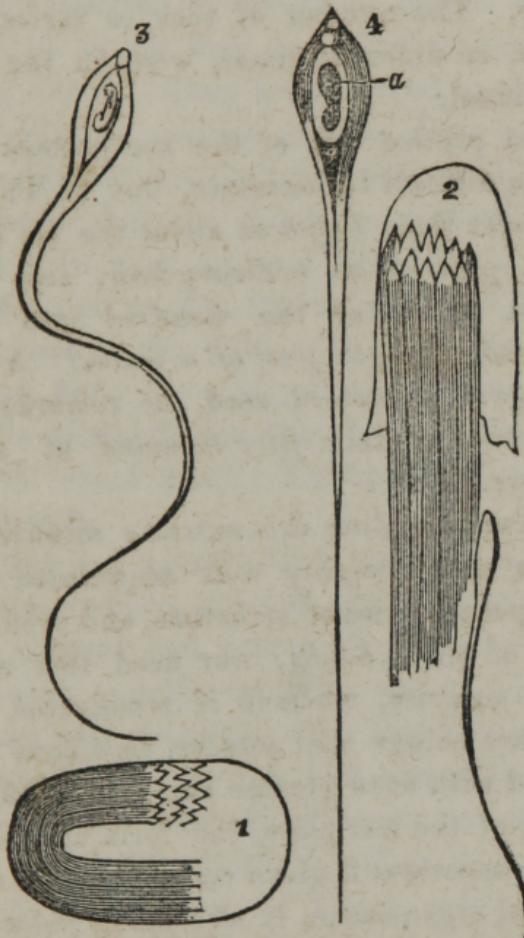
It is also ascertained that they are developed from a species of *egg*, or ovum, called the seminal granules or vesicles. Under the microscope, a number of these can always be detected, like little globules of mucus, and

they are observed to undergo a regular series of changes, similar to those of the female ovary. When first observed they are round, and merely contain a number of small granules, which are the animalculæ in a rudimentary state. At a further stage, these granules are found to be developed into small animalculæ, while the containing vesicles have become expanded and elongated, or egg-shaped. Finally, the vesicle breaks open at one end, and the animalculæ escape; being at first very small, and gradually growing afterwards to the size we ordinarily see them. The figures in the accompanying plate represent the form of the zoospermes, and the changes in the vesicles, as seen under the microscope, in the human being.

In different beings, the form, both of the vesicle and the animalculæ, varies much, and occasionally the zoospermes undergo some remarkable metamorphoses, before assuming their final form.

In the human being, there are about thirty zoospermes in each vesicle, but in some beings there are more, and in others not so

PLATE I.
Seminal Animalcules and Vesicles.



EXPLANATION.—1. One of the Vesicles, containing the Animalcule in a rudimentary state, coiled up.—2. The Vesicle broken open, and the Animalcule escaping.—3 and 4, perfect Animalcœ.—*a*. Is the stomach and intestines. The two round white spots at the top indicate the mouth and the sucker by which it attaches itself.

These are magnified many thousand times. (41)

many. The number of vesicles varies very much, at different times, even in the same individual.

The precise size of the zoospermes is of course difficult to ascertain, but M. Pauchet estimates their *length* at about the *ten thousandth part of an ordinary hair*, and their weight at about the *hundred and forty thousand millionth part of a grain!* A spot as large as a mustard seed, he remarks, will sometimes contain *fifty thousand* of them, or more.

Notwithstanding this extreme minuteness, we are now tolerably well acquainted with their peculiarities of structure, and even with many of their *habits*; nor need this excite much surprise, when it is recollected that there are beings *still smaller*, that have been studied with even greater success. In figs. 3 and 4, of the last plate, the form of the human zoospermes is given correctly, and their internal organization is also *partly* shown by the part marked *a.*, Fig. 4, which is supposed to be the stomach. In the perfect state, each one has a sucker at the larger

end, represented by the white dot in figs. 3 and 4, by which they can attach themselves to any object. They are observed to change their skins at certain periods, like snakes, and we sometimes find the loose skin hanging about them in shreds, or cast off quite whole. In some animals they have a number of hairs, or cilia, by the motion of which they move in the fluid, and some even have perfect fins. One physiologist assures us that he distinctly saw they were sexual, and that he could readily distinguish the male and female.

"They are usually lively and active, with peculiar motions, some of which are performed in concert and others singly, with great perseverance and regularity; thus a number of them will sometimes form into a ring, with their heads all one way, and run round in a circle for a considerable time; or one may be seen by itself, pushing before it a large globule of mucus, or blood, many times heavier than itself, for several minutes together. One peculiarity is observable in all of them, and that is an almost invariable

tendency to move only *straight forward*, and they will seldom turn to go back, even though they meet with an obstruction, but often attach themselves to it by the sucker, and remain till they die. Very often they are seen to enter into combats, and a number of them will fight till only one of them is left alive. They will live for some hours out of the body, particularly if put in warm water, in which their motions may be readily seen. The zoospermes are not found before puberty, nor usually in extreme old age.

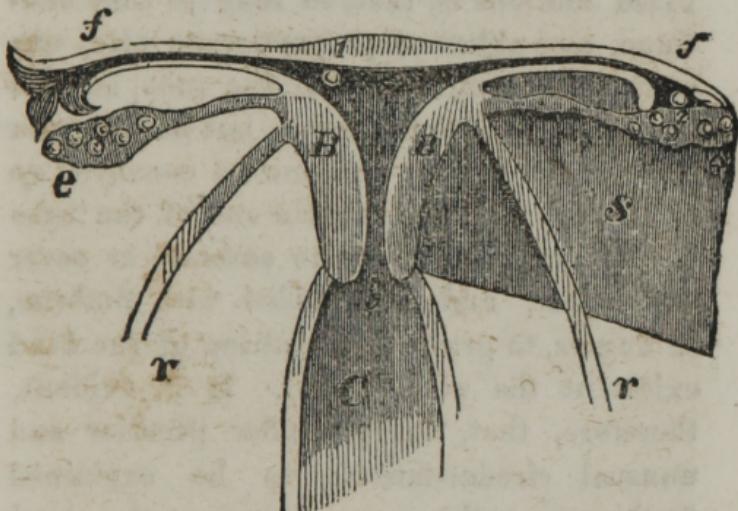
"Many diseases also destroy them, and several drugs have the same power. In all cases where they are absent or destroyed, from whatever cause it may be, the semen cannot impregnate, though in every other respect it may be quite perfect, and the vigor of the patient seem not the least impaired. This has been proved by filtering them away, and destroying them."

I copy the following, from a work written by the same author:

THE FALLOPIAN TUBES.

"The fallopian tubes, as already explained, form the only means of communication between the ovaries and the womb, and it is into them that the ripe eggs are passed, when they leave the ovary. The structure of these organs is very peculiar, and they are of great importance to *health*, besides being essential to generation.

PLATE 2.
The Internal Organs Cut Through.



B. B. The Womb cut through.—C. The Vagina.—g. The Mouth of the Womb.—f. f. The Fallopian Tubes.—e. e. The Ovaries.—r. r. The Round Ligaments.—S. One of the Broad Ligaments. On one side, marked 2, the egg is just entering the Tube from the Ovary, and on the other at 1, it is just passed into the womb.

On dissecting them, the interior passage is found to be covered with a number of cilia, or hair like threads, which are directed towards the womb. These cilia are in perpetual motion, like small worms, drawing themselves up and then elongating, and the tube itself is also constantly contracting, in successive waves from the ovarian end to the uterine end. The result of these combined motions is, that, so long as they continue, any object of proportionate size, can enter at the ovarian end of the tube, and be conveyed *down* to the womb, but nothing can enter at the uterine end, nor be conveyed *up* to the ovary. The ovarian end of the tube is also expanded, so as to embrace or cover any object, and is provided with fimbriæ, or fingers, to grasp, but nothing of the kind exists at the uterine end. It is evident, therefore, that, except under peculiar and unusual circumstances, to be explained further on, nothing can pass *from the womb to the ovary*, but only in the opposite direction. The great use of the tubes is, undoubtedly, to transmit the ripe eggs to the

womb, after they are ejected from the ovary; but, besides this use, they also serve another purpose of great consequence to female health. The continual excitement to which the ovaries are subject, causes them to be always secreting various fluids and other substances, which if not expelled from the body, are apt to cause many evils. Now, the only mode of escape for these secretions, is down the fallopian tubes, which are, consequently, perpetually embracing the ovaries, by their expanded terminations, to allow of this escape taking place."

PART III.

PHILOSOPHY OF CONCEPTION.

The number of hypotheses which have been advanced on this subject, is sufficient to demonstrate that there is a great deal of uncertainty in regard to it. It is said that Drelincourt, who lived in the latter part of the seventeenth century, collected from the writings of his predecessors as many as two hundred and sixty-two "groundless hypotheses." "Nothing is more certain," observes Blumenback, than that Drelincourt's own theory formed the two hundred and sixty-third." The process of impregnation has, until recently, been a physiological mystery. And though recent investigations have thrown much light on this subject, yet there are various and contradictory theories in regard to it.

One theory is, that the vitalization of the ovum is the result of the union of the male

and female principles in the organization that contains it. That the male principle, coming in contact and uniting with the female principle, supplies the female with the positive force, and that this union of the positive and negative forces, makes its impression upon the brain. That the brain correspondingly and powerfully charges the whole system, and makes the impression upon the whole organization; that if there is an ovum in either of the ovaries, in a condition properly susceptible, it is thus vitalized, and organic life commences, and the life principle finally unfolds the completely organized being.

Another theory is, that the female fluid, which exudes from the small ducts or cellular membrane which forms the walls of the vagina, uniting and commingling with the male fluid (they being of the same consistency or substance, and having precisely the same degree of warmth or heat,) forms a compound, which, when the ovaries are tender and sensitive, is absorbed or taken up into the cellular or sponge-like ducts of the

walls of the vagina; by which an ovum, that is in the properly susceptible condition, becomes impregnated, is vitalized, not with seed, or semen, but life or vitality; originating from the amalgamation or commingling of the two fluids. But it is not considered that the fluids thus absorbed remain in the cellular membranous ducts of the vagina, but that after the ovum becomes vitalized, it is discharged, and passes off through the vagina, being deprived of its vital principle. As theories, these are quite plausible; but they are *merely* theories.

The numerous *observations* and *experiments* which have been made on animals, and the number of *examinations* which have been made of the human female, with a view to ascertain the facts in regard to this mysterious process, have developed certain *laws* of fecundation, which in a degree divest this subject of its mystery. These laws I will now present.

Law 1. Generation is essentially the same in all beings, mankind not excepted.

Law 2. In all beings, the female eggs

exist before, and independent of conception, the same as the male semen does.

Law 3. The egg must always have attained a certain development before it can be impregnated, and must also have left the ovary.

Law 4. In all animals, (mankind included) the eggs are emitted from the ovary at certain regular periods peculiar to each, at which times there also occurs a peculiar action or excitement of the female organs.

Law 5. Conception can never occur, only when the semen comes in contact with the perfectly developed egg; consequently there are times when, in the human female, impregnation can, and when it cannot occur: *And these periods can be pointed out.*

Law 6. In the human being, impregnation always takes place either in the womb, or in the very end of the fallopian tube, next to the womb.

The *first law* depends for its support, upon a patient and careful examination of the germinating and generating process in all varieties of living beings.

The truth of the *second law* is very evident in regard to the oviporous animals, or those in which the development of the egg takes place after it leaves the body: as it is well known that our common fowls produce eggs without ever having had connection with the male fowl; so with frogs, and fishes, in which impregnation takes place after the egg leaves the body: and by microscopical observation it has not only been ascertained that the human female has eggs in her system, entirely analogous to those of the fowl; but that they also exist independent of conception: as they are found in undoubted virgins and sometimes even in children.

The truth of the *third law* appears from the fact, that if the egg be taken from the ovary, it cannot be impregnated. Also, that while it remains attached to the ovary, it is enveloped by several membranes, either of which would be sufficient to prevent impregnation.

The truth of the *fourth law* is supported by the fact, that when animals are under the excitement of their sexual organs, called the

rut or heat, they are stimulated to have connection with the male, and in having connection at this time will conceive; and they would not be liable to conceive if the egg had not been freed from the ovary. Also, by examination, it is found that the egg has left the ovary and passed into the tube which connects it with the uterus. Also, by examining the human female, just before menstruation commences, it is found that the graafian vesicle is just ready to burst, which, being carefully examined, is found to contain a mature egg in its interior.

When, if the female is examined, just after this period is over, the vesicle is found torn open and filled with blood; the egg having been expelled, and menstruation having occurred in consequence of its expulsion. In fact, many females know precisely the time when the egg leaves their body, and can readily obtain it at every monthly period.

Fifth law. That the egg must be perfectly developed has already been sufficiently shown. It is demonstrated that the thick portion of the semen, which contains the an-

imaleculœ, must actually touch the egg itself without any obstruction, or there can be no impregnation. Spallanzina proved this, by experiments on the eggs of fishes; he found that if semen from the male fish was put into the water along with female eggs, they would after a while develop and become young fishes; but not if the semen was kept away from the eggs. He then filtered the semen, and tried the thin part of it, but that had no effect, though the thick part impregnated immediately. Some physiologists had concluded that it was the *aura* or *steam* from the semen, which impregnated, he therefore exposed some of the eggs to this *steam* for various periods of time, but with no effect.

The same results have also followed experiments made upon animals, for in no case has impregnation been produced from the *aura*, even though the semen was applied directly to the mouth of the womb, as well as in the vagina. It is therefore certain, that the thick semen must touch the egg, and this it cannot do while the egg is in the ovary; therefore, there are periods when the female

can, and when she cannot, conceive. (*These periods will be pointed out further on.*)

The *sixth law* merely localizes the place of impregnation, in the human female.

Impregnation, as I have before stated, cannot take place in the ovary. Reason teaches this, because it is evident that the egg must be fully formed before it could be affected by the semen, and when it has obtained to this stage it is *ripe*, and cast off like *ripe fruit* from the tree.

In a majority of animals, the egg is not impregnated till it has passed a *long way* from the ovary, and sometimes it even leaves the body before it is impregnated. The egg cannot be impregnated, as is demonstrated by experiment, if taken from the ovary, but must have left it *spontaneously*, sufficiently long to obtain the proper condition. Impregnation could not take place, therefore, from the semen's reaching the ovary, even if its passage there was possible. In the female bird, the egg is impregnated immediately upon its leaving the ovary; the albumen, or white and shell, which form no part of

the egg, properly speaking, are formed around it after it leaves the ovary, and while passing from the body.

The female bird is provided with a kind of pouch or receptacle, into which the semen is absorbed at the time of copulation, and in which it will remain for a long time unchanged. This pouch is so placed, that the egg, leaving the ovary, passes by it and attaches a portion of the semen contained therein, and thus becomes impregnated. Therefore a single copulation will sometimes be sufficient, as in the common fowl, to fecundate all the eggs that shall be laid for a long time thereafter. That the egg is not impregnated in the ovary, but, on the contrary, in the uterus, or at least in the uterine end of the fallopian tube, farther appears from the fact that if the female animal be killed, as long as *twenty-six hours* after connection, the semen is found in the uterus, and if after this time the semen is still in the uterus, though partially decomposed. However, in a few cases it has been found a little way in the fallopian tube, but in no instance farther than the middle.

The *physiological construction of the fallopian tube*, in the human female, is such as to make the passage of the semen to the ovaries absolutely impossible.

Firstly, The passage in the tube is not large enough to allow it.

Secondly, The interior of the tube is filled with a *thick mucus*, in which the cilia, or hair-like threads, perform their motions, which would be sufficient to resist the passage of the semen.

Thirdly, the drawing up and stretching out of these cilia, and the wave-like contractions of the tubes are such as to prevent any thing passing from the womb to the ovaries; for by these the egg and the secretions of the ovaries, are carried gradually along from the ovaries to the uterus, which would preclude the *possibility* of the semen, *especially the thick portion*, (which is the part essential to fecundation) passing in an opposite direction. And it will be readily seen, that if the semen *was already in the tube*, by the wave-like contractions of the tube, and the drawing up of the cilia, it would be carried

along to the uterine end and passed into the uterus; the same as is the case with the egg and the ovarian secretions. Therefore, the question is placed beyond doubt:

Impregnation does not occur in the ovary, but in the uterus, or the very end of the fallopian tube next to the uterus.

PART IV.

PREVENTION OF CONCEPTION.

The following facts may be relied on, as they are established by numerous observations.

In the human female, the graafian vesicle enlarges while menstruation is taking place, and bursts open to let the egg escape on the first, second, and third, or fourth day, after the flow has ceased; but usually on the first day. The egg is then slowly carried down the passage of the fallopian tube, to the uterus, which requires from one to six days.

The time, therefore, in which the egg reaches the womb, varies from one or two to ten days after the menstrual flow has ceased. When the egg reaches the womb, it would, if this was not provided against, fall down to its mouth and thus escape.

While the egg is passing down the tube,
(59)

or during the latter part of the flow, a peculiar delicate membrane, called the decidua forms around the inner walls of the womb; so that when the egg passes out of the tube, it presses against this membrane and forms a hollow, or kind of nest, in which it lays so long as the decidua remains.

The decidua remains attached to the womb after it receives the egg, from two to six days, but usually about four days; at the end of which time, unless conception occurs, it looses from the walls of the womb and passes out of its mouth down the vagina, and thus leaves the body, taking the egg along with it. When the egg and decidua have passed out of the body, there cannot of course be any conception, till another period comes around, for there is no egg in the womb to be impregnated: *after this time, therefore, conception is impossible.*

From the above statements, it will be seen that *conception is possible as long as sixteen days after the menstrual flow has ceased; after that time it is impossible.* This is the extreme limit: *eight or nine days is about the average*

time; and it is very rarely the case that there is danger after the *twelfth day*. But it will be remembered, that the animalculæ of the semen will live in the uterus, as long as *twenty-six hours*: therefore it is *possible* that in some cases impregnation might occur from intercourse immediately before menstruation.

The *extreme limit*, therefore, is one day before, and sixteen days after, the cessation of the menstrual flow. But as there is a liability of mistaking a mere flooding, (which may be occasioned by over-doing, general weakness, or an irritated state of the ovaries,) for true menstruation, it is not altogether safe, for those who are irregular in their menstruation, to rely upon this; but if each one could know the precise time at which the decidua left the uterus, then, *with them the question would be fixed, and no possibility of being mistaken.*

Every female, by attention, can ascertain the precise time at which the egg escapes the uterus, in her own case: the indications of which will now be presented.

When the egg is passing down the fallo-

pian tube, it causes a sensation of weight, and uneasiness, or of slight pain. This sensation is experienced sometime during the first five or six days, after the cessation of the flow; but usually on the *first* or *second*. Though the sensation is very slight in some, in others the pain is quite severe, and they can feel the tubes drawing together, apparently.

Previous to these symptoms, the mucus discharged from the vagina is usually thick, and adhesive. The passage of the egg out of the womb, or the fall of the decidua, (which makes conception impossible,) is more strongly marked than its passage down the fallopian tube. The indication is an increased flow of thin, watery fluid, from the vagina, which is sometimes sufficient to wet all the external parts; and occasionally it causes some slight irritation. *Sometimes* it is tinged of a pale pink, but usually it is colorless. This may continue only for a few hours, or for a day or more, and is followed by the escape of the decidua and egg, which is in the form of a greyish white clot, is

opaque, somewhat firm and elastic, and can easily be detected; and varies in size from that of a pea to a small bean. To effect the discharge of the decidua, the womb contracts slightly, which causes a pain, and feeling of weight, and bearing down, similar to what is felt during the menstrual flow. In some females the fall of the decidua is very distinctly marked, and causes great distress; in others all the indications are very slight, but still sufficient to be perceived by careful observation, and thus every female *may know* when she is, and when she is not liable to conceive.

From the light which I have now thrown upon this subject, it is evident that impregnation can be prevented, by *five different means, and only five*. One of these means I have already given, which is to be governed by the *known and unvarying laws of fecundation*; which laws I have fully explained. This leaves four means yet for consideration. I have fully illustrated the fact, that impregnation cannot occur except by the animalcules, which are contained in the thick part of the male semen, coming in contact with the

healthfully-developed ovum of the female.—

Therefore, if there should be no development of healthful ova, impregnation would be impossible, as is frequently the case. This condition of the female can be produced by artificial means, as is the case sometimes by taking drugs for the prevention of conception. But this is by no means desirable, as it is not only the securing of weakness, and disease, but the producing of sterility for the time, which is liable to become permanent.

Another means, which is very evident and less objectionable, is to avoid or prevent the emission of semen into the female organs. This may be accomplished by the entire and complete withdrawal of the male before emission: and this is a sure prevention, providing there be no premature emission, no return of the penis into the vagina with the urethra still full of semen, and no accidental introduction of the smallest particle.

Another means by which this is accomplished, is a covering used by the male called a *baudruche*, known as the French secret, which if made of the proper material is entirely effectual.

The fourth means is to secure the passing off or the expulsion of the semen. There are various means by which this may be accomplished: sometimes it is done by getting up and stirring about immediately after connection, or by dancing, or any vigorous exercise. Some writers say that riding on horseback, or over a rough road, at any time within twenty-four hours after copulation, is effectual. It is sometimes accomplished by a urinary discharge immediately after copulation.

The *immediate* injection of water, or any other fluid, by the vagina syringe, if thorough, is also effectual, as a general thing, in securing the passing off of the semen. But it will be borne in mind, that if the least particle of the thick portion of the semen remains in the vagina, there is danger of impregnation: and there are some cases in which the semen is thrown full into the uterus. When this is the case, no injection can reach it: but this, perhaps, does not occur in more than one case in five hundred.

A piece of soft sponge, large enough to fill

the vagina in its upper part, which may be attached to a piece of ribbon, moistened and placed before-hand, is an effectual preventive, if its withdrawal is *immediately* followed by the vaginal injection, so as to secure the complete removal of every particle of semen.

But perhaps the best means to secure the passing off of the semen, is to use an injection of tannin water.

Take fifteen or twenty grains of tannin; add to it a pint of water, and use with vaginal syringe before copulation; any time within five or six hours will do. This is a pure astringent, and is effectual by closing the mouth of the uterus, so as to prevent the semen from passing into it; therefore, when the female comes to exercise it passes off: but I would recommend using the cold water injection, also, after copulation, which will not only add to the security, but will be greatly beneficial to the health of the female: but in this case, if the cold water is used any time within four or five hours, it will answer every purpose.

If the tannin water should be divided and

used at two different times, it would be all the better.

This last means can be relied on with perfect safety, and is less objectionable, perhaps, than any other, because with this persons can take their leisure, and it is not attended with the parade that attends most other means.

The expulsion of the semen is sometimes accomplished by internal remedies, even though it may have passed into the uterus. In this case, the decidua, ovum, and semen, are all alike affected; and if these are in the uterus at the time of copulation, they are likewise expelled by the contractions of the uterus, which it is necessary to effect in order to produce expulsion of the semen. Any of the medicines which are given to produce abortion, are also effectual to produce this result. But none of these can be safely taken without medical advice. All emmenagogues, which are used to bring on the menstrual discharge when there is suspicion of pregnancy, if they are effectual, it is by causing an expulsion of the decidua with the impregnated ovum, which was to become the

future human being. I would advise all to be *very careful about using any internal medicines, ESPECIALLY powerful medicines, for this purpose.*

The fifth means for the prevention of impregnation, is to destroy the seminal animalculæ. There are several drugs which will destroy the animalculæ immediately. Among which may be mentioned, opium, prussic acid, iodine and strychnine.*

This explains the philosophy of the means which some physicians advise to prevent conception. A preparation of one of these drugs is so used as to destroy the animalculæ of the male semen.

Cold is likewise effectual. Therefore the injection of cold water is better than warm, for it will be as effectual in washing away the semen; and if it be *cold* it will destroy every one of the animalculæ, and this renders the semen perfectly ineffectual. There is no necessity of adding any of the powders, which are sold for this purpose, for cold is

*Alcohol will also destroy them, by the continued use of which inebriates are sometimes made impotent.

perfectly effectual. Therefore, if you choose to use the syringe, use cold water; be sure that it is cold, and that it is *immediately and thoroughly done.*

Now, my kind reader, I have given you *all the information on this subject that is worth knowing, and much that is not published in any other work.* I have not only done this, but I have given it plainly and fully. And *not only this,* but I have given the *philosophy* of impregnation, and have given that fully. And not only this, but I have given the *philosophy, clearly and fully,* of all the different modes of preventing conception: and no other work in the English language does this. This embraces all that is published, in *all other works on this subject, and more.*

I have given you a vast amount of valuable information. And I have given it for a good purpose. I am glad to be able thus to communicate to you *truth*, and contribute to your store of useful knowledge. I make no *apology* for introducing my book into society, *for I believe it will be a blessing to the race.* I send it forth, fearless as to its destiny, and

confidently commit it to the care of Him who rules the destiny of man.

M A X I M S .

By getting rid of our bodily and spiritual impurities, we prepare for heaven.

When we are preparing to do that which is morally wrong, we are preparing to go to hell.

When we commence doing well, we commence going to heaven: when we commence doing evil, we commence going the other way.

THE END.

