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THE
SEXUAL INSTINCT

ITS

USE AND DANGERS

AS AFFECTING

HEREDITY AND MORALS.

ESSENTIALS TO THE WELFARE OF THE INDIVIDUAL AND THE FUTURE OF THE RACE .. ..

BY

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THIRD EDITION

REVISED AND ENLARGED

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PREFACE TO THE SECOND EDITION.

It is a matter of extreme thankfulness to me that this book has received almost uniform approval from the Medical, Religious, and Lay press,—and this in spite of the many defects in its composition, of which I am well aware. I thank the reviewers for their kindness in overlooking lesser matters, and for generously upholding its main purport and intent. My views have changed only in a direction which has strengthened them.

No complaint has ever reached me that harm of any kind has been derived from these pages, and had evidence of such effect been forthcoming, nothing could have induced me to allow them to survive. But the whole mass of testimony which has come to my ears has been that it has been useful.

Groups of medical men, containing no small number of the foremost names in the profession, have formed organizations for the promotion of social decorum in many of our principal cities from the Atlantic to the Pacific, and also in Germany, Holland, and other European countries, and from many of these I have received so hearty an encouragement that it is quite evident that we hold essentially similar views. Harmoniously, and by various methods, an increasing number of doctors of medicine are busying themselves in the introduction of these teachings among that class

where they will most affect conduct. The increasing importance of the subject is now so well recognized that we look upon a man who is not well-informed concerning it as pseudo-enlightened, and as one who has missed a most important part of his ethical education.

I have come to believe that a large part of the guidance of human conduct, such as may advantageously be used in practice, belongs peculiarly to the medical calling, and less to philosophers and clerics. This idea may be pardonable when we consider the intense interest which its pursuit inspires, but we will not quarrel with any class of men who take their part in furthering its cause, and who claim the field as peculiarly their own. But a merely philosophical, religious, or sexless system of ethics seems weaponless, for in the moralities sexuality occupies a leading position. The various systems of religion are rich in such material, and the Founder of Christianity was called the "Great Physician."

The physician greatly influences conduct by teaching the laws of preventive medicine, of hygiene, and of quarantine, and by pointing out the need of bodily cleanliness, and the danger of filthiness and dissipation and vicious or careless modes of life. Likewise the ethical counsellor effectively directs attention to the derangements which necessarily follow when good conduct is replaced by an immoral life. The former teaches to be physically clean; the latter to be morally upright. The "*mens sana*" is most often to be found "*in corpore sano.*"

If the conscientious physician thinks that he can make people hunger and thirst after health by freely imparting information, why should he not as well think that he could

make them hunger and thirst after righteousness by extending their circles of thought?

The humanitarian is dissatisfied with the conditions as they are. His aim is to make the world a healthier and a happier place, and in that effort he finds enthusiasm. Those who are under obligation to teach sexual ethics have in their care the highest grade of work, and they would have no license to busy themselves about these matters if they yielded the precedence of their importance to any other thing whatever.

A people who have tangled thoughts concerning their customs, amusements, and general rules of life, cannot fail also to have crooked ideas as to what is right and wrong. Some of them, however, will wish to do right after a plain demonstration of what duty demands.

The drift of education aims to teach pretty much everything except that which concerns the higher grades of conduct. Only a few live in the light of full knowledge; many are in the umbra of complete darkness; while the majority are in the penumbra, or partial shadow-land, where half-knowledge leads to false experiments and wrong conclusions. We need not expect superior conduct from a semi-wakeful people, and where there is ignorance we shall get the effects of ignorance. Nor can reforms be carried out by stealth and secret modes of operation.

Reason and knowledge have the most dangerous enemies, —apathy, indolence, ignorance, malice, unfairness, and false prudery. Against these there must be a vigorous crusade. Many prudes are as easily shocked as a seismograph, but it is exactly such who cannot be trusted with spy-glasses.

The world really is not clean and respectable. A group of men, taken randomly, usually drifts to topics of conversation which are not nice and are unprintable, and false sexual philosophy is freely discussed. It is, then, simply nonsense to maintain that any man will take offense at a plain discussion of subjects which are so much spoken about, especially when nothing is presented which can by any possibility encourage anyone to passion and immoral conduct.

Here and there a pawn will move on to the king-row and get crowned into a more useful piece. This is what we desire. By diligence and a right intention any man may be a shepherd instead of one of the sheep. But this requires a well-grounded support in the rules of physical and moral decorum, and an ability to answer spurious objections.

Those who presume to watch over conduct need to feel the force of "Must" and "Ought" as the great powers which rule human action. They must have consciences which are intelligent and which rule, and should have hearts which are right, through which, as Aristotle says, "the beauty of the inner life shines through." Such men as these, exercising "moral tact," will not be content to "let the world slide" if they can help it, and they will hold forth the highest ideals toward which the rational-self is to strive with the fullest powers of manhood.

By concerted action we can better resist anti-social customs and little by little mould public opinion closer and nearer to absolute rectitude, and we must not feel disheartened if we see no sudden transformation to the highest ethical stages.

The main body of the book remains as it was in the First Edition, with here and there an addition, and two new chapters.

The imperfect and unsatisfactory table of contents is omitted and replaced by an Index which it is believed will be found more useful. A large part of Chapter IX will undoubtedly be dull reading to many, and parts of it may be read cursorily by those not anxious to follow it in full. But though considerable matter in that chapter may by some be considered immoderately long, yet the force of the whole book's teaching would fall short of its aim if the importance of the facts therein stated were in any way minimized. I entirely agree with the note at the end of that chapter signed "Ed."

Chapter XIII, on Perversions, has been dropped, the matter of which, though perhaps necessary to a comprehensive view of the whole subject of the book, is of little practical use except to experts,—criminal lawyers and alienists,—who will naturally seek information in elaborate treatises, such as the valuable works of Krafft-Ebing, Schrenck-Notzing, Havelock Ellis, and others.

It is my firm conviction that one is hardly capable of fully profiting by this major branch of ethics until he has been grounded in the fundamental principles which govern human conduct. In this book are accumulated without equivocation those things which are directed to the conduct of men. The feminine half of humanity is left out of our councils, but by no means for the reason that ignorance is a safeguard to them.[1]

[1] *Vide* p. 376, 379, 380, 416.

For many years I have devoted my available time to the study of morals and the departments of thought which bear thereon,—medicine, philosophy, natural-history, sociology, anthropology, and religion. So vast a subject is human conduct that everything seems to bear on it. With an humble opinion of my qualifications, it is nevertheless my rather presumptuous aim to write a system of ethics, not altogether freed from sexual material, but yet judiciously compounded along more comprehensive lines which will not debar it from other classes less robust than my present readers.

No repose can be found in leaving things as they are. Old views when wrong must fade; the social-type must be re-arranged; and truth must be allowed to emerge from darkness. It is the physician's recompense to alleviate suffering, and the sacredness of his calling puts him under moral obligation to awaken the aspirations of human intelligence for its certain good.

In reading these pages be skeptical and doubt all the assertions that are made; investigate them; tear them to pieces if you can. But consider them in fairness; submit them to all possible tests; and then act with intelligent regard to conviction. And may this seed not fall wholly on granite.

JAMES FOSTER SCOTT.

WASHINGTON, D. C.,

"If it is possible to perfect mankind, the means of doing so will be found in the medical sciences."

DESCARTES.

PREFACE.

THIS book contains much plain talking, for which I offer no defence. Its justification will be found in the body of the work.

To see men give rein to their animal passions, subjecting themselves and others to so many risks of which they are ignorant, is intensely saddening.

Jeremy Taylor says: "It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and, therefore, he that can perceive it hath it not." Readers will pardon me for saying that my object is to make them understand their ignorance —to enable them to perceive it so that they may have it not.

The design of this work is to furnish the non-professional man with a sufficiently thorough knowledge of matters pertaining to the sexual sphere—knowledge which he cannot afford to be without.

Ever mindful of the saying of Huxley, that "knowledge does not go beyond phenomena," I have endeavored to convey this knowledge in language free as far as possible from technical terms and intelligible to laymen. My endeavor has been to avoid generaliza-

tion, vagueness and indefiniteness—to truthfully present physical and ethical facts—not evading unpleasant topics, nor yet transgressing the limits of propriety.

Science strips all draperies from the objects it examines, and, in the search after truth, sees no indecorum in any earnest line of study, and recognizes no impropriety in looking at objects under an intense light and in good focus.

I have conscientiously avoided making any statement of fact which I believe to be debatable, and have formulated nothing which I fear to present to the tests of time or criticism.

The future prospects of humanity, of course, rest in the sexual domain of those who are now living, and none will dispute that the degradation of mankind is due more to sexual irregularity than to any other cause.

It is commonly said that it is a hopeless task to turn the stream of the sexual activities into orderly channels. So also is it a hopeless task to do away with murder, theft, drunkenness, lying, and other prevalent misdeeds. Evils, however, can be mitigated, if not cured, if we subject them to a philosophical analysis, which may suggest remedies.

Civilization has very slowly come to the race; and the tribes, originally barbarous, have required long periods of development for their higher enlightenment. The operation of Natural Law is leisurely, but unerring in its regular correlation of causes with definite effects; thus if the individual maintain himself as a desirable ancestor, the blessings of his self-restraint will, by the operation of the law of the "survival of the fittest," accrue to his posterity, who tend to increase in the ratio of a geometrical progression.

On the other hand, the progeny of the careless and the faulty will surely be affected, physically or psychically, or both.

In fairness to myself it must be stated that my knowledge of these subjects has been acquired through legitimate channels. Upon my very entrance into university life my attention was first directed to the subject by an address from the late President Porter of Yale University; then came the experience as a medical student at Edinburgh, Vienna and London; then a residence of two and a half years in a hospital devoted exclusively to obstetrics and the diseases of women, followed by several years more of hospital and private practice.

Thus I have learned to appreciate and respect the *rôle* of women in nature, and to abhor the ignorance which will permit men to throw aside the elements of their manhood—veracity, cleanliness, health, and fitness for ancestorship. Such men I have seen by hundreds in the venereal wards of hospitals and at large.

I have made it a point to discuss the subject-matter of this work with several widely different kinds of advisers—men of science, doctors, ministers, lawyers, and with quite a large number of "men about town." Some of it has also been prudently discussed with women.

It is noteworthy that these various classes of counsellors, who surely afford the fairest test, agree with what has been said; and perhaps the most emphatic assent of all comes from men of loose morals—many of whom, I have cause to believe, have, through free discussion upon the various points in this work, been led to abandon illicit indulgence.

Painful as it is to treat subjects so repulsive, a man cannot choose his duty, nor can he honestly evade it. Therefore, knowing of no other book of like character, I present this as the best effort of which I am at present capable for the preservation of the individual and the welfare of the race.

JAMES FOSTER SCOTT.

CONTENTS.

		PAGE
CHAPTER I.	The Sexual Instinct and the Importance of a just Appreciation of its Influence	17
CHAPTER II.	Physiology of the Sexual Life	47
CHAPTER III.	A Proper Calculation of the Consequences of Impurity from the Personal Standpoint	73
CHAPTER IV.	Woman, and the Unmanliness of Degrading Her	119
CHAPTER V.	Some of the Influences which Incite to Sexual Immorality	147
CHAPTER VI.	Prostitution and the Influences that lead a Woman into such a Life	169
CHAPTER VII.	The Regulation of Prostitution	203
CHAPTER VIII.	Criminal Abortion	229
CHAPTER IX.	Gonorrhœa and its Complications in both Sexes.	307
CHAPTER X.	Chancroid	395
CHAPTER XI.	Syphilis	399
CHAPTER XII.	Onanism	419
CHAPTER XIII.	Pro Bono Publico	433
CHAPTER XIV.	Marital and Extra-Marital Intercourse.	443
INDEX		467

CHAPTER I.

INTRODUCTION. THE SEXUAL INSTINCT AND THE IMPORTANCE OF A JUST APPRECIATION OF ITS INFLUENCE.

THE strongest of all instincts, pertaining in common to all living beings, mankind included, is admittedly that of Self-Preservation. The second strongest instinct is the Sexual, or the instinct of propagation. These are fundamental and permanent, whether consciously recognized or not.

Upon due reflection, and interpreted broadly, it will be appreciated that the sexual instinct has been deeply stamped upon the individuality of every normal person. And we may safely go so far as to say that the two chief, if not sole, influences which govern all human endeavor and action are these innate propensities of self-conservation and the desire for the reproduction of the species.

The instinct of self-preservation leads us to do those things which will be of material advantage to us in assuring health and prosperity; and in fulfilment of this law we are impelled to a steady application to business or other pursuits by which we may accumulate property, and are led to conform to moral restraints and laws for our welfare in this world, and for a deliverance from the penalties of sin, of which we stand in more or less fear, in the life to come.

In the process of the building up of our civilization we cannot fail to observe that the confidence in an immortal life beyond the grave has exerted a tremendous influence

upon our conduct in this life, so that we not infrequently go contrary to our desires out of an extra-rational motive of altruism, largely through a feeling of love to our neighbors, and partly on account of the hope of ultimate advantage to ourselves.

In this respect, the instinct of self-preservation in mankind admits of a wider interpretation than it does in the lower animals; for with us our hopes extend to at least some feeling of reliance in a future state; and it need hardly be pointed out that in the physiology of mankind there is a fixed correlation of the moral and physical natures. With us, therefore, the principle of self-preservation is to no small degree modified by altruism, by which influence we have the power of progress; and not seldom the rudiments of a self-sacrificing morality are also to be found among the inferior animals.

The sexual instinct irresistibly attracts to each other individuals whose generative organs differ in physical characteristics, anatomically and physiologically, and it insures the development of families and the perpetuation of the race. It makes one proud of his manhood or of her womanhood, and is in fact the indispensable quality which marks the perfect man or perfect woman.

"Sexual love is the passion which unites the sexes. The stimulating impressions produced by health, youth, and beauty, and ornaments and other artificial means of attraction, are all elements of this feeling. . . . Around the sexual appetite as the leading element there are aggregated many different feelings, such as admiration, pleasure of possession, love of freedom, self-esteem, and love of approbation. A complete analysis of love would fill a volume."[1]

It is this instinct which is the source of most that is pure and noble in us; and if we were bereft of it there would be an arrest of development of all our virile qualities. From it arise our love for home, our rivalry in sports, our

[1] Westermarck, "History of Human Marriage," p. 356.

desire to associate with the opposite sex, our delight in music, poetry, romance, ornamentation, sculpture, painting, and all the attributes of art. Without it, emulation would sleep and virtue flee, and we should be as those who are emasculated or as those whose potency is in any way impaired—cowardly, unfit for battle, without the distinctive qualities of sexual beauty, flabby in muscle, inferior in mental power, lacking in moral sense, and disinclined to courtship.

With its disappearance would come the extinction of the family line, while with its vitiation are transmitted to one's offspring evil tendencies which appear in multitudinous forms in the provinces of immorality, criminality, insanity, perversity, and various other defects traceable to hereditary influence.

Every normal individual has unmistakable evidences of sexual longings and desire, and from this domain come those impulses which are foremost in our careers.

Consequently it is every man's duty to rightly understand this part of his nature, and to have a full comprehension of the consequences which surely follow upon the vitiation or perverse use of his generative functions.

The sexual power, if properly subjugated, is capable of uplifting man to the highest levels; but if given license it may bear him down to the lowest depths of infamy and distress, and bring down in the catastrophe others whose lives and fortunes are bound up with his.

It is, then, a mischievously stupid thing to be ignorant in regard to sexual hygiene and conduct, and no rational man should be content to go through life blindfolded to those functions which are the strongest elements of his nature. He who does not properly understand this potent factor of sexuality is extremely limited in his power for good, but well equipped for exerting a pernicious influence—for every individual who is possessed of the strongly characteristic attributes of manhood must belong either to

the side which is in favor of purity, or to the faction which practises and advocates sensuality. After the advent of puberty a neutral or indifferent attitude is impossible.

One intelligent, well-informed, vigorous and noble-minded man is of course worth a thousand mediocre men who have distorted tastes and ill-developed physiques; and none can hope by his influence to elevate or improve the tribe or community in which he lives unless he is in some degree superior to the average more or less irresponsible and flippant members. It is in this way that racial improvement and human progress come about,—by the advancement from the ranks of certain more responsible individuals, who, little by little, set the standards which are ultimately accepted.

Ignorance is a great evil and the best friend of Vice, while knowledge is the very foundation upon which the stability of the state most securely rests.

It is hardly necessary to say that improper sexual conduct is rife among us, and that it is polluting the sanctity of our homes to a degree only superficially appreciated. The pure, healthy glow of Sexuality, which is the greatest boon to the individual and to the race, becomes a curse when debased by Sensuality. These two words have become confused in the language of men of the world: so much so, that what we grant to be pre-eminently necessary for the assurance of a virile race—namely, sexual power—has been prostituted by sensuality.

Voluptuousness, of course, has as its indispensable condition the degradation of a large number of women, and it has come to be a turbulent force which is actively consuming a large proportion of the community of every district, annihilating reputations with disgrace, consuming bodies with disease, polluting the sacredness of the family and the home, caricaturing the loftiness of love, and defiling the sacredness of marriage.

There are few of either sex in this age who do not know

that vice and immorality and harlotry exist to a shocking degree; and reticence upon these matters cannot improve our ethics, for sin simply luxuriates in secrecy and ignorance.

It shall be the purpose of this book to supply the reader with all the scientifically accurate teachings which relate to or bear upon a life of immorality, and he shall be left to weigh the results and the conclusions according to his own judgment. The author's aim is not to preach, but to teach, and to present the truth in its absolute form without distortion or bias.

Every mature man knows fairly well what the allurements to immorality are, and that every well-developed youth must sooner or later pass through the ordeal of temptation; but comparatively few are grounded in the arguments which conclusively show how necessary it is to preserve the sexual glow in its pure and undefiled vigor.

What sin is more universal than impurity? It is as ancient as history itself, and it has played the most important part in the decline and fall of once noble and powerful nations. The sexual appetite remains with a man and gives a coloring to his life from the time of his puberty all through his active career, sometimes persisting with considerable ardor even to extreme old age.

Simple warning positively will not save a boy when he has left his neuter characteristics behind him and has been thrown out into the world. He must be taught those things which he is sure to need when he grows up; for experience teaches that if a man is to remain pure a battle-royal is in store for him, and that he may be overthrown in the struggle unless he is a "hoplite," or heavy-armed soldier, equipped with helmet, cuirass, greaves and shield, bearing a sword and spear, and sheathed in the panoply of knowledge.

Thoughtless persons are continually saying that to speak out plainly on these subjects merely fans the erotic fancy

into a flame, and that it is a mistake to suggest anything of a sexual nature. Nothing could be more pernicious than this error, for the imperiousness of the sexual appetite will unfailingly assert itself in thought or action throughout manhood's days, and an ignorant person's influence for good will be *nil*, for he knows neither the truth of that which he speaks, nor the just measure of the results of his actions.

Reflect for a moment upon the enormous amount of harm which *not* speaking out has done! Every man sooner or later adopts some sort of creed for the conduct of his sexual life; but medical men realize that these opinions are, as a rule, erroneous and immoral.

An enormous evil is threatening us and surrounds us on every side, poisoning our social relations, our amusements, our literature, our drama and our art. It is sparing neither the noble boy nor the innocent maiden, and is exhaling a deadly influence whose venom will continue, through heredity, to fester in generations to come.

The enemies of the normal standards which govern the sex-life are bold and active in their abetting of lasciviousness, and the calamitous results of their work cannot be met by a timid and retiring silence. Society, being at present in a position wherein it tolerates the most odious vices, must learn as well to endure the remedies which aim to secure decency, good order and morality.

There is a criminal and degrading ignorance among men otherwise well informed, in regard to the importance and gravity of the sexual act. The Creator of all has made each individual a sub-creator, and it behooves every true man to look forward to fatherhood with a fixed resolve to be just to his offspring. It is, furthermore, the duty of fathers to instruct their sons so that they shall have nothing to regret when they look upon their first-born children. If a man who is to be a father plays the fool, his sons and daughters will suffer. The "fathers have eaten sour grapes,

and the children's teeth are set on edge," says the Jewish proverb.

The time has come when it will not avail a man to say that he knows nothing definite about these matters, for in the following pages the means of becoming intelligent in regard to sexual conduct are at least indicated. It is a comfort to believe that the majority of men will do right when they fully understand this important subject; and if any reader is ignorant or rusty in his knowledge, it is high time for him to "get out a new edition of himself."

Innocence and ignorance in regard to vice are no safeguard to a young man or woman in this age when it is so evident on every hand, and no fond parent need flatter himself that his pure girl or boy will not sooner or later become subjected to improper conversation and influences.

Too often children are sent to schools which are the very hotbeds of temptation, without a single word of reliable warning or teaching to guide them. How much more just to them it would be to send them out properly instructed than to leave these momentous questions to their schoolmates for settlement!

Youth is the time of life when the boy or girl hopes to develop into a physically beautiful man or woman. Then they have active intellects and ambitions for everything which is good and noble. No one can foretell what a boy will become when he is fully developed; and as a rule the child appreciates this perfectly well, so that he will, under the stimulus of kindly encouragement, seek the good and eschew evil if he understands the relationship of vice and its consequences. From an educational standpoint this is by far the most important period of life; for the mature man will almost invariably continue to show the same instincts and characteristics which he had when a child, and a boy can no more postpone the developing of his character to his manhood days than he can the strengthening of his muscles. "It is worthy of remark that a belief con-

stantly inculcated during the early years of life, whilst the brain is impressible, appears to acquire almost the nature of an instinct; and the very essence of an instinct is that it is followed independently of reason."[1] How important it is, then, that a child should start out with healthy inclinations, and not by great mistakes!

A young man nowadays is expected to know a good deal about sexual matters, and men laugh at those who are entirely ignorant and uninformed. Rarely is it possible to find one who has no ideas at all in this direction; nor is such innocence commendable. As a rule, unfortunately, young men attain their knowledge by participation in evil ways and from evil conversation, and therefore their conclusions must necessarily be erroneous. Complete ignorance is impossible. Men will have either true or false notions: if false, they will be led into great and irreparable harm; if true, they will recoil in horror at the awful consequences of impurity to themselves, to womankind, and to posterity. One who does not fully understand these questions is like a ship which puts to sea with a skipper in charge who does not properly understand navigation.

In the voyage of life, from the port of clearance to the final haven, it is impossible forever to hug the shore; and he is a poor mariner indeed who is fit only for fair-weather sailing. Men are so constituted, in contradistinction to women, that it is hardly possible for them, if they are sound and strong, to grow up to mature age immaculate, and without the fault of a sensual thought, word, or deed; and there can be no gainsaying this. But as true men we hope to have power to resist temptation—that the swords which we would wrongfully wield may be as lead, and that whatever knowledge we have may be turned to the benefit and advantage of our brothers. If any one has fallen into the mire, let us "condemn the fault, and not the actor of it," and let us help him out, if we can, by showing him

[1] Darwin, "The Descent of Man," p. 122.

why he should cultivate his faculty of self-restraint and become a self-governed being.

Sidney Smith says: "Very few young men have the power of negation in any great degree at first. Every young man must be exposed to temptation; he cannot learn the way of men without being witness to their vices. If you attempt to preserve him from danger by keeping him out of the way of it, you render him quite unfit for any style of life in which he may be placed. The great point is, not to turn him out too soon, and to give him a pilot."

It will not do to indulge in youthful excesses and dissipations, nor to sow "wild oats" of the kind which partake of the nature of sexual impurity, because this sexual instinct is so enormously the imperious and moving power in our whole lives that the early tampering with it may produce a lasting impression on the cerebral centres which may color and poison all future sexual acts even after marriage. When the reaping of the harvest comes, there is likely to be, in addition to disease which has been acquired, a more or less unconquerable loathing for pure sexual relations with one's wife, if the individual ever marries, partly from fear of impotency in the pure relation with her, partly from weakened powers brought about by excesses of venery or masturbation, partly on account of the recollection of some former delectable lascivious situation with a loose woman which has become an imperative and dominant concept, and partly, perhaps, from an acquired preference for unnatural and perverted sexual acts. It will not do to sow "wild oats" which leave an ineradicable stain on the mind, nor to implant them in such soil that they may spring up and produce a poisonous crop. Under no circumstances can any one at any time be recommended to trifle with affairs which belong to the sexual domain, for in sowing "wild oats" of a dirty kind a man simply inoculates vice into his posterity and throws an injection of

ignoble blood into the course of descent which follows after him as an ancestor. Any kind of larks and escapades will do which are manly, and brave, and clean and honest. It is right that any man should "dare do all that may become a man; who dares do more is none."[1]

Suppose a youth does, through innocence, or lack of temptation, or by reason of fortitude, arrive at maturity with a clean record; is he not still beset with danger? Not by any means so much so if he fully understands the shallowness of the pleasures in comparison with the depth of the penalties. Thousands upon thousands of men would remain pure if they fully understood the responsibilities and dangers incurred by a life of impurity; and to those who do gain a just information upon these matters there is added an increase of responsibility, for they can then no longer offer the excuse that ignorance mitigates their offences.

Parents, too often entirely ignorant themselves, say little or nothing to their children about these subjects, leaving them dependent for their views upon the foolish and vicious advice of their companions; and, unfortunately, those children who are perversely inclined do the most talking and exert the most influence. Whatever counsel or warning in reference to future conduct young people get is usually given to them by their elders either in a way which is unintelligible, or without any appeal to their reason, and too often the *vita sexualis*, or sexual life, of the child is left to unfold as an undirected instinct. How much safer and better it would be if the whole truth were expounded with proper discrimination at suitable periods in the development of the child's functions of body and brain!

It is amazing how much ignorance even the shrewdest and most intellectual men display upon these topics. Men who in affairs of business carefully consider every aspect of a case before acting, too often put aside all serious re-

[1] Macbeth, i., 7.

gard for their physical or moral health. It is this unenlightened condition which is productive of so much harm, and such a misconception may well be called the "devil's tool" by which men make excuses to their consciences for their wrong deeds. The ignorant or wrongly instructed man with lowered ideals is the one to fall into great harm, being unfortified to cope with the pressing temptations which will surely assail him. On the other hand, the man who knows what he is about will probably keep his record clean, and will be more apt to transfer to the future the indulgence of his impulses.

The sexual functions being without dispute the second most powerful of the natural instincts, there should, then, be given to the consideration of their care and conservation the most healthy attention. It is futile to hope for a perfect condition of things in a sexual way while civilization remains as it is. Deviations from what is proper in the sexual domain can no more be done away with entirely than can murder, theft, drunkenness, lying, swearing, or other crimes and vices, and yet thousands can be effectively influenced for good if they are properly informed. Impurity cannot be stamped out by making it illegal, but it can be made impossible, to many altruistically inclined individuals at least, by replacing this sin with the law of love for one's neighbor. Until the members of society are actuated by this principle of love—a word which in itself sums up the fundamental rules of moral action—some of the selfish ones will continue to rend the weaker to pieces for their own personal gratification.

The aim of modern medical science is getting to be more and more not so much to cure as to prevent disease; and prophylaxis, or defending against morbid processes, is now fully recognized to be of paramount importance.

Especially does this apply to growing boys and young persons in relation to their sexual conduct, for prevention is far better and more hopeful than cure. In fact, a cure of

the physical and mental disease and corruption is too often impossible—brain-stains being hard to wash out and disease being often incurable.

The mythical sorceress Circe first enchanted and then transformed the fellow-voyagers of Ulysses into swine who grovelled at her feet. And even yet, in very truth, men from every sphere of life, married and single, rich and poor, ignorant and educated, continue to drink the poisoned draught from her cup.

Again, Ulysses, being warned of the sirens on the shores of Sicily, who charmed all passers-by with their false songs, stuffed the ears of his sailors with wax, and had himself securely fastened to the mast of his vessel until the ship sailed past out of the range of their voices; and thus he heard their enchanting music without perishing. But no man can go through life protected by having his ears filled with prophylactic wax, nor limited in the range of his vision by the wearing of blinders.

Circe and the sirens still continue to enchant and to destroy; and in order to pass by them unmoved a man must rely on a strong force of will, fortified by a just and appreciative knowledge, else "I fear me the skiff and the boatmen will both 'neath the waters drown."

It is a vain thing to cry out, "Save our girls!" when parents allow their boys to grow up into bad men. How cruel it is to permit a son to advance to manhood without instruction; to let him flounder along an assuredly dangerous road without giving him all possible directions which could in any way help him or perhaps save him from utter ruin!

Unlike the animals, man experiences shame and seeks secrecy when he gratifies his sexual appetite. Unchastity, being a secret sin, is therefore all the more dangerous. No child is safe from its subtle influence, and no careless parent can be assured that his household is secure. Few boys indeed escape from the contamination of the evil teachings of their schoolfellows, and many of them acquire vitiated

tastes without in any way appreciating their gravity, while others inherit weakened wills and "fall victims to their grandfathers' excesses."

The saddest sight in the world is to see a man sepulchred while yet living. Diseased himself, and with perverted tastes, he transmits the injury to his innocent wife and children, and no repentance is assuredly effectual unless he remain single.

A reformed profligate makes a poor husband, being corrupt in body, and the slave of the imperious voluptuous recollections which bring before him the debased images of the harlots with whom he formerly associated. Aye, women can be found who will marry such men; but they and their offspring suffer terribly!

No man's opinion on these matters is of so much value as the physician's. On account of the nature of his work he has an immense advantage, and is peculiarly well qualified to speak, because he sees clearly in his every-day experience the physical effects of impurity upon the man and his paramours, and, if he marry, upon his wife and posterity; the mental effects in widespread insanity which results from disease; the moral effects in the loss of character, the breaking up of home life, and the loss of confidence between husband and wife; and the social effects in the ravages which vice makes among a large class of humanity.

Every doctor who regards his physicianship as a sacred trust realizes that sexual impurity is pre-eminently the cause of most of that which stands out as hideous and disgusting in society, and feels that silence regarding this question is not in line with his duty.

In the case of a thoughtful man there should be no one so much interested in his career as he himself, and he should think out with far more care than any one else the problems of life as they concern him. It is his duty and his legitimate privilege as a man and citizen to ground himself on the standard truths relating to this subject,

which are recognized the world over by the medical profession, and it will then be proper for him to be somewhat dogmatic in his conclusions and arguments.

For the forcible presentation of any subject it is of extreme importance to beware of such a degree of bias or enthusiasm that one is led to be too ardent in his utterances, because in that event the judicial caution is set aside and the very purpose of persuasion defeated by exciting opposition or disgust. Many a well-meant argument has gone for naught by reason of this error. Would-be reformers and moralists there are who lay too much stress on those phases of the question which do not appeal to a large majority of men, and the result is that they are laughed at and jeered at and not taken seriously.

There are some moralists who sound the slogan: "An equal standard of purity for both sexes!" They accentuate the claim that the sin of unchastity is equally heinous in men and women, and so of course it is morally. But the greater part of mankind are selfish and prefer their own private good before all other things, and by them such an assertion is regarded as unworthy of belief, and is of no effect, true as it may be.

Society has always considered that irregular sexual commerce is a more flagrant transgression in the case of a woman than in that of a man, and, morality aside, it certainly is, for an offence will necessarily be gauged by its consequences. It is a greater sin for a woman to be impure because, as a possible mother, she belongs to a higher and more important sphere, to her being intrusted the rearing up of all posterity. While the man retains no marks of injury to his anatomy as a result of copulation, nor any other effect to which one can directly point, unless he contract disease, the woman, on the other hand, does so suffer—in bodily injury, in the violation of her more tender emotions and affections, and in her very countenance. All the conspicuous effects of sexual commerce are heaped upon her:

so much so, that an observant man can often conclude, with a good deal of accuracy, by the outward appearance and demeanor of a woman whether she is leading an immoral life. An immoral man, on the other hand, is not clearly shown to be unfitted for the society of ladies nor for the ordinary duties of life in the way that the immoral woman is. Her own sex spurn her and call her atrocious. Therefore the argument that the crime is equally heinous in both sexes cannot appeal with great force to the ordinary man of the world who knows better. Morally, his offence is unquestionably baser, for he stifles that chivalric feeling which all men should at all times show to all women; he assumes the aggressive rôle, while she is passive; he seeks to satisfy a carnal pleasure, while she sins out of a pliant acquiescence or for money; he does the pushing over the precipice in safety, while she suffers the fall; he does the lying, and she the believing; he becomes the father of the illegitimate child and abandons it, while she undergoes the pains of maternity and supports it afterward with her life's blood, unless her moral sense has been so deeply wounded that she is led to destroy it.

But such talk is idle for a large number of men. No limit can be placed upon the subterfuges which the lascivious man can invent in answer to such arguments as do not directly appeal to himself.

The laws of Nature and the laws of morality which we have accepted for our standards will always be found to coincide; and human society and sentiment are in accord with them as to the importance of absolute fidelity of married people to each other. None are so immoral as to openly advocate adultery, for every one execrates the violator of an oath, especially if made at the marriage altar before God and man. Whether it be single or double adultery, is immaterial; if either party or both be married, it is adultery if they have sexual relations. In all countries and ages the punishments for it have been serious,

and the slaying of the male offender by a woman's husband is even yet condoned and applauded, while juries do not attempt to be severe in their punishment of the avenger. This is universally recognized in all parts of the world.

But with our highly organized civilization, and with our demands for certain comforts which are now deemed essential, marriage is put off more and more remotely, so that many cannot wed at all. "At more advanced stages of civilization, money and inherited property often take the place of skill, strength, and working ability. Thus, wife-purchase and husband-purchase still persist in modern society, though in disguised forms."[1]

It is not meant to be inferred that one is to marry for the mere sake of sexual gratification, though marriage properly is and should be firmly founded upon a deep sexual feeling, even though this desire plays an unrecognized part therein. This is a dynamical and leading fact in the sciences of anthropology and sociology, and can never be lost sight of in the evolution of the successive phases of social development. Marriage is desirable, and is the goal toward which every normal man, if circumstances permit, should strive. But even though a man remain unmarried, he can do more good to his tribe or community by setting the example of a glorious life than can others, who do not possess his sterling qualities, by the begetting of progeny.

What shall those do who cannot marry and who yet feel the natural gnawing of the sexual appetite? Here is the stumbling-block—what men call the "natural, imperious appetite." These are men who have imposed no oaths or obligations upon themselves; who see no very evil consequence to themselves if they follow after the night-walking daughters of Lilith; whom society does not severely condemn, and who do not recognize any very decisive prohibition. Fornication most certainly is not so wicked as adultery, and many a man persuades himself

[1] Westermarck, "History of Human Marriage," p. 382.

into the belief that he may properly indulge in it, and that he will in some way escape the responsibility of parentage.

How shall such a man act? To aid him in the decision this book is written, he being left to be the judge for himself. But this much must be demanded of him, that he act intelligently.

To some, one argument appeals, while it disgusts others, and many may be offended at any allusion to religion. But in most men there is a religious element inseparably united with the physical; and some heed must therefore be paid to it physiologically. Christianity says that our bodies are temples of the Holy Ghost and that we are to keep them pure and undefiled before God, and every reflective person of course knows that it is the part of wisdom to keep the body clean and to have good and honest purposes. The truth of this is seemingly apparent only to a select few, while tens of thousands entirely reject it, sound as it is from a physiological standpoint. A deep impression, however, must be made on any man when the truth is presented in all its aspects, and when there are laid before him for his consideration the fearful responsibilities which he incurs by following a life of immorality and lust—responsibilities for being the father of an illegitimate child which may be and so often is killed by criminal abortion, or which, if it lives, will be a homeless or degraded outcast; responsibilities for ruining a girl, or, if she has already fallen, for helping to crush the womanhood out of her rather than to help her up; responsibilities for contracting venereal diseases which ruin his health and happiness, and which may be imparted to his wife-to-be and offspring for generations to come; responsibilities to society for promoting harlotry with all its complex evil consequences, and reponsibilities for defiling all the finer moral and emotional parts of his nature. For all of this we absolutely know that the offender must personally suffer in this present life, as well as the woman and children who

share the good and the bad with him; and no man can divorce himself from the strong belief that he will have to render an account to his Maker for overstepping the bounds of religion, which, after all, is nothing but an unrecognized branch of higher physiology. The responsibility of taking life has been recognized from the earliest times; the responsibility of giving birth to life is equally great.

For such as are appealed to by any consideration of religion, it is well to reflect that everything in Holy Writ directly teaches that the unreformed profligate, the fornicator and adulterer, has no place or part in the Holy City; that his name is blotted out from the "Book of Life," and that he must remain "without," where are "dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."[1]

The assurance is here emphatically given that the laws of religion, of the true moralist, and of the physician and hygienist are all in complete harmony, and the chaos of confusion only exists in the disordered minds of those who seek for excuses which would shame the inferior animals.

As Maudsley says, "The foolishest opinion has commonly some partial facet of sense"; and men are abroad, filled with sophistry, who make all kinds of pretexts to justify themselves and others; who call that which is bitter, sweet; that which is unhealthy, physiological; that which is evil, good; and that which is a grave social harm, expedient. Fortunately, the most worthless and shameless members of the community are somewhat prevented from propagating their kind by barrenness and sterility, and, as the result of disease, their vitiated progeny are apt to be eliminated in time.

To the vigorous, and the active and the sound, whose generative functions remain unimpaired, with a pure and normal glow of healthy activity, comes the satisfaction of knowing that their descendants will be the fittest and the

[1] Rev. xxii. 15.

most likely to survive in the struggle for existence; and this is no mean comfort to those who have the normal philo-progenitive ambitions.

Tennyson's hero, the spotless, virgin and blameless knight Sir Galahad, who went in quest of the Holy Grail, made this boast:

> "My strength is as the strength of ten,
> Because my heart is pure."
>
> "What stronger breastplate than a heart untainted!"
>
> SHAKESPEARE, *2 Henry VI.*, iii., 2.

Purity is, in fact, the crown of all real manliness; and the vigorous and the robust, who by repression of evil have preserved their sexual potency, make the best husbands and fathers, and they are the direct benefactors of the race by begetting progeny who are not predisposed to sexual vitiation and bodily and mental degeneracy. These are laws which are universally recognized by all breeders of stock and by those who have made a study of the races of mankind.

From a purely selfish standpoint a man must give heed to an even stronger impulse than the sexual appetite—namely, to the law of self-preservation. He must consider 1. The peril to his body; 2. The peril to his character or moral constitution.

The reader is here cautioned not to rely too much on his own slender experience, but to seek after the unalterable truth; for his personal observations have probably not led him to see either the death of the body or the damnation of the psychical characteristics, and he is not at once struck by these perils. We must reflect that Nature is leisurely; and when we have added a considerable number of years to our experience we can see that her laws pursue their course unerringly, and that no pardon is granted for sins committed against the body, whether knowingly or not.

The statement is almost without exception that every one who pursues unlawful sexual indulgence to any considerable extent gets inoculated with disease sooner or later, and only very rarely is it otherwise. It is the part of a foolish man to say, "I'll take my chances," for he not only imperils his whole future life, and that of his wife-to-be and offspring, but also practically *elects to acquire disease*. We physicians see these men who have "taken their chances"; we see sterility acquired by them and imparted to their wives; we see innocent wives and children suffer from unmerited venereal diseases, the nature of which obviously cannot be revealed; we see the severest operations, where women's abdomens are cut open by the surgeon's knife for the removal of the diseased reproductive organs; we frequently see young wives rendered chronic invalids from the time of their marriage, and sometimes we see them die; we see premature deaths of fœtuses from disease, and children with distorted anatomy and vulnerable tissues; we see blind asylums and insane asylums recruited as the aftermath of men's "chances." We see men who must continually be debased by nursing their genitals; men with whom we come in contact with disgust, and who render filthy whatever utensil they touch; we see men who cry from their very souls: "Woe! woe! woe! would that I had died before I was damned!" We see men who must be in regular attendance upon doctors, sometimes in order even to urinate; we see men who pay enormous sums of money to doctors unless they dishonestly evade the payment of their bills or take their places in venereal dispensaries with the dregs and scum of the earth. These men must suffer, and cause horrible suffering to others; and even with the best treatment and care they often cannot be assuredly cured, and often must forever be inferior to what they originally were. Still another of Nature's penalties is overlooked by most men. Those who have been at all observant will appreciate that the lustful act is very closely

associated with the affections, with love, and with sentiment. Without this disposition of the mind the mere sensual enjoyment of the act, *per se*, would afford comparatively little pleasure. With the lower animals this is not so, and they cannot be immoral, experiencing no shame, being immune from venereal diseases, and having no tribal customs of marriage.

So it is not fair to the brute creation to say that the grossly lustful man "makes a beast of himself" when he throws aside the human elements of his nature. And it is certainly true that we can name no animal that is as bad as some men.

A man cannot, however, eliminate every spark of humanity from himself, nor cast aside entirely his affections and power of loving, and the worst that can be said about any man is probably not true. But these finer qualities of the affections can easily be perverted, in which event they will forever be indelibly contaminating factors in his brain, recurring to him unbidden both in his dream-life and in his memory even after marriage, flavoring the sexual congress with his own wife by a reversion of his recollection to former scenes of debauchery which have become with him imperious mental concepts.

These memory-pictures are reproduced to the mind without effort, spontaneously, by the association of ideas. The *nixus sensualis*, or voluptuous orgasm, is attended by an exalted hypersensibility of the cerebral cortex which renders the brain peculiarly receptive at that time to the operation of various concomitant influences, so that whatever impressions are brought prominently before the mind during the consummation of the sexual act are at subsequent periods apt to be recalled to the memory, unsummoned, through the association of ideas.

Promiscuous intercourse with women increases desire beyond natural limits, while it also strongly perverts the tastes and desires in a psychical sense, especially in neuro-

pathic individuals; and in this way perversions of the genesic instinct are readily acquired.

That nation, whose men by the courage of their convictions exercise patriotism and sympathy and altruism and chastity and fidelity to themselves and to their women, has in it the elements of a high civilization which constantly tends to rise and to improve, and in the struggle for supremacy among the tribes of the earth it will surely be victorious over other peoples that are lewd and unchaste and ignobly ungallant and unjust to their women.

Even the skeptic who entertains the belief that after death there is no judgment to come, must pause to consider when he is reminded that there is, after all, such a thing as sin.

"Blinded by the conception of sin as an offence against a supernatural power, it has been impossible for the individual to see that sin is foolishness in the natural world, and to realize his responsibility for being sin's fool. If it were desired to breed a degenerate human being, sinful, vicious, criminal, or insane, what would be the safest recipe? To engage his progenitors in an antiphysiological or antisocial life; to impregnate them thoroughly with alcohol or with hypocrisy, with syphilis or with selfishness, with gluttony or with guile, with an extreme lust of the flesh or an extreme pride of life. When mankind has learned the ways by which degenerate beings have come to be, it will be able to lay down rules to prevent their production in time to come; but in order to do that, it must substitute for the notion of *sin* and its consequences in a life to come after death the notion of *fault* of organic manufacture and its consequences from generation to generation in the life that now is—must not rest satisfied to look outside nature for supernatural inspirations, divine or diabolic, but seek for natural inspirations within itself which it can observe, study, and manage."[1]

[1] Maudsley, "The Pathology of the Mind."

If the penalties meted out to the impure are so many, there is yet comfort for the unmarried man in those pages which show that perfect continence is quite compatible with perfect health; and thus a great load is at once lifted from the mind of him who wishes to be conscientious as well as virile and in health, with all the organs of the body performing their proper functions.

Impurity of course leads downward to decay and death; and out of consideration for the law of self-preservation any wise man will adopt the course of repressing his appetite, for the penalties which attend it are so inexorable as to be beyond accepting.

Unless a man understand fairly well that part of his nature which belongs to the sexual domain, he is not effectively educated, and is liable to be overtaken by injury and ruin. The result of good education is to teach self-control and a consideration for the welfare of others, while selfishness is the attribute of him who has little mentality or education. A wise man will of course wish to know what he ought to do and what he ought to avoid, which is impossible if he relies solely upon his instincts and the common talk of his companions; and he will not be safe from harm unless he has a just appreciation of that side of his physical nature which is the well-spring of most that is noble and vigorous and majestic in him. One, if not the chief, object of education is to enable us to gain a mastery over our animal instincts, to raise ourselves above the level of the lower creatures, to occupy a dignified position among the solid men of the community, and to learn how to counteract the unfavorable hereditary tendencies which each individual inherits from some of his numerous ancestors. So strong is the sexual instinct that it is natural for men to long for women, and at some time or other to contemplate marriage: one from love, to make himself and the woman supremely happy by having his soul knit with hers; one from the praiseworthy desire to beget children who

shall bring honor to his name and perpetuate the family line; another from romance; and others purely for the base purpose of gratifying their sensual appetites.

Since men unquestionably devote so much of their attention to sexual matters, it is of the highest importance that their thoughts should be directed in proper channels, and that they should clearly comprehend those fundamental truths which at present only a select few are privileged to know. Any impairment in power or function of the sexual organs is a terrible calamity, because it makes a man decidedly less a man, and because a vitiation of the sexual attributes is physiologically, or rather pathologically, necessarily associated with ethical defect.

Anæsthesia, or absence of sexual desire, is deplorable; for then the man has the neuter characteristics of the child or of senility, whom the beauties of women or the pleasure of their companionship do not stimulate to manly ambitions and conduct.

Hyperæsthesia, or increased sexual desire, is deplorable; for then the man has an inordinate and unnatural concupiscence, and is thrown into an unseemly excitement, not only by the mere presence of women and personal contact with them, but also by lascivious mental images, or by anything of a nature which can be distorted into obscenity. Such men unduly magnify the importance of the *vita sexualis*, or sexual life, and look upon womankind, and even objects of feminine attire, with sensual eyes. Such a perverted tendency, which is easily acquired, leads to very great harm, such as obscenity of conversation and imagination, enthusiasm for vile literature and pictures and debasing theatrical exhibitions, and a preference for consorting with a low set of men and women.

Paræsthesia, or perversion of the sexual instinct, is deplorable; for the individual is then a "step-child of Nature." Largely inherited, it may also readily be acquired by masturbating, or practising other execrable sexual acts. Indi-

viduals whose brains are stained in this way, with impressions which are often permanent, frequently follow the most abhorrent practices and lead astray such unfortunate youths as they can find for their victims. Unfortunately, the polluted mind does not appreciate its hurt.

It is not to be thought that all men who are impure suffer such penalties as these; nor yet is it to be thought that these conditions are very rare. It will be well for him who so far considers himself clean and pure not to boast, lest he may fall; for the bright steel of the sword's blade is not safe from rust and corrosion. The dew and the wet will quickly damage that sword unless it is held up and protected; and although the grindstone and emery-wheel may remove that rust, it will yet be a sword with another face.

Every individual has some moral sense, partly inherited, partly acquired, which is stamped upon his personality as his most noble attribute; and it can never be entirely effaced, though it may be much marred by ill-usage or tarnished by exposure to the fumes of an evil atmosphere. Every one is equipped with some conscience which tells him in a way admitting of no dispute what he ought to do; and although it may fail to restrain him from wrongdoing, nevertheless it fails not to punish by reproaching and condemning him.

This sense of duty, which has come to be regarded as a racial instinct, has, by working atavistically through the education of centuries, become fixed as a principle which we say should be supreme over all our actions, leading us to consider the welfare of others, to ignore ridicule, threats, bribery, flattery, or even to imperil our lives for others who are in danger.

Those who have deeply pursued studies in heredity tell us that the past is profoundly at work in the present, and that we may expect life and history in the future to be largely moulded by the vice or virtue, the health or disease, the normal stability of the nervous system or the neuras-

thenia of those who are now living, to flow down in a stream to the generations to come. Every rightly minded man wishes in his heart to subdue those hereditary tendencies which are defects and imperfections, and to consolidate and develop within himself and transmit to his descendants certain high and virtuous social instincts of commanding importance, such as love, and sympathy, and self-control, and chivalry toward women, and altruism. This conscience has been defined as the "vicegerent of God," or, as Byron says, "The oracle of God." It is a monitor of the actions of all normal men, preventing the full enjoyment of wrongful deeds and motives, and reproving them when they disobey its voice. By neglecting its monitions one can so blunt its sensibilities that it becomes functionless, and may eventually cease to operate in a healthy way; and when that has occurred he is no longer a desirable member of a community, but a menace to that good order which renders it possible for the human race to live socially together.

By fanning his desire and stifling his conscience, by the employment of artificial stimulants and mental trickery, a man can force himself to enter into pursuits and relationships which, could he but know, he would detest in his ancestors. Men do not seem to realize the tremendous importance of heredity, and that their illegitimate pleasures and acquired preferences for impure courses are as likely to crop out in their daughters as in their sons, invariably in an evil way, sometimes as a surcharge of lustful passion, sometimes as a directing influence toward vice and crime, and sometimes as disease; and it is well recognized that the progeny of the impure have in the domain of their sexual lives a distinct predilection for morbid tendencies colored by eroticism.

The lustful impulse which leads a man to seek an agreeable sensation in an evil environment, which is a social sin of extreme moment, is entirely incompatible with this

racially implanted principle called conscience upon which the foundations of all morality rest.

Of course the irresponsible fornicator, who allows his lower impulses to become fixed characteristics, cannot for a moment contend that he acts in accordance with true morality for the benefit of others of the race, nor can he at this stage realize to what an extent he shatters all the essential elements of the *Law of Honor;* for if he did, he would burn up with shame at the thought of causing so much suffering, so much agony, so much saturation of evil to himself, to his paramours, to his wife, to his children and their children, and to society. A decent man, after yielding to a temptation which he feels to be immoral and base, is impressed with a feeling of personal dissatisfaction, remorse and shame, and sometimes undergoes such a revulsion of feeling that he effectually repents.

Our intellectual functions are so far under the control of the will power that we can by practice largely direct any selected one as we choose. None is so susceptible, if we cheat ourselves into so thinking, as this internal tribunal called conscience, which, by repeated efforts, we may snuff out and cover with a pall.

As the cicatrix over a wounded surface, for instance an extensive burn, has an impaired sensitiveness owing to the destruction of the sensory nerves which normally supply the skin, so also does an habitually disregarded conscience lose its sensitiveness and become "seared as with a hot iron." One of the necessary equipments, then, for a pleasurable life of lust is a seared conscience, or else one must suffer the humiliation and remorse which condemn the man who recognizes such a thing as personal accountability.

At the very least, men should exhibit toward women that same equality of consideration and recognition which is common among the brutes to their females. And if they but fully realized the truth, they would deeply reverence their

women, who, with their more heavenly endowments and potentiality for motherhood, rightfully occupy the throne of Nature; and they would protect their mothers' sex with all their force and sympathy and influence. We maintain that the man who dishonors woman by the purchase of her virtue, by deceit, treachery, savagery, or ruffianism, falls short of the moral possibilities of the dog.

Travellers in Scotland have the custom, when they climb to the summit of a mountain, of casting a stone upon the "cairn," or heap of stones, which one will usually find there. Thus the pile grows and becomes more imposing. So by what is to come we hope to add somewhat to the upbuilding of an important landmark which is forever prominent in the landscape of every one. It is vain to hope that improvement in morality will come about spontaneously, for truth and knowledge are useful only if spread broadcast. The medical profession, the true guardians of the public weal, are responsible for the dissemination of specific information on these matters; but their efforts at instruction must necessarily be met by some concentration of attention on the part of the layman, preferably critical rather than apathetic. While many claim that these times are not so corrupt as those of past generations, yet we are suffering for sins which were then committed, and there is much discouraging reason to believe that abortions are more frequent, that unprotected women are more numerous and unsafe, that houses of assignation and ill-fame are more patronized, that venereal diseases are more prevalent; and he who runs may read in the daily press of our large cities advertisements of charlatans, abortionists, baby-farmers, and even of brothels for sexual perverts under the disguise of "baths and massage."

Impurity, vice and loathsome disease are brought before the eyes of even the tenderest and purest boys and girls by these shocking announcements; and in addition to this, a reservoir of erotic and subtly dangerous litera-

ture has burst forth in a hissing and horrible torrent which gushes out and threatens the nation, overwhelming such as are unfortunate in hereditary tendencies or in environment. A community which will knowingly permit this has the elements of decay in it. In a quiet and dignified way it is our duty to discuss this question as man to man, while to remain silent would be to incur a criminal responsibility. We cannot pass our fellow-beings by, no matter how low they have fallen, as if their faces were but mere masks, but must stop to consider the brotherhood and sisterhood which exists between us. If any of our readers are hostile, let us now agree to an armistice—all of us being quite familiar with the customary arguments which are offered in favor of pursuing the war on women—and perchance by the honorable truce we may be able to elaborate terms of peace.

Otherwise, if we can come to no agreement, if the physician is to be lightly dubbed a fool, let us separate. But before we come to our last review, when Death, who always triumphs, holds his court, when the bugle-call whose summons none can resist sounds out, let us compare notes and observe the sum-total of rewards and punishments which each has earned.

The enemy need no recruits, for their regiments are overcrowded; but with some assurance we hope that the strongest and fittest and most genuine and manly will eventually wear the uniform of honor, and cause good principles to prevail.

If we must separate in disagreement, it is but fair to give the admonition that the unanimous voice of that observant profession which alone is qualified to know says—that, irrespective of the harm you do to others, you are to beware lest you drink a potion foul as hell, and "fall a victim to a cureless ruin."

An analysis of the methods pursued by criminals seems to fit the case of the libertine remarkably well. Both desire to get advantages without due efforts; both think that they

will gain the enjoyments while escaping the penalties; both fail to take a general survey and look only at the consequences of the particular act; both are defective in their consideration of what is just and right for all concerned; both actually obtain immediate gratifications and lose ultimate satisfactions; both acquire natures which are incapable of true happiness; and both are hostile to the harmony of social life.

The wholly selfish character of such law-breakers merits the sharpest reprobation of communities where the social sentiments are at all rational. Surely the needs of the human species are paramount, and we must estimate sexual relations as right or wrong according as to whether they conduce to public welfare, or to social degradation and extinction.

The man who subordinates his lower impulses and elevates the higher components of his manhood; who truly follows his conscience; and who organizes high sentiments in others, is an inestimable blessing to the world. It is not too much to demand this of every citizen.

Those who are observant will see that the most powerful and marvellous feelings of which human nature is capable grow out of the sexual instinct, and that within the limits of this sphere of action are to be found all that is of the supremest interest in life. "Hunger and Love" are conjoined throughout all animal life, and in innumerable instances, both among animals and mankind the Mother-love, —and even Father-love,—asserts itself as even a stronger force than the individualistic aim of self-preservation. Life itself is frequently subservient to the interests of offspring.

Nature never overlooks nor pardons a mistake, and punishes ignorance as severely as intentional transgression.

CHAPTER II.

PHYSIOLOGY OF THE SEXUAL LIFE.

HUMAN life is divisible physiologically into certain well-defined stages, separable by tolerably clear lines of demarcation. In our march through life toward our graves, each normal individual, as long as the reproductive glands maintain the power of their physiological processes, has an inherent desire for the perpetuation of the species. This desire constitutes the sexual instinct.

In order to learn how to live rightly we must understand ourselves at each stage of the march, lest a deadly blight settle upon us from which we may not be able to escape, and lest we become "sin's fools," without the power of perpetuating healthy offspring.

Time crowds us on from one stage to another, and while we are yet acting children's parts, a mighty change, a new birth almost, ushers us into our most important decade, namely, that period between puberty and maturity.

The stages of human life may properly be described as seven in number, as follows:

1. Ten lunar, or nine calendar months within the womb, during which we are not "air-breathers."

2. Infancy, terminating at the time when all the first set of teeth have appeared, which is usually at the end of the second year. During this period the child normally suckles its mother.

3. Childhood, which terminates when the second dentition is completed, *i.e.*, at seven or eight years of age.

4. The period of Boyhood or Girlhood, which terminates at puberty.

5. The period of Adolescence, *i.e.*, between puberty and the full development of manhood or womanhood.

6. The period of mature Manhood or Womanhood, which lasts more or less indefinitely until

7. Old Age, which is the declining portion of life.

The fifth and sixth periods are characterized by an active sex-life, with a formal distinction of gender, while the first, second, third, fourth and seventh periods are expressive of a passive existence which, to all intents and purposes, is neuter.

Puberty.

If we empirically divide life into epochs of ten years, the second decade is by far the most important in the formation of the mental, moral, and physical qualities, early in which period puberty, or the development of the reproductive powers, comes on. From this time on, until these functions wane, sexual desire is a physiological appetite, though it is not fully felt until sexual maturity, when adolescence has passed.

Puberty occurs a year or two later in the male than in the female. Climate, race, vigor of constitution, heredity and social conditions have a marked influence on the period of life at which the earliest active manifestations of sex appear. Thus it occurs earlier in warm countries and in the class of society which lives luxuriously than in cold countries and among the poorer classes.

In temperate climates a girl arrives at puberty at about the thirteenth, fourteenth, or fifteenth year; while in the frigid zones it is delayed until the seventeenth, eighteenth, or even twentieth year; and in the torrid zones it comes on as early as the twelfth or thirteenth year, and sometimes even as early as the eighth year.[1] Climate has, of course, the same influence on the precocity of boys as it has on that of girls.

[1] *Vide* Landois and Stirling's "Physiology," p. 112.

Race plays an important part; thus Jewesses, who belong to an unmixed people, menstruate at about the same age in all latitudes, *i.e.*, at fourteen or fifteen years of age. Commingling of races develops a mean; thus Eurasians, or Anglo-Indians, *i.e.*, half-castes with European fathers and Hindoo mothers, arrive at puberty earlier than pure Europeans and later than pure Hindoos.

Heredity does much to influence the age at which pubescence is reached; thus, some families are notably precocious or notably tardy in development.

The state of the general health exerts a powerful influence; thus, if a child is suffering with any wasting or debilitating disease, or if pressed too hard by study, puberty is apt to be retarded and disordered. It is said that city-bred children arrive at puberty about a year earlier than country children.

Until about the age of puberty, girls and boys are simply children, who in innocence play unrestrictedly together. The girls are at birth a little smaller than the boys, but at puberty they shoot ahead in both stature and weight, and with these changes in the body are associated corresponding changes in the mind, habits and inclinations, which are the signs of an earlier maturity in them. Until this change occurs there are no notable functional or psychical differences between the sexes, but the girls and boys associate intimately without any sensual ideas or longings, with their voices pitched in the same key, and with no marked dissimilarity of their skeletal structures.

Heretofore the whole energy of their minds and bodies has been directed toward "acquisition," and they are not "productive" in either thoughts or works. In each other's presence they are frank and simple, and are without any marked feeling of modesty or coyness. What gallantry the boy shows before this time is probably due to his education rather than to his natural tendencies, and what "blushing timidity" the girl displays is also more the

result of external influences than of natural promptings. Though the boy is naturally more boisterous, and the girl more bashful, modest and shy, yet so far they are practically *generis neutrius*, neither male nor female, without any sexual impressions, and they have hardly entered within the portals of real life.

But now the greatest physiological era in their lives, next to that of birth, is about to raise a natural barrier between them, and send them along well-defined roads diverging to manhood and womanhood. During this critical period, when life is yet young, they are initiated into new loves, new emotions, and even a new type of body; they are yet plastic, and good or evil habits are more likely to become fixed upon them now, and in the next few succeeding years, than at any other time in their lives. From now on the similarity between the sexes rapidly disappears; their undifferentiated sexual characteristics become strongly masculine or strongly feminine, and the psychical differences are even more distinctly developed than the bodily changes. These contrasts between the sexes come on gradually, and several years of adolescence are required before the sexual types of body are clearly defined, while even a longer time is expended in the evolution of the masculine and feminine types of intellect.[1]

It is well recognized that this is a critical period, during which the hereditary influences for health or disease, for good or bad tendencies, for insanity or mental equilibrium, are most felt, and at this time especially, as Clouston says, "a man may fall a victim to his grandfather's excesses."

The change in the female is more profound than in the male, and the bodily disturbance of greater intensity; so much so, that few girls pass through this period without

[1] "Male and female children resemble each other closely, like the young of so many other animals in which the adult sexes differ widely; they likewise resemble the mature female much more closely than the mature male."—Darwin, "Descent of Man," p. 557.

marked constitutional derangements, or some of the multiform types of hysteria. Woman plays the more important sexual rôle in Nature, being more complex in physical structure, as well as in mental and moral organization. She conceives, gives birth to, and rears every individual, while man is very much less concerned in the perpetuation of the race.

A woman's faculties—physical, moral and intellectual—are more profoundly influenced and controlled by her sexual functions than are those of man, she being by far more subservient to her corporeal condition; and there are few diseases which affect her without having a reciprocal effect on her sexual organs, and *vice versa*. Thus, during the thirty years of her reproductive life, or distinctive sex-life, the utero-ovarian functions dominate her career, and both influence and are influenced by every vital process.

Compared with woman, man's reproductive organs have a more subordinate effect on his organization; and yet, if the functions of these are abused, his life may be embittered by mental and physical disorders which make him a fit object of study for the alienist and pathologist. We must consider a little more fully the distinctive changes which occur in the boy and in the girl with the accession of puberty.

Changes in the Male.—Before puberty the boy is normally entirely free from all sexual thoughts or impressions. The small and ill-developed penis is covered with an elongated prepuce, and the testicles are very slightly sensitive to pressure. But at puberty there is a determination of blood to the generative organs, so that the penis, testicles and scrotum enlarge, and semen, with its accessory fluids, is secreted, and there then occurs an unmistakable manifestation of the sexual instinct. Not infrequently the mammary glands enlarge at the time of puberty and become sensitive to the pressure of the clothing, and in rare cases they secrete milk. The voice is characteristically

altered, so that the "thin, childish treble becomes a deep, manly bass"; this is due to the growth of the thyroid cartilage ("Adam's apple"), which becomes prominent, and to the lengthening of the vocal chords, so that the voice becomes hoarse, or husky, and "breaks" until it falls a full octave in its register.

A coarser hair takes the place of the "down" on the pubes, face, chest, arms, legs, axillæ and other parts of the body, and the sebaceous glands develop and become active, especially on the nose, back and face.

These changes succeed one another so slowly that full sexual vigor is not attained until adolescence has passed. From puberty onward, all through the sexual life, spermatozoa are constantly being formed in the testicles, and emissions of semen occur physiologically from time to time. Gradually the type of mind and body assumes the manly features, and at twenty-five years of age the male may be considered as sexually mature.

Changes in the Female.—The transition from girlhood to womanhood occurs with a bound, so that the female undergoes the sexual alteration several years before the male. In her the changes in the bodily structure and in the functions of the whole system are vastly more complex and important.

Vascularization, or the increase of blood supply to her internal and external generative organs, is of course more abundant and lavish than in the male, because of the greater area to be supplied and the greater importance of the functions of the uterus, Fallopian tubes, ovaries and breasts. At this time the skeleton and contour of the body become modified and assume the characteristic feminine appearance. The hips become broader for the requirements of childbirth; the breasts notably increase in size and become prepared to secrete milk; the sebaceous glands become more active, as in the boy; coarse hair grows over the pubes and in the axillæ; the chest increases rapidly in size, with a cor-

responding increase of vital capacity; the larynx becomes elongated, and there is an increased compass of voice, though it is not lowered in its register, nor does it "break" as in the boy, but becomes more liquid, musical, tender and gentle. She becomes more shy before the opposite sex, her romping tendency is subdued, and her whole "form and expression assume the characteristic sexual appearance, while the psychical energies also receive an impulse."[1]

The most important occurrence of all, however, is the periodical occurrence of menstruation, whose most marked phenomenon is a sanguineous discharge from the genitals, normally occurring at intervals of a lunar month—twenty-eight days.

This menstruation signifies that the woman is capable of reproduction or child-bearing. Beginning, on the average, soon after fourteen years of age, it continues until the "change of life," or "menopause," or "climacteric," *i.e.*, until about forty-four years of age, and it is, in health, interrupted only by pregnancy and lactation (suckling).[2]

If menstruation begin earlier it ends earlier, and *vice versa*, so that the child-bearing period of a woman's life, or her distinctive sex-life, lasts about thirty years, though in hot countries it is shorter.

Each woman usually has a definite periodicity in her menstruation, the common interval from the beginning of one menstrual period to the beginning of the next being the "twenty-eight-day type," though some menstruate every thirty days, a few every twenty-one days, and fewer still every twenty-seven days. When a girl starts to menstruate there is complete uncertainty as to what the type will be, though when once fully established it remains pretty constant.

The amount of blood lost averages from six to eight

[1] Landois and Stirling's "Physiology," p. 113.

[2] *Vide* Hart and Barbour's "Gynæcology."

ounces, though sometimes it may normally be only two or three ounces, or sometimes twelve or fourteen ounces. The discharge usually lasts from two to six days, and is usually more profuse in blondes than in brunettes.

Menstruation is by no means merely a monthly flow of blood from the genitals. As Matthews Duncan of Edinburgh well said, "The red flag at the auctioneer's door shows that something more important is going on inside." And so also the flow of blood proves to be but an incident of menstruation, and not at all the important factor—ovulation, or the formation of eggs, being the peculiar and interesting event.

In viviparous animals there is a condition similar to that of menstruation in women, but in them it is called the "heat" ("rutting" in deer). Usually this season of "heat" in animals occurs but once a year, and at other times the females neither admit the males, nor could they become pregnant if they did. Domestication with its artificialities of diet and temperature has made the recurrence of this phenomenon uncertain in some of our animals.[1]

[1] "Every month or season of the year is the pairing season of one or another mammalian species. But notwithstanding this apparent irrregularity, the pairing-time of every species is bound by an unfailing law: it sets in earlier or later, according as the period of gestation lasts longer or shorter, so that the young may be born at the time when they are most likely to survive. . . . Thus, the bat pairs in January and February; the wild camel in the desert to the east of Lake Lob-nor, from the middle of January nearly to the end of February; the *canis Azaræ* and the Indian bison in winter; the wildcat and the fox, in February; the weazel, in March; the kulan, from May to July; the musk-ox, at the end of August, and, in Asiatic Russia, in September or October; the wild yak in Thibet, in September; the reindeer in Norway, at the end of September; the badger, in October; the *Capra pyrenaica*, in November; the chamois, the musk-deer, and the orongo-antelope, in November and December; the wolf, from the end of December to the middle of February."—Westermarck, "History of Human Marriage," pp. 25, 26.

A woman when she is menstruating cannot be said to have a "*mens sana in corpore sano*," and is thus physically unfitted for the active pursuits followed by men. Before menstruation begins there is a feeling of mental irritation and lassitude, fatigue in the lower limbs, congestion in the back, loins and lower abdominal region, sensitiveness on pressure over the abdomen, feelings of heat and cold, disorders of appetite and digestion, and various other systemic disturbances.[1]

The principal event in menstruation is the maturation and rupture of a Graafian follicle, the discharge of an ovum, or egg, from one of the ovaries, and its passage along one of the Fallopian tubes to the cavity of the uterus. If the ovum is fertilized by the male reproductive element, or spermatozoid, it finds lodgment in the uterus and develops into a fœtus; if not fertilized, it passes off unnoticed in the menstrual discharge.

A woman is more liable to conceive immediately after her menstrual period has passed; but it is most important to remember that conception may occur at any time during the thirty years of her menstrual life, and that fornication can never be indulged in without the risk of impregnation.

Each "monthly sickness" is in reality a sort of mimic parturition or missed pregnancy; childbirth being physiologically the aim and object of a woman's life, for which, though it may not be accomplished, Nature is nevertheless constantly striving. The sexual impress is thus seen to be stamped upon womankind as a much more powerful factor in their lives than in men's, though we must be careful to avoid confusing the word "sexual" with "sensual."

[1] "While a man may be said, at all events relatively, to live on a plane, a woman always lives on the upward or downward slope of a curve. This is a fact of the very first importance in the study of physiological or psychological phenomena in women. Unless we always bear it in mind we cannot attain to any true knowledge of the physical, mental, or moral life of women."—Havelock Ellis, "Man and Woman," p. 248.

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To bear in mind the tender graces of women, their beauty and delicacy, their susceptible and responsive mental natures, their trustful and confiding love, their mission of motherhood with the subsequent rearing of the children, their heavenly influence over our lives, their unfitness to meet us on a common level in the battle of life, must influence every warm-hearted man to ever treat them with chivalry and veneration, to protect their honor, and to oppose their degradation and downfall with all his power.

The Influence of the Reproductive Glands on the Physical and Psychical Development of the Individual.

As a proof that it is the sexual organs whose growth and development produce the most profound dynamic changes in the physical and mental qualities of males and females, it is only necessary to refer to those cases in which either the ovaries or testicles have been early removed, or where they have been congenitally deficient, or vitiated in their functions before maturity; in which case the sex of the individual becomes so distorted that it tends to assume the physical and psychical type of the opposite sex. Castration or premature senility in girls gives them a masculine quality of voice, and—while affixing to them many of the coarser male characteristics—deprives them of the typical feminine attributes. Similarly, if an undeveloped male is emasculated the secondary sexual characteristics fail to appear, so that he does not display the superior size and muscular development, the depth of chest, the pugnacity, or courage, or ruggedness which the virile man does. Familiar to us all are the mental and physical differences which exist between the youth and the old man; the girl and the woman who has passed the "change of life"; the potent and impotent man; the castrated man and the man in pos-

session of his testicles; the bull and the steer; the gelding and the stallion, etc. etc.

With the precocious development of the testicles in boys —*i.e.*, earlier than the usual time of puberty—there is a rapid growth of body to the manly type, with hair on the pubes and face, roughness of voice, and unusual stature; while, on the contrary, eunuchs are natural slaves and cowards, unsuited for the pursuit of war, unfitted to be the guardians of undegraded women, and weak in every element of their moral natures.

At his master's bidding the eunuch unfeelingly executes the harshest punishments on others, being without mercy or consideration, and utterly lacking the finer sensibilities of either the masculine or feminine type.[1]

The eunuch, as seen in Constantinople for instance, is at

[1] "Pope Clement XIV., in the eighteenth century, abolished castration of youths, which was then practised in Italy for the purpose of retaining the soprano voice. It is well known that the castrated preserve the shrill voice (*voix aigüe*) of infancy, at the same time that the chest becomes fully developed, thus giving volume to the voice. Women were not allowed to sing in the cathedral or church services; hence this horrid mutilation, as it qualified the victims to sing soprano parts."—Acton on the Reproductive Organs, p. 219.

"In castrated persons, however, the larynx remains puerile, although perhaps slightly larger than in women. The old Italian custom of castrating boys to preserve their youthful singing voices bears witness to the close connection between the voice and the organs of sex. Delaunay remarks that while a bass need not fear any kind of sexual or other excess so far as his voice is concerned, a tenor must be extremely careful and temperate. Among prostitutes, it may be added, the evolution of the voice and of the larynx tends to take a masculine direction. This fact, which is fairly obvious, has been accurately investigated at Genoa by Professor Masini, who finds that among 50 prostitutes 29 showed in a high degree the deep masculine voice, while the larynx was large and the vocal chords resembled those of man; only 6 out of the 50 showed a normal larynx; while of 20 presumably honest women, only 2 showed the ample masculine larynx."—Havelock Ellis, "Man and Woman," p. 237.

once recognizable by his peculiarities, which may be briefly summarized as follows: he is taller than the average man, though not powerful; his countenance is distinctive; the chest is narrow; the hips are broad; the gait is peculiar, owing to the feminine tendency to knock-knee; the voice is shrill, inclining to falsetto, and about an octave above the masculine register; the face and pubes are almost devoid of hair; the skin is delicate; the penis is small and shrivelled, and the disposition is harsh, unmerciful, and servile. They age rapidly, and then become thin and terribly wrinkled.

On the other hand, among certain women, especially prostitutes, whose sexual glands have been destroyed or much damaged by disease, it is not rare to find real viragoes, *i.e.*, women who have the masculine physique, voice, strength, quality of mind, pugnacity, etc.

Thus we see that complete or partial deficiency in the generative functions brings about a strong resemblance to the characteristic type of the opposite sex, and invariably in a manner which excites disgust and contempt.

The same peculiarities which are observable in castrated animals apply to evirated men, making them deficient in virile sports and occupations, lazy, good-for-nothing individuals contented with their lot, utterly indifferent to the society of the opposite sex, of no force morally or mentally, and of course lacking the intelligence to be discontented with their doom.

It is thus evident that none of our functions should be more carefully conserved than those of the generic sphere, for, irrespective of complete effemination or eviration, any impairment or vitiation, or loss of power, or excess of activity in them, unquestionably produces a most profound effect on the physical and cerebral processes, invariably in a fearfully undesirable manner.

The Care of the Pubescent Child.

To understand the changes which occur at puberty and the tendencies inherent in the young of both sexes at this period is of the utmost importance, though few practical subjects are so much neglected by parents, teachers and physicians as the deportment of children at the most impressionable epoch of their lives.

At puberty the child's imagination is certain to become active; and peculiar emotions and susceptibilities arise which tend to draw it toward evil. Lacking at this early age the balance-wheel of reflection to control it, the child, unless carefully instructed, is in no little danger of falling a victim to the teachings of evil companions and many other deleterious influences.

So when a youth arrives at puberty, unless he have a powerful moral mentor in his conscience, his thoughts naturally tend to lead him to sensual vices, than which nothing is more degrading and brutalizing.

The older we grow the more we must realize how important it is to start out aright, and to be prudent when one is yet young; for when a person is matured, and perhaps acclimatized to a corrupting environment, it can hardly ever be expected that he shall materially alter either in his manner of life or ideas. To preach wisdom to the old—perhaps the prematurely old—is almost a thankless task; it may convince them, but life-long habits are hard to change. Therefore the great aim should be to educate the individual when he is yet young.

For children of these tender years to listen very keenly to the appeals of morality merely for morality's sake is exceptional, though an immense influence can be exercised by telling them that it is base and degrading to tamper with their private parts in any way whatsoever, and that the sin of disobeying this injunction will surely betray

itself in their faces and manners, and prevent their full development into a splendid manhood.

At puberty a marked physiological thrill is imparted to the child; and no person, however prudish, can deny that sexuality is the factor which gives origin to feelings, emotions and imaginations which display themselves in characteristic fashion in persons of either sex, usually to a hyperbolic degree. "This awakening into intense activity of such vast tracts of encephalic tissue [brain tissue], though provided for in the evolution of the organ, does not take place without much risk of disturbance to its [the child's] mental functions, especially where there is an inherited predisposition in that direction."[1]

We must especially bear in mind that, as Clouston says, new areas of brain tissue—"vast tracts" of it—are called into activity at the time of puberty, and that vitiation in the genital zone necessarily results in physical and ethical defect in the cerebral structures and functions. Every fibre in the body feels and shows the impulse of the change; and so great is the disturbance sometimes, when young people are attaining their sexual equipment, that a well-marked "insanity of pubescence," or Hebephrenia, is recognized. This disturbance of the functions of the brain is usually depressing in character, often assuming a suicidal tendency, or sometimes giving an erotic coloring to life.[2]

[1] T. S. Clouston, M.D., F.R.C.P., Edinburgh Medical Journal, 1880–81, p. 5.

[2] "Puberty being a travail of transition during which new sensations, new emotions, new ideas spring up, it is inevitably attended with some disturbance of the mental equilibrium, and sometimes, where that is unstable because of an hereditary strain of weakness, with a complete overthrow of it. The new-coming feelings and impulses have to find and make their adjustments within and without, and until they have done that they occasion much subjective unrest of a vague, yearning kind—blind longings and cravings, undefined aspirations, tremulous pantings for the unknown, large

In those very frequent cases of pubescent insanity which are accompanied by masturbation we must recognize that the self-abuse is often as much a symptom as a cause of the insanity. Some children get to be "pitiful mind wrecks" at this period of life, partly through their own errors, partly on account of their vicious hereditary tendencies, and very largely on account of the lack of a proper education which would teach them self-control. But in every pubescent child, a certain derangement of the emotions and disquiet of mind may be confidently looked for.

In addition to the mental disturbances, many of the bodily ailments which afflict a child are in reality nothing but the accompaniments of puberty. This is more commonly true in relation to the female sex, because the girl suddenly blossoms into a woman, the change transforming her whole nature in a short period of time, and because the feminine reproductive functions are vastly more pervasive in their physical influence on woman in proportion to her more important sexual rôle in nature. Periodicity is the law with women, and it must necessarily disturb the equilibrium of their systems once every lunar month, unless they are pregnant or suckling; and any irregularity or suppression of this function, instead of being a relief, is a marked and sure cause of systemic derangement.

In growing children of both sexes, at about the age of puberty, not only is the blood richer in the elements of fibrin and red blood-corpuscles, but the circulation is also more vigorous, so that there are apt to be congestions of various organs, relief from which is afforded by the familiar nose-bleeds of children. These nose-bleeds are more common

and vague enthusiasms, accompanied by a dreamy sadness, a brooding want, a not altogether unpleasing melancholy. The thrill of the infinite in the individual has somehow to make its accommodations to the finite. So it comes to pass that out of the dim, formless yearnings there spring up ideal forms in the domain of love or religion."—Henry Maudsley, "Pathology of the Mind," p. 387.

in boys, for menstruation more or less takes its place in girls; but if this phenomenon fails to operate in the latter, there is then not infrequently a "vicarious menstruation," *i.e.*, relief is afforded by hemorrhages from other organs—for instance, from the lungs, stomach, bowels, nose, etc.

In normal children, as previously observed, there is before puberty an entire freedom from any ideas about sexual affairs; but it is a well-known fact, based on observation, that many very young children take to handling of the genitals with very apparent satisfaction of some sort. Nurses frequently have a most pernicious custom of quieting children by manipulation of their genitals; and thus, perhaps several years before puberty, the little ones get into the habit of practising auto-stimulation without in the least appreciating its moral or physical wickedness.

Others are led to masturbation by some local irritation; as from a too long or too tight foreskin, worms in the rectum, hæmorrhoids, fissure of the anus, intolerable itching about the anus or vulva, accumulation of a cheesy substance—smegma—beneath the foreskin, or, in short, by any cause which produces congestion or inflammation in the genital zone. To prevent attention to these parts it is often necessary for the physician to obviate any abnormal conditions which may be present in children of either sex, *e.g.*, to relieve constipation, to allay the intense itching, to dislodge the worms from the rectum, and, in the case of boys, to practise circumcision. With any line of treatment the child must in addition be early taught self-mastery and self-reliance.

The time of puberty and the next few succeeding years are supereminently important as constituting the formative and critical period of life; for habits and the general trend of the mind get their *motif* then, and the individual hardly ever materially changes thereafter, at least in his tendencies and sexual enthusiasms. The sensations which are experienced at this time compel the attention of the mind; and

though they may at first be vague and indefinite, yet before long the new influence of the reproductive energy promotes unmistakable feelings which, unless controlled, may lead to various forms of illicit gratification.

Teachers and parents, culpably ignorant themselves, too often treat children as though they had no sexual organs at all; being all too content if they advance well in their studies. But assuredly they practise the most pernicious prudery by not looking for and anticipating those influences which so often lead pubescent young people astray to the ruin of their bodies and characters. Evil practices are exceedingly apt to be learned if these matters are left to Nature and to the child's companions for settlement; for in most schools masturbation and other forms of vice are actually cultivated by that portion of the scholars who are viciously inclined, and who, unfortunately, do the most talking.

Through inheritance some children are congenitally lacking in ethical ideas, and for such the wisest educational measures are urgently called for. Self-control is what the child needs to be taught, for by yielding to impulse and vice the very structure of the brain eventually becomes altered. In fact, many an insane patient is where he is because of yielding to his fancies, and is thus directly responsible for his condition. Every individual naturally has good and bad instincts, and the sexual passion often gives a coloring especially to those which are evil. All these vicious tendencies act more powerfully in perversely inclined children, partly because their self-control is weaker, and partly because they have abused their sexual natures, while perverse heredity is very probably also operating in them. Very plainly, then, the parent or teacher who fails to realize that some of the children have sexual natures inclining to perversity makes almost a criminal error; and in view of this his position should always be one of watchful expectancy. To leave a child to find out the secrets of

his sexual nature unaided is the gravest and most cruel mistake. If this be left to accident, or if the child be abandoned to the false teachings of his wicked schoolmates, then onanism with all its injurious effects is almost sure to follow; and the wrong information which he may have received, or the erroneous conclusions which he may have conceived, may direct him into the most darksome paths and to irreparable injury.

Children are notoriously imitative and peculiarly susceptible to the force of example, and consequently the greatest care should be taken to help them to form good associations. The boys must be watched for evidences of a tendency to effeminacy, or a fondness for girlish games, and the girls must be influenced against too great an enthusiasm for boyish sports and the danger of being "tomboys." Above all, the boys and girls must be encouraged to exercise sociability and to mix freely with the opposite sex.

We must in addition recognize at the time of puberty a strong and peculiar impressionability, and also that the early sexual excitations and lustful sensations are apt to imprint a lasting influence on the child's mind—"imperative concepts." The impressions produced by the intensity of feeling of the sexual organisms are much deeper than most other impressions, and the mental images then pictured in the memory may, and probably will, excite lustful feelings, through the association of ideas, when they are recalled, suggested, or reproduced, even without actual stimulation of the sexual areas.

Most mature readers will, upon due reflection, appreciate that in their sexual dream-life their imaginations are tinctured by or revolve around some particular concept, or that they are erotically responsive to some pretty regular and ever-recurring line of action.

Furthermore, most men are enthusiastic, to a greater or less extent, and become sexually excited—in their dreams

and also when awake—about some particular feminine quality, or article of feminine apparel, or peculiar situation; which enthusiasm, being incomprehensible to other men, is a personal secret that is carefully kept hidden. These various enthusiasms or mind-pictures, each of which is of importance only to the particular individual, can usually be referred back for their origins to the time of puberty when the special concepts were closely associated with the first emissions or with the first pleasurable sexual feelings.

Especially bear in mind, then, that the first strong sexual impressions which are felt by the pubescent child are apt to become burned into his nature, and that the accessory factors which caused the lustful feeling, or which were prominently connected with it, are, through the association of ideas and reminiscences, forever after liable to guide his fancy to such a degree that a visual perception, or even a recollection of the same concept which excited him originally, will excite him hereafter.

To recognize that these tendencies exist is to be forewarned in helping the pubescent child to gain a mastery over impulses which might develop into grave perversions. Few realize, unless their attention is specially called to it, how deep and lasting are these mental associations formed during adolescence. Without understanding these tendencies, men go throughout life blindly, not appreciating their sexual likes and dislikes, or their motives, or the significance of the mental stains from which those suffer who pollute the very source from which true manhood necessarily comes.

The Primary and Secondary Sexual Characteristics.

It is important to distinguish certain well-marked sexual features in both males and females which are known as the Primary and Secondary Sexual Characters.

A man's primary sexual characters are represented by

his genital organs, and centre round the production of spermatozoa and the function of impregnation; a woman's primary sexual characters centre round her genital organs, the production of ova, and the development and birth of the fœtus.

The Primary Sexual Characters are, of course, those that pertain to the sexual organs themselves and to their functions, and naturally they are the most pronounced of all the sexual attributes.

As accessories to these leading sexual features are the Secondary Sexual Characters, which comprise all those attributes of body and mind not directly related to the sexual organs proper, but which nevertheless are distinctive and constitute notable differences between the sexes.

As Darwin has so well shown, these secondary sexual characters help the males to fight for, or to court the sexual favor of the females; for instance, the horns of the stag and the spurs of the cock are weapons which their owners use against male rivals of their own species, and the strongest gains the consent of the female, who, quietly awaiting the issue, bestows her favors on the victor. So also the function of the lion's mane is to serve partly as a weapon of defence for the protection of his neck, but chiefly as a mark of beauty to attract the female.

Male birds usually effect their conquests, as Darwin further shows,[1] by peaceful means, such as the melodiousness of their singing and the gaudiness of their plumage; *e.g.*, the canary cock's singing, the cock's comb, the tail of the bird-of-paradise, and the superior brilliancy of all male birds.

The secondary sexual characters do not appear in animals until they have arrived at an age when they are capable of reproduction; and as a rule the females are not gaudily and showily equipped, because of their greater necessity of protection from beasts of prey. At the rutting

[1] "The Descent of Man," "The Origin of Species."

season, when the sexual vigor is at its maximum, the plumage is gaudiest, the fur the handsomest, the horns the largest, the voice the loudest, the scent-glands the most odoriferous, and all the sexual characters the most pronounced. "Flowers and the songs of birds are the tokens of the reproductive transport of nature,—flowers being the dress of love, and the songs of birds love-songs. Men find these very beautiful in themselves, and think of them as specially designed to gratify their senses. But is it not that they are beautiful, by secret sympathy of being, because they are expressions of the generative energy of nature in which men share? And most felt of beautiful in spring, when the sympathy of a common thrill is active."[1]

Botanists tell us that cross-fertilization is necessary for the reproduction of plants, they having separate sexes like the animals. Some plants are wind-fertilized, and some are visited by insects, the object being in either case an assurance that the pollen, or male elements, shall be carried, either by the wind, or water, or insects, from the anthers of one plant to the stigma, or female structure, of another. Flowers which are dependent on the agency of the wind for the scattering of their pollen are never gayly colored, and "beauty serves merely as a guide to birds and beasts, in order that the fruit may be devoured and the manured seeds disseminated."[2]

Animals and plants have not been created beautiful in order to delight man, but for sexual reasons, in order to compel sexual conjunction, upon which the future of every species depends.[3]

[1] Maudsley, "Pathology of the Mind," p. 131.

[2] Darwin, "Origin of Species," p. 161.

[3] "If beautiful objects had been created solely for man's gratification, it ought to be shown that before man appeared there was less beauty on the face of the earth than since he came on the stage. Were the beautiful volute and cone shells of the Eocene epoch, and the gracefully sculptured ammonites of the Secondary period, created that man might ages afterward admire them in his cabinet?

All throughout the organic world these secondary sexual characteristics play a most prominent rôle; and the same laws of course govern mankind, because zoologically we are of that world, even though at the top of the scale.

In man we of course note as secondary sexual characters the greater size and strength of his body, his beard, the hair on his chest, arms and legs, his rougher voice, his masterful mind, and the natural aggressiveness in his wooing; while we note the superior grace and delicacy of a woman's every movement, her gentler and more musical voice, her crown of superabundant hair, her prominent breasts and wider hips, and, in short, the adaptation of her whole body for her highest function of motherhood.

Of the two sexes it is thus evident that the female is by far the more distinctly sexual, and that the state of her mind and body is more dependent on her corporeal condition. She assumes the complacent rôle normally, and is by nature chaste;—though intensely sexual, she is not naturally sensual.

Nubility.[1]

By nubility we mean "the quality or state of being nubile or marriageable." As we have observed, the girl reaches the marriageable age sooner than the boy. A girl of twelve years of age about equals a boy of fifteen, as far as the growth of the body determines maturity; and a girl of fifteen nearly equals a boy of nineteen. At eighteen years of age a girl has usually attained her full stature, and socially is fully the equal of a young man of twenty-one years.

Along with these physical changes there are correspond-

Few objects are more beautiful than the minute siliceous cases of the diatomaceæ; were these created that they might be examined and admired under the higher powers of the microscope?"—Darwin, "Origin of Species," pp. 160, 161.

[1] Nubo—to "marry."

ing changes in the minds and social inclinations of the girls which indicate their earlier maturity.

Normally, a woman is capable of entering upon her reproductive functions at twenty-one years of age, being fully matured and having attained perfect physical development. If she enter upon marriage before her full development there is a tendency to abortion and difficult childbirth.

The reproductive power further implies, in addition to bringing forth the child, the capacity to supply nourishment (milk). While a girl of sixteen, seventeen, or eighteen years of age could do this, yet a woman of twenty-one forms a far better wet-nurse, and is even better adapted for this function at twenty-two or twenty-four years of age.

If a woman be too young when she enters upon the process of reproduction, the breasts are not fully developed, and she may run short of milk in six months or less; and, further, she is not psychically developed, and is consequently unfit for motherhood.

In the male sex, adolescence lasts on the average until twenty-five years of age, before which time there is not the full development of the manly type. "A young man who marries before his beard is fully grown breaks a law of nature and sins against posterity" (Clouston). Besides the responsibility of procreating healthy children, marriage further entails the exercise of the manifold parental duties.

The undeveloped young man who squanders his semen commits a physiological sin which is manifested by an imperfect development of the mind and lack of consolidation in the physique; and certainly the functions of the testicles, upon which the evolution of the manly type wholly depends, should be the very last to be trifled with.

"Women may be advised to marry not earlier than twenty-one—between twenty-one and twenty-eight—when in our climate they are best fitted to become wives and mothers. Men had better wait until between twenty-eight and thirty-five before they undertake the responsibilities

of being parents."[1] However, if circumstances permit, it is undeniably physiological to marry soon after full maturity has been reached.

The Climacteric.

The sexual life of both men and women continues until the climacteric, which is a momentous change, or crisis, in the lives of individuals, when the balance between tissue-waste and restitution is disordered. After this event the individual is in the afternoon of life and is again sexless from a physiological standpoint.[2]

This physiological change comes on quite abruptly in women sometime between the forty-second and fiftieth years, with the heaviest figures in the forty-fourth year. In men it is gradual and longer deferred, occurring, as a rule, somewhere between the fiftieth and sixty-fifth year, though the effects of the change are by no means so clearly appreciable in them as in women. As a rule, the male reproductive elements, or spermatozoa, disappear from the semen at about the sixty-second year, though the individual may be quite able to copulate satisfactorily for some years more. Exceptionally the virile power remains with men even to the most advanced age; but women, almost without exception,

[1] Reginald Southey, Quain's "Dictionary of Medicine," p. 378.

[2] "When the animal kingdom is surveyed from a broad standpoint it becomes obvious that the ovum, or its correlative the spermatozoön, is the goal of an individual existence: that life is a cycle beginning in an ovum and coming round to an ovum again. The greater part of the actions which, looking from a near point of view at the higher animals alone, we are apt to consider as eminently the purposes for which animals come into existence, when viewed from the distant outlook whence the whole living world is surveyed, fade away into the likeness of the mere by-play of ovum-bearing organisms. The animal body is in reality a vehicle for ova; and after the life of the parent has become potentially renewed in the offspring, the body remains as a cast-off envelope whose future is but to die." —Foster, "Text-Book of Physiology," p. 720.

are sterile before they have reached the fiftieth year. With the completion of the functions of sperm-formation by the male, and of ovulation, or egg-formation, by the female, their sexual lives become forever closed.

Such is the history of life! At first a neuter; then a rapid growth and development of the body with sexuality as the distinguishing and fashioning feature; then the maturation and expansion of the physical and psychical endowments; then the reproductive period, followed by that of quiescence and old age, when

> " . . . Years steal
> Fire from the mind, as vigor from the limb;
> And life's enchanted cup but sparkles near the brim."[1]

Winter kills most plants, which, generally speaking, require warmth, moisture, and sunlight for their life. The luxuriance of the tropics tapers off toward the poles. But seeds have amazing vitality. Neither the intense cold and prolonged darkness of the extreme latitudes, nor the aridity of the desert, kills them, while in animals the cells of the male or female gender are the last in the body to die.

Take heed how nature values these male and female reproductive elements, so that physiologists are led to exclaim that our bodies are but mere appendages of the sex-cells, which, in a manner, seem to have some tendency toward immortality,—at least they are the only cells within us which persist after our deaths in posterity.

The child within the womb is an endo-parasite; while suckling it is an ecto-parasite. Through its whole subsequent life it is the perpetuation of the lives of the sex-cells of its parents, with increments of nutrition added to these original unit-masses.

A philosopher once said, "I have never seen a child, without thinking it will become aged, nor a cradle without

[1] Byron, "Childe Harold," canto iii.

seeing a grave." Deeper penetration might have shown him as well that something from our ancestors is still alive within us,—that we cannot sift out inheritance, and that each parent permeates every cell.

In the lowly Protozoans each animal gives rise to successive generations by simply dividing itself into two; each half lives, and these eventually subdivide into others, and so on in endless fashion. Weissmann thus speaks of the "Immortality of the Protozoa," for there are no corpses! In this sense, also, those of our reproductive cells which take part in impregnation escape the death which overtakes the rest of the body, develop into new organisms, and form new cells which retain the remotest ancestral characteristics.

Outside of what mere faith may lead us to think, no facts point so strongly in the general direction of immortality as the history of the sex-cells, which seem to be formed for resisting death and continuing existence. Thus man does not altogether "run down like a clock and stop forever."

Agriculture without an abundance of good seed would be a waste of time, as stock-farming would be without good progenitors. According to the degree of our unsoundness or healthfulness this is either appalling or encouraging, and when we consider how closely the sexual life is related to the interests of mankind it is hard to see how the problems of ethics can be extended into large treatises and systems with so little reference to its most nourishing elements.

CHAPTER III.

A PROPER CALCULATION OF THE CONSEQUENCES OF IMPURITY FROM THE PERSONAL STANDPOINT.

"They bore as heroes, but they felt as men."—POPE.

A LARGE number of men seemingly adopt as their rule in life the "Greatest Happiness Principle," loving themselves, as a routine, with an overweight of devotion; and yet most of them would feel a deep personal dissatisfaction if they failed to conform to their interpretation of the "*Law of Honor.*"

The imputation of selfishness or utilitarianism is highly offensive to every one, for all acts which are considered noble are characteristically unselfish; and in every community, civilized or aboriginal, motives are praised only when they are disinterested, and condemned when selfish. Thus the tribal and social ideas which everywhere prevail regard selfishness as the most ill-sounding of words and undesirable of qualities. However, self-love is always strongly asserting itself by a natural law whose force it is idle to deny, though some by strength of will succeed in concealing it, and others live it down by the nobility of their lives.[1] But however much selfishness is the natural equipment of man, it is nevertheless a comfort to reflect that one cannot be false to others if true to himself. "Self-love is not despicable, but laudable, since duties to self, if self-perfecting—as true duties to self are—must needs be duties to others."[2]

[1] "A dog is the only thing on this earth that loves you more than he loves himself."—Darwin, "Descent of Man," p. 70.

[2] Maudsley, "Body and Will," p. 166.

Self-love is assuredly very largely the principle of our actions, but

> "Self-love, my liege, is not so vile a sin
> As self-neglecting."[1]

The *Ego*, or reflective consciousness of the individual, constantly asserts itself by desiring to take an active part in the joys and delights which its possessor may give to others, and to a certain extent it is laudable to make this the principle of our actions, since it can result in no harm to others while yet harmonizing with the law of self-preservation.

But we shall see that the lusting man must be eminently selfish, thinking to enjoy himself and benefit himself at the expense of earth's tenderest and sweetest creatures; that he heeds not the results of his pleasure-seeking; that he violates his mother's sex, juggles with the possibilities of paternity, transmits disease to his wife and posterity, outrages without conscience all rational moral laws, and seeks self-enjoyment as his highest aim in life. Like the ancient school of Greek philosophers who maintained the hedonistic[2] doctrine that the pursuit of pleasure for the moment is the highest good, and that a man should direct his pleasures as he chooses rather than be restrained by his will, these men take no account of the welfare of others, but are in their feelings and conduct wholly egoistic in their hedonism, and make the pursuit of pleasure their God—the chief good. Such a kind of self-love and such men society does not want, but rather recognizes as honorable a disinterested desire for the prosperity of those who are dear to us and who will survive us, and for others of our race; and considers this kindly disposition as characteristic of one who has arrived at a high state of civilization and nobility.

[1] Henry V., Act ii., Scene 4.
[2] ἡδονή—delight, enjoyment, pleasure.

There are in the world two armies of men—one the Army of Impurity, the other the Army of Purity. The former and numerically greater army is campaigning against womankind by every device of deceit, treachery and corruption, while the latter represents the strong men and real friends of women and posterity. Many true men, many noble men, many thoughtless men may be in the wrong camp through misconception; but one can hardly conceive of their cause gaining recruits from those who have taken the pains to learn the *casus belli.*

It may be taken for granted that what we desire above all else is to have the noblest possible specimens of manhood adorning our contemporary history—men who refresh us by their loftiness of character and who command our respect for their heroism and gallantry; and whatever course will acccomplish this result is best—best for us and best for posterity.

As an axiom, then, we say that the man who is clean in morals and physique is the right kind of citizen for the hopes of the present and future of society.

Of course it is a fight! Yes, we grant that it is a battle-royal to keep oneself chaste and pure from early manhood till the sexual powers are extinguished by old age, and for sense to triumph over sin. But when once we fully understand the benefits to be derived from leading a pure life, and the dangers of a contrary course, we shall earnestly strive to adhere to the former in spite of all temptations.

Nocturnal emissions of semen occur occasionally in all normal men as desirable physiological events which give convincing proof of virility. Every healthy man, after puberty, feels the flame of sexual desire and generative inclination to a very considerable extent, Nature using this as a spur to compel him to accumulate property, marry, and perpetuate offspring; and at times he experiences what are called "wet dreams" or "pollutions," in which the distended *seminal vesicles* are relieved of their superabundant semen.

Silly men, who gain their information from the evil publications of charlatans who are wholly mercenary in their aims, wrongly attribute these losses to some mischief in their generative functions.

The emissions occur with varying frequency in different men, and in the same man at different times. If one takes little exercise, oversleeps, lives on a rich diet, uses tea, coffee, or tobacco to excess, and stimulates his mind with erotic fancies and pursuits, he will probably experience them with more frequency than the active man who directs his energies more to his brain and muscles than to his sensual nature.

According to the trend of the thoughts and the mode of life the "pollutions" may in health occur as frequently as once in every ten or fourteen days, or as seldom as once in several weeks, or very rarely in those who are leading excessively active lives. To the continent man these nocturnal emissions afford a safeguard against sexual, moral and intellectual turbulence. It may frankly be admitted that one's amorous desires increase with the accumulation of semen, so that it is more difficult at these times to remain chaste in thought and action; but with the recurrence of this function of ejaculation, a feeling of physiological ease follows. There need be no shame or regret over this phenomenon, since it is almost as much a man's nature to have an occasional emission of semen as it is a woman's function to menstruate. It is a natural substitute for copulation, and a characteristic sign that the individual still retains the health and power to procreate, though potency may remain after emissions have ceased.

After maturity is reached a man begins to feel longings for a wife, and home and children, which sexual inclinations are quite different from those of the romantic youth or voluptuary. Unless a stern duty compel him to forego the delights of marriage, one should shape and subordinate his ambition toward the accomplishment of this natural

and established custom at some day, and continually seek to preserve his body and character fit to perform the functions of a lover, husband, father, and good citizen. To attain this lofty position it is necessary for him to retrench his pleasures, both for his own welfare and for the sake of his wife, children and society; and he can lead a perfectly continent life with the assurance that his procreative powers will not the earlier wane on that account.

Men of the greatest force are to-day living chastely as bachelors. And as eminent examples of such lives may be mentioned the names of men of such vigor and mental acumen as Sir Isaac Newton, Beethoven, Kant, and Jesus of Nazareth.

A man's personal welfare, apart from all considerations of a loftier nature, is certainly not dependent on his sexual gratification. In fact, the proper subjugation of the sexual impulses, and the conservation of the complex seminal fluid, with its wonderfully invigorating influence, develop all that is best and noblest in men; for love's impulse has its very foundation in the sexual domain. On the contrary, the lusting man, assuming a far greater freedom than the married man, no sooner experiences the effects of an accumulation of semen than he hastens to rid himself of it, with a corresponding loss of healthy animation. Such a course is unphysiological, and prevents the development of the ideal athletic or mental type of manliness. This, as might be anticipated, is shown by the observed results. A character which is chaste and pure continually prefers higher thoughts to lower thoughts, and manliness to unmanliness; and if even the lesser degrees of coarseness and lewdness are harbored in the intellect, or if it be stimulated by erotic fancies and associations, its owner will fall short of being a noble man. Invariably the character of an incontinent man is degenerated; and if he is unregenerate, it progressively continues to degenerate. One cannot be a libertine or fornicator without telling and hearing lies, nor

ciate in levity with coarse and diseased men and women without contamination; nor is there any possible way in which one can gratify his sexual passions extra-matrimonially, and not come off with a character smirched and soiled.

Unquestionably the sexual instinct—not the sensual—is the most powerful of the appetites, and exerts a directing influence, beyond the bounds of ordinary belief, over the life-history of every man and woman. It were false to deny this; and woe to the world when this is not so! But from every consideration which appeals to reason, or science, or love, or morality, or health, the indulgence of this powerful passion must be kept within the physiological limits which are afforded only by the married life.

To accentuate the power of the sexual instinct is not to assume, that normal men's and women's minds are overburdened with a desire to fornicate; but we desire to point out that it is this noble instinct which impels love between the sexes, love of progeny, love of home, love of purity, and admiration for true manliness and true womanliness—being, in fact, the very fountain-source of love, which must not be polluted. Love and the sexual instinct go hand in hand. On this account we see a girl fonder of another's brother, and a youth fonder of another's sister; we see it throughout all animate nature, if we will but observe; we see it in all its purity between male and female birds—and nothing is prettier than the share which each loyal parent assumes in constructing and maintaining their nest and family.

After a wife has conceived and is carrying the embryo child within her womb, and still more so after parturition, a new and different kind of love springs up in her breast for her husband, and also in the heart of the husband for his wife, both being awed by the feeling that they have been permitted in the course of natural law to reproduce a new human being which partakes equally of their natures.

As beautiful an event as we can think of is the transfor-

mation of a virgin into a wife and mother; and had society been rightly educated, it would regard the transformation of a man into a husband and father as equally beautiful. If both are pure, both are ennobled; if one is impure, both are degraded; they twain are one flesh. An incontinent man forfeits this high privilege.

Those of extended experience in the affairs of "men of the world" well know the prevalence of the practice of promiscuous fornication, not only among bachelors, but also among married men with families. Such infractions of the moral canons of civilization nature visits with dire punishment by the imposition of "venereal diseases." These maladies are most feared by those who understand them best; for they often ruin the health of the sufferer, remain latent for long periods of time, and are liable to be transmitted to one's wife and posterity. Irregular sexual intercourse among the lower animals is not so punished by venereal disease, for the brutes are far purer in their desires and cleaner in their methods than the lewd part of humanity.

Every physician of much experience can report a multitude of instances in which a pure girl has been degraded by marriage with a libertine, and infected with an acute or latent form of venereal disease of which she never suspects the nature, but on account of which she enters upon a life of invalidism, her children often sharing in the catastrophe. Women are only exceptionally the aggressors; it is the men who bring the poison into the family circle. It is certain that wives are by far more generally true to their vows, and that they as a rule love the bonds of matrimony more than their husbands do, and that a shameful number of married men secretly violate conjugal vows, only to bring sorrow, disease and destruction into their own households. Such a man approaches the nature of a beast; nay, he is worse than a beast; for the beast breaks no vows and enjoys an assurance of immunity from venereal disease, while

the man treads a path known to be beset with sorrow, broken vows, separations, disease, anguish and death.

It is a fact that innumerable men, otherwise intelligent, are miserably and calamitously unenlightened concerning matters pertaining to their sexual nature, having an active, deformed ignorance, and being distinguished for their one purpose to enjoy themselves—men of but one idea, and that a wrong one. Doubtless they think it convenient to be thus ignorant. In affairs of business, men usually have an established mode of investigating every detail, and are guided by reason and judgment in their transactions; but when it comes to the question of health or morals—factors of paramount importance—many give over all responsibility. Because punishment is remote and slow in being meted out, some offenders apparently escaping, they think to avoid the inexorable retribution which a violation of Nature's laws entails.

Several most skilful venereal specialists have recently said in verbal communications to the writer that personally they would rather have an attack of syphilis, if it could be well treated, than a badly treated or neglected case of gonorrhœa; and this but voices the opinion of the modern profession.

Æsop's fox, when he had lost his tail, strove to modify the prevailing fashion by advising his fellow foxes to follow his example and abridge their caudal appendages; but he never was the same fox. Similarly, a diseased man after a time becomes content with his bodily condition, actually imagines himself cured without authoritative confirmation, and reports to his companions in favor of running the risk; saying something which sounds like superlative wisdom to the ignorant, many of whom blindly follow his example.

Men who make a practice of illicit intercourse almost never escape disease. There may, of course, be a few exceptions to this rule; but practically every worshipper at Phryne's shrine receives as his punishment the inevitable

sting of disease; and he may acquire all the forms—gonorrhœa, chancroids, syphilis, and even leprosy, which is largely a venereal disease.

When the writer was in Vienna he made the friendship of a most intelligent Russian gentleman, a patient in the hospital, who had formerly been a merchant in Bombay. This man was under one professor's treatment for syphilis and under another's for leprosy. Gonorrhœa he of course had had. Oh, the anguish of that sufferer! Cut off from all fellowship with the world, he yet acknowledged that he deserved all he had got on account of his profligacy; but it was a terrible load to bear—no hope of cure, separate eating utensils, a characteristic uniform, shunned by every one, no friends, no outlook but a progressive advance to a loathsome decay and death. Repentance and contrition he had, so that his moral offence might be forgiven, but the darksome plight of his body was past repair.

Leprosy, it is true, does not seriously threaten the careless man at the present time; but there are a great number of cases in Norway, Nova Scotia, Louisiana, South America (notably Brazil), the Hawaiian Islands, all throughout Asia, and now and again it is seen sporadically in our large cities. Sexual impurity is closely associated with its spread.

Prof. Howard A. Kelly, of Johns Hopkins University, a surgeon of great experience, says:

"It is not a venial sin for men to consort with prostitutes. It blunts a man's finer sensibilities, it lowers his respect for women, it leaves its indelible marks in disease, for sooner or later every man who indulges his passions unlawfully contracts disease. It is not possible for either men or women who prostitute themselves freely to escape it. And these diseases are not only the most loathsome and the most disgusting in their early manifestations, but they have the horrible characteristic of becoming latent. A man who contracts disease of this sort can never be sure

that he is cured, for venereal disease is not a merciful disease, like cancer, killing its victim within a certain definite time. Rather, it is a death in life; such local lesion may occur as to destroy forever the sexual function, and the unchaste man finds that he is incapable of realizing one of the chief blessings of life, surrounding himself with a family of children, who will be to him in the struggle of life a daily incentive and comfort, in whom in old age he may live again."[1]

It may be observed that men who are on the right track grow better and better as they grow older—that the reverse is true of those who give themselves up to impurity, and that such degenerate in every fibre of their higher faculties, becoming less and less types of ideal manhood. How especially repellent it is to see an old man from force of habit and evil desire looking lustfully at young girls and women!

When a crop is sown the reaper gathers in much more than he sowed; and so also the pleasure derived from leading a voluptuous life is trifling indeed compared to the amount of harm done to one's health, career and character, or to his wife, posterity, or society, not to speak of the risks—usually regarded by all as worthy the attention—which he incurs by going contrary to the uniform imprecations of moral law against such practices.

The privilege of sowing "wild oats" has been altogether reserved by men for themselves, never being tolerated in their sisters; but the only way by which one can enjoy impurity of life is to put aside all thought for one's health and character, all respect for morality and womankind, all intention of reaping what is sown, and every quality which stamps a true man, and not to burden the mind with a thing so uninteresting as punishment.

How disgusting it is to see a man nursing his genital organs, using lotions and drugs, wearing supports, going

[1] An address to men, delivered in Baltimore, Easter Sunday, 1896.

from physician to quack, thinking, pondering, dreaming, talking of and habitually fixing his attention upon his sexual organs! We doctors wash our hands in antiseptics after touching such men, and yet they go about eating with clean people, using the same towels and water-closets and bath-tubs, and only wait for the external manifestations of their disease to disappear before they return to their lewdness, being absolutely thoughtless of the welfare of the poor fallen women.

The Factor of Uncleanness among Women who are Loose with their Favors.

Men of high intelligence may frequently be heard to say that they feel safe in going to the better grade of bawdy-houses, since it is the business of the inmates to keep themselves clean. Undoubtedly one is less liable to contract disease from a professional strumpet than from an immoral servant-girl, shop-girl, or actress, because the latter are strumpets in secret, and practise no precautions; but the choice is only relative, for all loose women are necessarily most unclean. By sinking to a depth of infamy far below the level of any examples to be found among the brutes, the unchaste members of the human family have transmitted the filthy venereal diseases through the ages, while the lower animals are exempt.

Even among the most degraded human beings there is an instinctive feeling of self-consciousness while in the sexual embrace,[1] while the brutes are entirely free from all modesty, and, if not frightened, will not hesitate to copulate before witnesses. This feeling of shame partly explains why venereal affections are called "secret diseases." There is no animal, not even the swine, which from a bacteriological point of view can for a moment be compared in filth and repulsiveness to a prostitute. None can fully

[1] For a revolting and perhaps unique exception, *vide* Xenophon, Anabasis, Lib. V., Cap. 4, *ad finem*.

appreciate this who has not had an extended hospital and dispensary experience. When one considers what she is, no prostitute is attractive; and a visual, digital and microscopical examination of her sexual apparatus and its secretions would cool the ardor of a satyr, if he were capable of appreciating the scientific procedures.

A "kept mistress," who is limited to the embraces of one man, is not, strictly speaking, a prostitute, and she may be clean from infection *if* both she *and he* remain true to each other. But a prostitute copulates with a large number of men, and the fact that she lives in the most exclusive and expensive "house" will not save her from disease; for the rich and extravagant men who frequent these "high-class" resorts have never been supposed to be a whit less free from disease than their poorer counterparts.

Furthermore, it is the rule, almost without exception, that every prostitute of much experience has had gonorrhœa at some time, and in quite a large number of cases syphilis as well, because they admit diseased men. Gonorrhœa of the male urethra is the most frequent disease which affects mankind, as all authorities say, and, with here and there an exception, every man who indulges much *in venere* has had gonorrhœa, or syphilis, or both. Granting that many of these men have, after the lapse of two years or so, recovered to such an extent that there is little likelihood of their transmitting infection to the woman, yet even with the best luck a large number of them will be sure to be suffering from disease; and men who follow after, unless already infected, cannot long escape contamination.

A gentleman recently related in the presence of the writer that several years since he was with a very attractive young prostitute, who boasted to him of having received $110 on that single day. Overcome with disgust at such a striking proof that harlots must be promiscuous, he has never visited one since.

"The supposition that a prostitute submits to but one act of prostitution every day is ridiculously small. No woman could pay her board, dress, and live in the expensive manner common among the class, upon the money she would receive from one visitor daily; even two visitors is a very low estimate, and four is very far from an unreasonably large one."[1]

By frequent douches, astringent washes, and perfumes, the careful harlot may deceive her paramour into the belief that she is all that his fancy and passion could desire; but chronic and filthy discharges flow profusely from the whole tribe, and the arts of the *toilette* only conceal the external evidences of their disorders. A very good damper to the longing of one who desires to go into a brothel would be to stand outside for a time and observe the kind of men whom he is to follow—silly fops, diseased and rotten men, worn-out old men, married men, unmarriageable men.

While we have been so positive in proclaiming that loose women are diseased and loathsome, yet we do not wish to be understood as being too severe on these poor creatures. It is a hard thing at best for any woman, more especially if unequipped for it, to be compelled to earn her own living in competition with men who are often brutal to her; and circumstances and disposition make it harder for some than for others. These prostitutes are not soulless creatures, and their hearts are by no means barren of good. Many of them, indeed, have kind and honest natures, are self-sacrificing in their devotion to each other when trouble or sickness comes, and often have as good sentiments as many other more fortunate girls. A baptism of suffering and sorrow has added much to their large-heartedness, and the spirit of mirth and revelry which is assumed when they have "company" is merely a thin veneer to their real feelings. There is no one for whom we should have so much sympathy and compassion as for a fallen woman who re-

[1] Sanger, "History of Prostitution," p. 599.

grets her position—and multitudes of them are in that condition. But the idea that one can cohabit with a clean harlot—one who has not been exposed to the embraces of diseased men—may be absolutely set aside as absurd. No self-respecting man who fully appreciates the risks would expose himself to such dangers, which are perhaps greater than the risk of eating mushrooms gathered by ignorant hands.

It is well to remember that at certain stages of gonorrhœa the voluptuous desires of some patients are inordinately intensified. The point of importance in this connection is that a most dangerous class of diseased men, with abnormally strong sexual appetites, are going about without conscience, supervision, or legal restraint, and using these very women whom so many men feel safe in patronizing.

Though harlots are so extremely unsafe, it is even more dangerous, as a rule, to fornicate with women clandestinely; for they act in ignorance, without precautions, and secretly, while their word is obviously untrustworthy.

A short time ago the writer saw a married man who came complaining of an irritation and discharge from his penis, for which he could not account, as he had been with no woman except a "perfectly honorable married lady" with whom he was in the habit of consorting. From this "perfectly honorable married lady," however, he had acquired a gonorrhœa, and with his indisposition to submit to treatment for the proper length of time he will probably never recover from its effects.

Venereal diseases are exceedingly grave, and are practically sure to be acquired by every man who indulges to any considerable extent in illicit intercourse. They are, then, practically diseases of choice and selection, which a man really elects to acquire when he puts himself in the way of them. If the prostitute were suffering from any of the infectious fevers, such as small-pox, scarlet fever, or

measles, the visitor would flee precipitately; and yet any of these are far less harmful in their results, as a rule, than the venereal diseases. The peculiarity of these affections is that their course is long drawn out over a period of years or a lifetime, except in those cases which have a fortunate outcome. Unless the signs of disease were very well marked, the layman could not by any possibility recognize them in a woman, even after the most minute inspection; nor, in fact, could the most skilful physician without careful microscopical examination, repeated at intervals over a period of considerable length.[1]

The Cost in Time and Money.

In venereal cases the usual moderate charges in cities are, $10 for the first consultation, and $5 for each subsequent one, without credit. The average doctor is preeminently easy in financial transactions and uniformly charitable when necessity invites; but from these notoriously untrustworthy patients, whose diseases are those of election, the fee is very properly expected to be forthcoming at each visit. Without treatment one cannot hope to be cured, and must either present himself at the doctor's office, or else be visited, sometimes once daily, sometimes two or three times a day; and if the expenses for medical treatment, sanitation, loss of time from work, etc., be taken into account, he will be fortunate if he does not have a bill which amounts to several hundreds of dollars. Of course, the average gonorrhœal patient does not pay anything like this amount; but if the case be complicated, or if syphilis happen to be the form of the venereal disease, the expenses sometimes amount to many thousands of dollars, which are distributed over the years of a lifetime.

Should the patient not be able to afford payment, he must attend a dispensary for genito-urinary diseases, where he will be thrown into contact with an aggregation of the

[1] For fuller explanation, see chapter on Gonorrhœa.

filthiest and most disgusting specimens of humanity, and he will be required to take his seat and rank himself alongside of men whom a clean man touches only from necessity.

The expense of keeping a mistress is often greater than what would suffice to support a family; but even that method is not safe.

The Factor of the Doctor's Skill.

Many patients look up to their doctor as a sort of sage, blindly placing the most implicit confidence in him, and never giving a thought to the possibility that he can do wrong. It is not for the writer to speak disparagingly of a calling to which he belongs, and which he admires with the deepest reverence; but doctors are human, and make many an error.

No physician is properly qualified to treat venereal diseases who is not skilful in microscopy and bacteriology; for the criterion of cure, which can be told only by the microscope, is most essential in giving information when to stop and how long to continue treatment. A great number of doctors pronounce the cases cured far too early, to the lasting harm of their patients.

In many cases patients are over-treated or maltreated by doctors, and in a majority of cases they themselves are "lacking," as Finger says, "in a quality which cannot be supplied by the apothecary, viz., patience." A large number of foolish men are deluded by the advertisements of charlatans, who not only rob them of all the money they can and give them bad treatment, but also, what is even worse, prevent them from receiving good treatment. It is well known by physicians that only a very small proportion of venereal patients receive anything like adequate attention, partly on account of prescriptions which are carelessly given over the druggist's counter, partly from the mischief done by the press in receiving harmful advertisements, and partly owing to the desire among patients

to cease treatment as soon as possible. Thus the medical profession is handicapped, and cannot begin to grapple with these diseases while such ignorance and apathy are prevalent.

Venereal Patients are to All Intents and Purposes Poisonous Animals.

Loathing themselves, and finding the trouble and expense of treatment irksome, they long for the day when they can consider themselves cured, which they do when the visible signs of disease have disappeared.

Diseased men get reckless in the indulgence of their passions. Not only have they lost their *morale*, strong in the belief that there is little more for them to acquire, but also the inflammation in the deep urethra, especially of the *caput gallinaginis*, morbidly stimulates their passions, so that these men are most highly dangerous to human society, being in fact poisonous men seeking to poison others. Excessively lustful, and governed by no moral restraint, they actively seek to gratify their passions at the expense of any available woman's health and life, and at the expense of those foolish men who follow in their tracks.

If mothers could only appreciate that such men eagerly seek for invitations to balls, where they can ideally feast their sexual fancies in the midst of so much that is at best unquestionably voluptuous, they would exercise a far greater caution in making out their lists of invitations. If one will write down the names of the men at any large ball, and scratch off all whom he believes to be unfit to come into close contact with his own sister, he will find an object-lesson of significant import and much food for reflection.

Fallen men not only acquire the loathsome venereal diseases themselves, but also transmit them to prostitutes, to their wives, families and posterity. They are enemies to society, and can offer no excuse which is not characteristic of an irresponsible selfishness. With darkened intelli-

gence, and by continual stimulation of their sexual passions with erotic thoughts, sensual conversation and literature, and by rehearsal of lewd stories, they produce in themselves, and in others who fall under their noxious influence, an unconquerable passion. The secretion of the testicles is absolutely the only hope of the future of the race, and yet, if wrongfully used, it is so potent that it may figuratively be classed along with the secretions of the poison-fangs of venomous reptiles.

Whether the semen belong to a healthy or diseased man, it is nevertheless, when unphysiologically used, a concentrated fluid of more venom than any other chemical product in the world. If it be the semen of a syphilitic, then it is without exception the acme of all poisons, which, instead of exercising a rapidly lethal effect like the cobra's or rattlesnake's venom, inflicts its fatally pernicious influence on women and on children who were better far unborn.

Figuratively, a poison is "anything noxious or destructive to health or morality," and a venom also is not only actively injurious to health, but, metaphorically, "anything that poisons, blights, cankers, or embitters." So without hyperbole every man who violates womankind unlawfully, without sharing the consequences of intercourse, is literally a highly poisonous and venomous animal.

A Reformed Profligate Makes a Poor Husband.

Many an innocent wife is dragged down by the grossness of her husband's nature, and suffers with unmerited disease which has been given to her through his treachery and falseness. This occurs as frequently among the upper as among the lower classes; but wives do not often appreciate the nature of their illnesses, this being necessarily concealed by the physician in the interests of family peace.

It is a commonly expressed sentiment that "it is just as well for a man to sow his wild oats when he is young, for,

if he does not, he may never get over the tendency, and perhaps sow them after marriage." Nothing could be more pernicious than such a proposition; for a reformed profligate makes the poorest kind of a husband—often being corrupt in body, and perhaps having imperious mental concepts which we will call brain-stains. Society errs in recognizing a necessity to sin; for the consequences of a surrender to vice are remote and lasting, on account both of the physical harm done, and of the blight of licentiousness which settles on the consciousness and inner nature of the individual.

It is inconceivable that any should be so thoughtless as to advocate a man's bringing the hideous fruits of his licentiousness into the marriage relationship.

Intercourse with different women is well known to morbidly increase desire, while married life bridles it and keeps passion under proper subjection. The husband who has a clean record and a mind free from stain is far more apt to have perfect ease and perfect love for his wife; but indulgence in promiscuous fornication of course excludes the feeling of love, which is a physiological necessity in a true sexual relationship; and one who has been a fornicator is bound to have a soiled imagination, and perhaps a diseased body as well. Purity of life is the greatest incentive to marriage; and the lusting man, fortunately, does not feel much impulse to marry, finding elsewhere the opportunities to act a part which he considers natural, and being poisoned in his inner nature at the very sources from which true love springs.

Through the association of ideas, trivial circumstances, as is well known, may produce impotency in men, so that they may have, in greater or less degree, a *horror feminæ*, or loathing for all or for certain women; or perhaps they may be compelled to create stimuli ideally in order to be potent. That this should be so is hardly to be wondered at when we consider that the sexual orgasm is attended with the

most intense nerve excitement, and that the cerebral centres which preside over the emotions are in a state of intensified susceptibility during the act of copulation, so that the brain-cells, upon such occasions, are peculiarly liable to have permanent impressions firmly and ineradicably fixed upon them. So intense is sexual excitement in some individuals that many of the frequent deaths of elderly men in bawdy-houses are attributed to syncope while in the sexual orgasm. Male insects usually die after sexual congress; and some animals are so rapt in ecstasy during the act that they can be mutilated without their paying the slightest attention. Even under the usual degree of intensity of excitement which is experienced during the consummation of the act, it is not to be wondered at that mental impressions which are then prominent become deep and lasting. Accordingly, if sentient men fornicate with the coarse, the low, the vicious, the strongly perfumed, and the voluptuously attired harlots, they may render themselves mentally soiled, and perhaps at a remote date be impotent for copulation with their pure wives, unless they resort to some sham or mental trickery.

There is an extraordinary importance attached to certain accidental factors impressed on the mind of many a debauchee which are essential to his successful accomplishment of the sexual act; thus, some men are impotent with blondes, some with brunettes, and some with naked women, while others can copulate only if their peculiar fetich is either ideationally or actually present; *i.e.*, their idiosyncrasy may compel them to imagine themselves to be in some fantastic relationship with the woman, or she must be attired with some special article of apparel, or possess some quality of odor, or peculiarity of manner, or other indispensable prerequisite, the importance of which is inconceivable to a normal man. *De gustibus non est disputandum.* Such an association of ideas is of course pathological, but it often affects a man who has been pro-

miscuous in his indulgence, especially if he be of a nervous temperament, or of a vicious ancestry. It is an acquired taint, making him one of "Nature's stepchildren," and ever afterward coloring and playing an active part in his psycho-sexual life. Men who enjoy sexual pleasure with many women indeterminately are not capable of real love, the great satisfaction of which consists in the possession of the beloved one body and soul, and in being possessed by her in the same way, so that the two souls are knit together, each confident of the other, and each representing to the other the sum-total of possibilities of sexual pleasures.

Some profligate men suffer from an impotence, of which there are several varieties: 1. *Impotentia coeundi*, or defect, complete or partial, of power to copulate. 2. *Impotentia generandi*, or inability to become fathers on account of a lack of spermatozoids in the semen. 3. *Relative Impotence; i.e.*, a man may be perfectly potent with some women who fulfil his perverted ideals, but impotent with others; thus, a man may be unable to consummate the sexual act with his wife, but quite able to succeed with prostitutes; or he may be potent only if the woman be entirely nude, while another similarly affected man might require her to be dressed in some peculiar manner, wearing the articles which form his fetich, before he could induce orgasm. 4. *Psychical Impotence; i.e.*, some nervous men, especially those who have resorted to unnatural means of sexual gratification, and those who are frightened by the acquisition of venereal disease, labor under great nervous excitement from a fear of inability to perform their conjugal duties; in the marriage relationship they are chagrined at failure, but may yet be able to copulate satisfactorily with prostitutes.

A multitude of married men, supposedly reformed profligates, continue to frequent women in secret, though they have promised by their marriage vows to guard their wives

or else endure the worst; but the women allied with them in marriage consented to do what Portia wisely refused to do—"if I should marry him, I should marry twenty husbands."

Some statisticians say that seventy-five per cent of marriages are unhappy; nor can it be wondered at so long as a debased society continues to condone profligacy. "Unlike the women [harlots], the men are drawn from no single class, condition, or age in the community, but from all alike. They are drawn into the vortex by an instinct, it is true, but not a natural one—a perverted one. It is astonishing how little 'passion' there is in the trade on either side. So far from the 'hot blood of youth' being chiefly responsible, houses of ill-fame derive two-thirds of their income from married men over forty."[1]

A woman who gets a husband whose sexual excitability is dependent upon peculiar perverted stimuli, which are outside of her power to gratify, will hardly be able to keep him from going to strumpets, who alone can, and will, pleasurably stimulate his corrupted tastes; nor can she reasonably hope that these extraordinarily powerful and imperative concepts will ever be rooted out from his psycho-sexual life. Marriage cannot be relied upon to transform such men's natures, nor to eradicate the impressions which their former lascivious modes of life have fixed as indelible stains on those brain-cells which are concerned in the phenomena of memory and imagination. Those who spend the best years of their lives in seeking for illegitimate pleasures, which their reason, if used, would lead them to shun, inevitably get the sting of pain and sorrow for their reward. That is not the way to be happy, nor can any justification be found for leading a reckless life which is injurious to oneself and many others.

The essentials of the secret of a happy marriage, by de-

[1] Woods Hutchinson, M.D., Medical News, New York, June 26th, 1897.

duction from the foregoing, may be shortly summed up as follows:

That the man and woman shall be well mated physically, sexually and mentally, in harmony in their moral sympathies, and possessed of the normal sexual inclinations and longings; that each shall enter into the relationship in virginity, chastity and modesty, and that neither shall be the slave of polluted imperious mental concepts; that each shall represent the sum total of sexual possibilities for the other, upon assurance of which there can hardly be jealousy or suspicion; that they shall appreciate that marriage is, in a sense, an immortal relationship, their lives continuing in their posterity; that the husband shall regard his wife with a deep reverence as occupying the throne of nature, considering her sex and her potentiality for motherhood as sacred, and that the wife shall be able to confide in the sure faithfulness and protection of the husband for herself and offspring; and that the foundations of their conjugal relationship shall be laid in a love which will bind them together and cause them to endure all and suffer all for each other's sake.

"On slight reflection any one will see that real love (this word is only too often abused) can be spoken of only when the whole person is both physically and mentally the object of adoration. Love must always have a sensual element, *i.e.*, the desire to possess the beloved object, to be united with it and fulfil the laws of nature. But when merely the body of the person of the opposite sex is the object of love, when satisfaction of sensual pleasure is the sole object, without desire to possess the soul and enjoy mutual communion, love is not genuine, no more than that of platonic lovers, who love only the soul and avoid sensual pleasure."[1]

Health is Not Dependent on Sexual Indulgence.—There is an erroneous and widespread belief that exercise of the

[1] Von Krafft-Ebing, "Psychopathia Sexualis," p. 19.

sexual functions is necessary in order to maintain health. Sophists, calling this a "necessary obedience to the laws of nature," claim the right to degrade and ostracise an enormous number of girls in a most damnable way as an unpitied sacrifice to lust.

If this doctrine—that a man cannot have good health unless he fornicates—were granted, the selfishness of our sex would then spur many of us on to the work of degradation of women, heeding not the call of gallantry, and recking not what should betide the unfortunate victims and posterity. This perverse doctrine is so readily accepted because it conveniently fits in with men's desires and gives them a facet of self-justification; but every man knows in his inmost heart that it is not necessary for him to sin, and that a bawdy-house can never be a health resort.

The muscles and certain glandular structures, such as the salivary, peptic, pancreatic, sebaceous and sweat glands, and the liver, kidneys, and many other secretory organs, must perform their functions continuously, or else they will waste away and lose their activities; but the reproductive glands have been so constructed that their specific activities can be suspended for long periods of time without their atrophy or the slightest impairment of function. From the time of puberty until senility the testicles continue to secrete semen without stimulation, and will never lose their power from continence. In this particular they resemble the inherent capabilities of a woman's breasts, which can remain quiescent for years, and, when called into demand physiologically, respond with perfect function.

One of the world's foremost surgeons says:

"The influence of the sexual functions is so great in the economy of human life, that any impairment of the organs concerned is a matter of importance, not only in its effects on the bodily health, but even more on the mental state of the person affected. . . .

"The student should remember that 'the functions of the

testicle, like those of the mammary gland and uterus, may be suspended for a long period, possibly for life; and yet its structure may be sound and capable of being roused into activity, on any healthy stimulus. Unlike other glands, it does not waste or atrophy for want of use, the physical parts of man's nature being accurately adapted to the necessities of his position, and to his moral being."[1]

And Prof. Lionel S. Beale, of King's College, London, says:

"It cannot too emphatically be stated that the strictest continence and purity are in harmony with physiological, physical, and moral laws, and that the yielding to the desires, the passions and inclinations cannot be justified on physiological, physical, or moral grounds."

Some ignoble and profane doctors can be found, if one search for them, who will advise men to fornicate, and in times past some instructors have been known to tell medical students that it would be well for them to acquire gonorrhœa in order to know how to treat it. But one cannot justify himself by getting the sanction of a man who, bearing the honorable title of doctor unjustly, prescribes antidotes which are poisonous.

Reputable physicians and physiologists all unite in advocating a chaste and continent life, simply for the sake of one's health, independently of all other considerations.

Speaking of prophylaxis from venereal disease, Dr. Gowers, an eminent London physician, makes the following excellent remarks in his lectures on Syphilis and the Nervous System:

"One method, and one alone is possible, is sure, and that one is open to all. It is the prevention and the safety that can be secured by unbroken chastity. Is this potentially becoming greater? As we look back through the long centuries, we see the sensual more dominant in the past, growing less as the race slowly rises. But, as we

[1] Bryant's Surgery, vol. ii., p. 244.

look at the present, we can trace small ground for hope that this process will have any appreciable influence unless or until there is some change in men more potent and effective than the slow 'love upward working out the beast' of moral evolution. But that which will not perhaps be for the mass may yet be for the individual. And, in ending, I must ask a question and give a warning that I would fain have left unasked, unsaid. But I cannot, I dare not pass them by. Do we do all we can—and our profession gives us power that no other has—do we do all we can to promote that perfect chastity which alone can save from this, and from that which is worse? The opinions that on pseudo-psychological grounds suggest or permit unchastity are absolutely false. Trace them to their ultimate basis and they are groundless. They rest only on sensory illusions, one of the many illustrations of a maxim which I have often to enforce on various sufferers: 'There are no liars like our own sensations.' Rather, I should say, they rest on misinterpretations, always biassed, and often deliberate. With all the force that any knowledge I possess can give, and with any authority I may have, I assert as the result of long observation and consideration of facts of every kind, that no man was ever yet in the slightest degree or way the better for incontinence; that for it every man must be worse morally, and that most are worse physically, and in no small number the result is, and ever will be, utter physical shipwreck on one of the many rocks, sharp, jagged-edged, or one of the many banks of festering slime, that are about his course, and which no care can possibly avoid. And I am sure, further, that no man was ever yet anything but the better for perfect continence. My warning is: let us beware lest we give even a silent sanction to that against which I am sure, on even the lowest grounds that we can take, we should resolutely set our face and raise our voice."[1]

[1] Space permits the use of only a few quotations, but by actual

It is a pernicious pseudo-physiology which teaches that exercise of the generative functions is necessary in order to maintain one's physical and mental vigor of manhood.

For every evil deed that men do they seek some excuse, and long-repeated iteration that exercise of the sexual functions is essential for the maintenance of men's healthfulness—not women's—has caused this doctrine to be enthusiastically accepted as solving the problem for those who are biassed in favor of fornication. But the excuses for indulging in vice are untenable and the foul deeds are defenceless. Nor can fashion, or custom, or weakness, which are the devices of knaves and fools, excuse, for no such plea will gain for any one remission from the sure physical punishment which is visited by natural law upon those who commit *fault* or sin; nor can his posterity escape the physical and moral deterioration which is an organic, and not a supernatural penalty.

"One argument in favor of incontinence deserves special notice, as it purports to be founded on physiology. I have been consulted by persons who feared, or professed to fear, that if the organs were not regularly exercised, they would become atrophied, or that in some way impotence might be the result of chastity. This is the assigned reason for committing fornication. There exists no *greater error* than this, or one more opposed to physiological truth. In the first place, I may state that I have, after many years' experience, never seen a single instance of atrophy of the generative organs from this cause. I have, it is true, met with the complaint—but in what class of cases does it occur? It arises in all instances from the exactly opposite cause—early abuse: the organs become worn out, and hence arises atrophy. Physiologically considered, it is not a fact that the power of secreting semen is annihilated in

count the author has at hand the testimony of more than half a l dred names of the most eminent medical writers and practitioners that a perfectly chaste life is consonant with the most perfect conditions of health.

well-formed adults leading a healthy life and yet remaining continent. I have daily evidence that the function goes on in the organ always, from puberty to old age. Semen is secreted sometimes slowly, sometimes quickly, but very frequently only under the influence of the will. I have already referred to the fact—which I shall hereafter treat of in more detail—that when the seminal vessels are full, emission at night is not unfrequent. This natural relief will suffice to show that the testes are fully equal to their work when called upon. No continent man need be deterred by this apocryphal fear of atrophy of the testes from living a chaste life. It is a device of the unchaste—a lame excuse for their own incontinence, not founded on any physiological law. The testes will take care that their action is not interfered with."[1]

Until our passions die and we again become neuters, we can never be perfectly free from temptations, but we can at least rationally subjugate them and resist them, so that they do not become ruling passions and we passion's slaves.

Foresight and the observation of others who have gone along that dangerous path will lead us to see that indulgence in illegitimate pleasure brings nothing but pain, though the pursuing of that course may, on the surface, seem to be all pleasure.

"If a young man wished to undergo the acutest sexual suffering, he could adopt no more certain method than to propose to be incontinent, with the avowed intention of becoming continent again when he had 'sown his wild oats.' The agony of breaking off a habit which so rapidly entwines itself with every fibre of the human frame is such that it would not be too much to say to any youth commencing a career of vice: 'You are going a road on which you will *never* turn back. However much you may wish it, the struggle will be too much for you. You had better stop now. It is your last chance.'

[1] Acton on the Reproductive Organs, p. 88.

'There is a terrible significance in the Wise Man's words: '*None* that go to her return again, neither take they hold on the paths of life.' "[1]

In the treatment of disorders of the sexual organs the most important thing is to maintain a correct hygiene and give rest to the sexual functions. "The majority of sexual invalids (according to Fürbringer, eighty-nine per cent) attribute their malady to sexual excesses, onanism, and gonorrhœa."[2]

Sexual invalidism, sterility, and nervous disorders in the psycho-sexual domain are thus seen to be the concomitants not of continence, but of disease and excesses.

"In the course of my own professional experience, I can truthfully say that I have never met with a single instance in which disease of any kind was present as the result of a pure or continent life. On the other hand, I have seen the most horrible results from the unlawful and unprofessional advice sometimes given by physicians to young men, suggesting unchastity as being essential for the relief of some physical weakness, though I have never met with a single case in which the slightest benefit had been derived from following such advice. My observations with reference to the character of those who give professional advice of this sort have long ago led me to the belief that, as a rule, only those who have themselves been impure to such an extent that they were bereft of their ability to judge properly of the influence of a pure and continent life are capable of giving such unwise and immoral advice."[3]

The lords of the harem are said to be frequently impotent at twenty or thirty years of age on account of the unrestrained stimulation of their reproductive functions; and,

[1] Acton, *loc. cit.*, p. 18.

[2] Schrenck-Notzing, "Suggestive Therapeutics in Psychopathia Sexualis," p. 92.

[3] "Chastity and Health," J. H. Kellogg, M.D. Transactions of the National Purity Congress, held in Baltimore, October, 1895.

in fact, it is the lascivious man who is the poor, whining sexual hypochondriac, while the continent man suffers no harm and retains his virility unimpaired indefinitely long.

Society calls those women who have fallen into the sin of unchastity as sacrifices for the fornicators by the vilest terms, such as "abandoned women," "strumpets," "harlots," "whores," "prostitutes," "courtezans"; they are cut off from all association with their fellow-beings, and are deserted almost entirely, even by the churches.

The poor fallen woman, hounded from garret to cellar, and driven hither and thither, is treated by the police as a sort of wild animal, or criminal; she is segregated with others of her class; she is an outcast. Society, while not tolerating her, and while giving her the most opprobrious epithets, yet argues that some women must sacrifice themselves for the good of mankind! Why, then, if it is necessary that these women should exist, should we cast disgrace upon them? Rather should we revere and extol them for the sacrifice of themselves for the public good.

If they are necessary, then they have, for man's benefit, thrown away every prospect of the joys of earth or heaven, of home, of family, of motherhood and wifehood, of love, of respect, and of hope; having sold their peace of mind, and happiness and honor, they have, in addition, sold their own bodies.

If we maintain that their sacrifice is indispensable for the health of the community, then we should worship them for their self-immolation; no martyr ever equalled their devotedness, and each of them, in such an argument, is worthy of a monument! If such reasoning be absurd, as it assuredly is, how can any genuine man maintain that it is essential for the sake of his health that some woman should sacrifice for him her honor, her health, her respectability, and her hope of everything that is sweet?

If one has found some poor woman who lives on the money which he pays for her defilement, would that he

might curb his passions and lend his support toward reforming her and helping her to engage in a reputable pursuit! Would that men might not trifle with a fellow mortal's annihilation, but help to save her whose honor rests upon our manly sympathy! Why should Man be the only created being to degrade women, when not a single animal ill-treats, deserts, or destroys the female of his kind, but rather shares with her all the delights of life, its pastimes and its labors! We are made to help, not to destroy one another, and there can be no logical support for the degradation of one human being to maintain another's health.

Mrs. Josephine E. Butler, in an address on the Social Purity question, delivered before the students of Cambridge University, England, said:

"Were it possible to secure the absolute physical health of a whole province or an entire continent by the destruction of only one poor sinful woman, woe to that nation which should dare by that single act to purchase this advantage to the many."

In the company of real men, who are well grounded upon the truth, no person can dare to say that the degradation of some particular woman is a necessity for him, without either being kicked out of their presence as a poltroon, or being classified as a low, vulgar, villainous rascal. Where these women are forced to congregate there assembles a hellish class of abandoned men, liars, thieves, assassins, blackmailers, soiled and diseased men, syphilitics, men with chronic gonorrhœa; thieves devise their plans there, criminals and swindlers retreat there, abortionists work there. The police and those familiar with city life will corroborate every word of this.

Were it necessary that the sexual functions should be exercised in order to maintain health, men could not sail the seas or make campaigns or undertake explorations without the companionship of women; nor could men

be continent during the months when their wives are pregnant; and the women, being not so different from ourselves, would also have to indulge in the same prescription; and thus all the bulwarks of home life and of civilization, such as we strive for, would be overthrown.

Whatever ideas *men* entertain about incontinence, it must, however, be remembered that no equivalent for sexual improprieties can ever be advocated for *women* outside of marriage. A father may even be found who will encourage his sons to be impure, but scarcely one who will permit it in his daughters.

Outside of marriage, every sexual act not having in view the propagation of the species is perverse. Marriage is of course exceedingly desirable, and, in that relationship, the temperate gratification of the sexual passion is healthful, and immensely increases the love between husband and wife. But "purchased or forced love is not real love" (Mantegazza); and without this element, and without the intention of assuming the proper responsibility toward the fruits of intercourse, every sexual act is grossly immoral and a perversion to be greatly ashamed of.

Every one is aware of the advantage to a child if its parents have both been physically and mentally perfected and prepared for the act of procreation by a hygienic course of living and thinking from the very initial periods of their life-histories.

Mirabeau, in speaking of the proper age at which to begin a child's education, is reported to have said: "I would begin twenty years before he is born by educating his mother"; and Oliver Wendell Holmes has well said: "If you want to reform a man, begin with his grandfather." Any marriageable man is, of course, likely to be the ancestor of a posterity to whom he is under a certain unwritten obligation; and, if he be thoughtful, he will not care to be the one to start his race on the road to degeneration by

impairing his own functions of body and character with disease which is the fruit of his sin.

"One often hears the expression that a child is a chip off the old block; but this is only a very partial truth, for a child is pre-eminently a composite chip off of many old blocks. Galton has compared the complex nucleus of the fertilized ovum" (*i.e.*, the embryo child) "to a modern Italian building which has been constructed of material—a column here, a cornice there, a lintel yonder—gathered from different classic buildings of varying antiquity."[1]

Of course, then, if a man poison his body and mind by sexual vices, which are more transmissible to posterity than any other, he gives to his heirs pillars which are rotten.

A chaste man holds his head high; obscenity does not percolate from him, and he is strong in the assurance of a perfect, unimpaired manhood; he is apt to beget not weaklings, but a vigorous and lusty race.

On the other hand, the progeny of the impure are likely to suffer on account of the impaired and vitiated vigor of the parental reproductive functions; thus they are liable to have a proneness to sin—organic *fault*, or physical and moral damage—they inherit a neurasthenic sexual predisposition, a slight resisting power against many morbid tendencies, a constitutionally impaired physical and moral stamina, and, in innumerable cases, the awful blight of congenital syphilis. Not only the sons of the profligate, but also his daughters, inherit the evil legacy, and whatever appears as beautiful in them must chiefly be referred, not to him, but to other ancestors, and to the wholesome influences of education and environment.

Every rational man, who is alive to the importance and reality of the transmissions of hereditary strain, must come unreservedly to the conclusion that irregular indulgence of

[1] "Heredity with Variation," Prof. D. K. Shute. New York Medical Journal, September 11th, 1897.

those very functions by which progeny is begotten is an unmitigated evil without a single excuse.

Intercourse with women who receive other men's embraces is disgustingly vulgar to any one who at all appreciates the corruptness and putridity of such a practice; and yet if a man strive to avoid this filthiness by procuring a woman who will be true to him alone, he may contract a *liaison* which will entangle him in such complications of sexual bondage that he will be compelled to marry her. Such women being almost invariably of low social station, a marriage of this nature might blast a man's whole career. These women, not sympathizing with the fugitive attachments of such men, have frequently been known to make away with their paramours who have jilted them; and juries seldom deal harshly with them. Can money pay for the destruction of a woman's character, the violation of her affections, or the abandonment of her offspring? Few women have ever lived who would be so cruel to a man under similar circumstances.

The more we understand women, the more we must respect them; even an outcast prostitute has much genuine tenderness and love in her nature; she will love and cherish her illegitimate child of uncertain paternity, spending her all on it, while the father abandons them both, flattering himself that another is the father and that no responsibility rests on him. There is strong reason to believe that, after all, a woman is the finest work of creation, when we consider her large endowment of love and constancy and faithfulness! In some respects she is the weaker vessel, and is often led astray by the decoys which men lay for her under the cloak of love and promise of future reparation; but we must blush for our sex when we consider the amount of harm which many of us do, men being almost invariably the aggressors, and licentious men far outnumbering the women who are impure.

Men have sought for every possible device whereby they

can worship at the shrine of Venus without contracting disease; but, as might be expected, their efforts have resulted in uniform failure, as all efforts will which are contrary to natural law. Opponents may be relied upon to say that there is nothing unnatural in promiscuous fornication, citing the lower animals as examples; but the debased element in the human race has never followed a course in any way parallel with that which the instincts of the brutes dictate. In whatever community sexual irregularities are much practised, there may be found a large number of individuals of both sexes who are irritable and nervous wrecks in the sexual domain; and by hereditary transmission the evil increases, by a process somewhat akin to fermentation, so that in a very short space of time all naturalness has disappeared. It is absurd to maintain that the methods followed by the prostitutes, and by those who patronize them, are in any sense natural, because the fundamental design of the sexual act—procreation—is of course not in view; but, if pregnancy does occur, the offspring is either killed by abortion, a deed not known among animals, or abandoned to an infamous career. Among sparrows, gorillas or human beings, marriage is essentially consummated by the act of copulation, which naturally is an immensely important relationship, implying that the male shall remain near the mother, fight off all enemies from the home, and provide food until both the mother and offspring are able to dispense with his services. Sparrows and gorillas need no religious or civil performances to bind their marriages; and if men were as natural as they are, the procreative act would mean much more than the gratification of a transient physical appetite. If we are to take our examples from a scientific study of natural history, *i.e.*, from the plant and animal kingdoms, we shall find no argument in support of prostitution or of any substitute akin to it; while, on the contrary, we shall see that animals and plants elaborate male and female fertilizing

elements which are brought into conjunction solely for the purpose of reproduction of species. To mankind alone is conceded the privilege—a concession which we grant as legitimate—of a temperate gratification of the sexual appetite in the marriage relationship, merely for the sake of pleasure.

Many of the governments of Europe have sought to lessen the ravages of syphilis and gonorrhœa by licensing houses of prostitution and enforcing a rigid medical inspection of the women. The absurdities of this system of medical inspection will be more fully discussed in another part of the book.[1]

It is common for men to pass through a stage of frolicsome wildness in which they think it necessary to sow some "wild oats." That "boys will be boys" is just as physiological as that colts should be colts, lambs should be lambs, puppies should be puppies, or that kittens should be kittens. There is an unrestrainable potentiality in the rich young blood which compels the healthy young of all mammals to be buoyant, sportful, nimble, full of pranks, tricks, gambols, escapades and wildness. Something is wrong when a boy or young man does not feel "ripe for exploits and mighty enterprises," when he has too much of the old man in him and takes himself too seriously; and happy is the mature man who still retains some of this youthful, sunshiny principle in his nature. This play-element is most effective in keeping the mind and body refreshed and wholesome, and it should never be eliminated from one's life.

But though it is necessary for the mind and body to relax in sport, it is not necessary to make an abuse of this sport; the "wild oats" should be sown in light soil, where they cannot take deep root and rise up into a luxuriant crop, and no consideration should allow one to so far forget himself as to sow tares in his neighbor's garden.

[1] *Vide* Chapter vii.

All kinds of manly sport and healthful amusement should be entered into heart and soul, but

> "Let's teach ourselves that honorable stop,
> Not to outsport discretion."
>
> *Othello*, Act ii., Sc. 3.

> "Make not thy sport abuses: for the fly
> That feeds on dung is coloured thereby."
>
> HERBERT, "*Temple.*"

Of all the varieties of "wild oats," this sin of impurity far exceeds all others in its noxious and poisonous effects. For a man who is ignorant of the chances of acquiring disease, ignorant of all the physical and moral consequences, to put himself in a position to fall into such a trap is the height of unreason; even animals, as Darwin says, "learn caution by seeing their brethren caught or poisoned."[1]

One may sow other varieties of "wild oats," perhaps, with impunity; but before he makes himself liable to the dreadful consequences inseparably connected with licentiousness he should at least know just what he is doing.

If a man through his licentiousness burden himself with the lasting consequences of disease, he has then done himself a grievous injury indeed; but if, by reason of his misguided passions, he get and beget disease, then he brings others down with him in his ruin, destroying not only their bodies, but also disgracing their reputations. The way to reform is much easier for men than it is for women, and there is no excuse if they do not mend their ways. Occasionally it may seem almost necessary for the outcast woman to continue in sin, because she earns her livelihood by it; but for the man, who spends his livelihood on it, there is never any excuse that does not aggravate the fault.

From a purely selfish standpoint we must now see that it is most inexpedient to exercise the sexual functions extramatrimonially; for the dangers which beset one who indulges in sexual irregularities are extraordinary, disease

[1] "Origin of Species"; *vide* also "The Descent of Man," p. 80.

being practically assured to every man who exposes himself to any considerable extent.

Masturbation is so well understood to be destructive of every quality of moral and physical manhood and beauty that its devotee never thinks of acknowledging his defilement, rarely even to his physician. In that it is a crime against self, it is not so far-reaching in its consequences to society unless the individual marries. It produces its own train of personal neuroses, diseases and degenerations, injuring the character, perverting the instincts, ruining the nervous system, and, by striking at the very foundations whence love comes, it unfits the victim for the high functions of a husband and father. It is a "furious taskmaster," universally berated; practised only in secret, it affords a ready opportunity for frequent gratification. All the world despises a masturbator, as he does himself.

Fornication is a perversion, for it ignores the fundamental consequences of the procreative act—namely, the welfare of offspring. Besides the great risk of initiating a new life, or of acquiring execrable preferences and strange plies or inclinations, it necessarily affects two persons, and thus becomes an act of vital importance to society. To the unenlightened there is a strong fascination about the strange woman who knows how by her dexterous encouragements and wily arts to inflame a man's passion by look, gesture and apparel; but the moth fluttering round the exposed electric arc-light is hardly more in danger than he who ventures to cohabit with a woman who is loose with her favors.

Adultery, single or double, partakes of all the foul abominations of fornication, besides profaning the covenant of marriage, bringing a ruin of distress and disease into the households, and being a civil injury punishable by fine or imprisonment.

Gonorrhœa is a most serious disease with a notoriously uncertain course, many cases being followed by remote

and lasting results which never can be cured, and it is the most frequent cause of blindness in children.

Syphilis is rampant and easily acquired, and is so uncertain in its course that it is impossible to predict in what order the various lesions will develop; and it is furthermore impossible at any given time to assure a patient that he is safe from its subsequent reappearance.

Its effects are liable to be transmitted to the third and fourth generation of one's posterity; one's wife is liable to be inoculated; it is an important factor in filling asylums for the insane; it causes paralysis, heart disease, aneurisms, diseases of the eye, brain, kidneys, liver, bones, and other almost innumerable affections. It often horribly disfigures the countenance with permanent scars; or, by corrosion of the nasal bones, the nose may fall in, and then the victim is labelled with his disease in the most prominent part of his anatomy. It undermines the health and increases the liability to take diseases of all kinds—consumption, pneumonia, heart disease, etc. At the very best the victim must undergo an active, expensive and irksome course of treatment. The syphilitic must remain under the observation of his physician for a lifetime; and he need expect no assurance that the disease may not again manifest itself at some period in his life; nor must he be offended at the anxiety of the physician for the welfare of his wife and children, even under the most favorable circumstances which prevail in himself.

Chancroids are local lesions, with no lasting effects on the constitution, but they leave permanent disfiguring scars about and on the genitals.

Leprosy is not common in these climes, though not unknown. It has been supposed to be largely a venereal disease, and baffles treatment.

The man who makes the gratification of the lustful appetite the chief end of his life, giving himself up to the pursuit of it without restraint, uncontrolled by the law of

self-preservation, and deaf to reason or morality, and even the man who partially goes in for such a course of life, exposes himself to the ravages of these loathsome diseases, being led on to cultivate a taste which perhaps is perverse by inheritance, but which is more often unduly stimulated by the influences of evil associations, by a vicious misinformation, or by the erotic pastimes of society. Whether he is ignorant or not makes not the slightest difference as to the consequences of his disease, and in any event he has become "sin's fool," with jaded or over-stimulated desires, perverted tastes, and diseased tissues—a stranded wreck, penitent perhaps, but unfit to become an ancestor. Fools beckon on fools, the moralist and hygienist are laughed at, and dunces are always ready to follow what is represented to their willing ears as the "manly" path of lust.

Excuses for enjoying the delights of love are ready to hand, or responsibility can be stifled and conscience repressed by stupefying the senses with alcohol; and then, as when the "governor" of a steam-engine is disordered, the mechanism of the brain's functions is confused, and the unreasoning man rushes on to take the chances of uncertainty.

These reckless men, while unreformed, are harmful citizens wherever they may be. "No fornicator hath inheritance in the kingdom of Jesus Christ" (Ephes. v. 5), and we do not need them here.

Seneca said, "Impurity is the foremost of the world's wickednesses"; Cicero said, "There is no more heinous pest than the indulgence of uncleanliness"; and St. Isidore said, "Whatever sin you name, you shall find nothing equal to this crime." The voice of Nature condemns it by the obvious consequences, and womankind and posterity would say, could they speak out, "Oh, have mercy on us!"

To many a diseased man whose reproductive power has expired prematurely, or whose generative functions are disordered, the light of life seems to have gone out. The

premature extinction of virility causes such deep mental depression and such despondency that the wretched man sees everything as though it were in black, and is, in fact, in mourning, though compelled by policy to wear the "counterfeit mask of dissimulation." Very often such a victim is led to commit suicide, or becomes hypochondriacal or insane.

The continent man, on the other hand, is ready at any time to enter the bridal chamber as pure as his virgin wife. His powers remain normal, and he is not degenerated by wrong methods of life and thought. The older he grows the more he appreciates that his virginity is a pearl of great price; he is a strong man, with his appetites under the control of his higher nature; his speech and behavior are not likely to be coarse and blasphemous, and his tastes are not toward filthiness in thought, desire or action. He is worthy to be a lover;—

"O happy she whose lips he presses!
O happy she whom he caresses!"

He walks the earth with a nobler tread for his cleanness of physique and mind and heart; there is no uncertain paternity haunting him, and he has pushed no woman further down into the mire, but has rather stretched forth his gallant arm to save.

He is what the Latin word "*vir*" conveys to us, rather than a mere "*homo*"—he is *virile*, fit to be a lover, husband, father and good citizen, and worthy to be a knight at King Arthur's Round Table. The chasteness of his manner of life never causes him or others either physical or mental disease, or any impairment of manly quality.

If peradventure any disease might be conceived of as being attributable to his chastity, it would be immeasurably less harmful to himself, to his wife and to his offspring than any of the diseases of the unchaste. But the loss of virile power and other harms that are predicted for him by the ignorant never come.

He has injured no other person, nor has he been foolish enough to corrupt his own body—realizing that it is sacred beyond anything else of which he knows.

Little danger is there that his progeny will be criminals, liars, thieves, sensualists or weaklings. He is in accord with Nature, with human and moral law, and with love—"the greatest thing in the world." He elevates the foulest society without being contaminated by it; there is no scent of loathsomeness about him; and every tailless fox inwardly envies him. His passions and powers are pure, full and strong, without unnaturally occupying his mind, and when he marries they will respond with perfect activities. He is apt to be athletic, healthy and vigorous, partly because he likes the kind of life which makes him so, and partly because that mode of living conduces to cleanly manliness. This is the only kind of man to be—a man who has not "profaned the God-given strength, and marred the lofty line" of his ancestry, nor preyed upon and blasted his own hopes of being the father of a fair lineage.

"He who in Pleasure's downy arms
Ne'er lost his health, or youthful charms,
A hero lives; and justly can
Exclaim, 'In me behold a man!'

"He prospers like the slender reed
Whose top waves gently o'er the mead;
And moves, such blessings virtue follow,
In health and beauty an Apollo.

"That power divine, which him inspires,
His breast with noblest passions fires;
These heavenward soar with eagle flight,
And spurn the cold, dark realms of night.

"So full of majesty, a god,
Shall earth alone be his abode?
With dignity he steps, he stands,
And nothing fears; for he commands.

"Like drops drawn from the crystal stream,
His eyes with pearly brilliance beam:
With blushing signs of health o'erspread,
His cheeks surpass the morning's red.

"The fairest of the female train
For him shall bloom, nor bloom in vain;
O happy she whose lips he presses!
O happy she whom he caresses!"[1]

The sufferings of the continent man, though constantly requiring fortitude, do not compare with those of the incontinent. If a man has been properly brought up, protected from evil practices, and not early debased by sensuality, his habits become fixed, and he prizes his health and virility too much to put them in jeopardy. Love is a necessity of man's nature as he is constituted, and a pure attachment for a woman whom he hopes some day to make his wife is most desirable.

The intensity of the longing for sexual gratification is readily given as an excuse for satisfying that craving; but, outside of marriage, wilful compliance with these desires stifles the primitive, fundamental purposes of Nature, which has designedly conferred upon every healthy individual of either sex a lavish, bounteous and almost superabundant endowment of sexual longing, the object of which is to render certain the perpetuation of the species. Throughout all Nature this is seen as a passion, and no apology need be offered for saying that chaste men and women experience this sexual passion in fuller force than the unchaste, but not as sensuality.

This liveliness of sexual feeling makes a man and a woman unite themselves in marriage; it is the very essence of true conjugal love—the love-compelling principle of Nature.

The silent music of the boy Cupid strikes its sweet notes

[1] Bürger; quoted by Hufeland, p. 225. Old German, translated by Erasmus Wilson, M.D.

everywhere where sexual power remains, and without it the race would cease to exist. As Grant Allen says: "To it we owe the paternal, maternal and marital relations; the growth of the affections, the love of little pattering feet and baby laughter; the home, with all the dear associations that cluster around it; in one word, the heart and all that is best in it." [1]

So we actually boast that the chaste, and that they only, feel this sexual longing in full and natural intensity, being tempted like those who fall, and experiencing unmistakable yearnings which are not shameworthy, but physiological. But rational men and women, observant of natural law and of their brethren who have been trapped or poisoned, restrain themselves from indulging in unnatural and impure practices, because they regard their own bodies and their progeny as the most sacred things in the world.

The unchaste man prostitutes and subverts his purest and most energizing incentive to marriage by otherwise gratifying his longings; and he furthermore defrauds some true woman of her legitimate chance of marriage by his substitution of a selfish sensuality for the highest honor of husbandship and paternity.

It surely cannot be that he knows what he is doing in going contrary to the immutable laws of Nature, which never fail to punish artificial infringements upon her rights in a manner quite appreciable to our earthly senses.

It is not a light sin, this perversion of impure sexual gratification, but the most heinous offence against Nature—opposing her prolific aims, begetting loathsome diseases, blighting marriages, tainting offspring, and assuring anguish and heartrending sorrows; and, furthermore, it is the gravest offence against religion; for we can clearly see that if a man is so criminally and voluntarily unfit for this world, he rightly has no inheritance in the Holy City.

To any one who may assert that there are two sides to

[1] "The New Hedonism."

every important question, we reply that in this case *there is no question* and no room for argument. The outcome of all records, past and present, shows that the man who indulges in sexual irregularities is practically certain to sooner or later undergo suffering so grave as to far outweigh any possible selfish gratification.

The moral sentiments of a community fashion the customs and habits of its individuals; and those who advocate perversions of the sexual functions which are at variance with natural law and hygiene and morality, must be held accountable for the physical, mental and moral retrogression and decline of human progress; for they clash against every argument which pleads for the welfare of the fathers and mothers and children, and triflingly antagonize scientific facts which are absolutely demonstrated to be essential for the promise of the soundness of the race. Morality and virtue are the machinery which render impossible the triumph of the sensualists and barbarians.

A few men are naturally bad, deaf to the soft voice of Nature, and with little sentiment of justice or humanity; but an acquaintance with the tremendous personal evils which a life of lust entails might be presumed to restrain them in their mad and wicked careers, if they have not entirely become "sin's fools."

We look almost solely to the stupendous force of the sexual instinct, rightfully guided by the harmony of morality and science, to advance civilization to its most fruitful and its highest destiny.

CHAPTER IV.

Woman, and the Unmanliness of Degrading Her.

The contemplation of womankind as a theme for study cannot fail to render any right-minded man respectfully enthusiastic over their qualities and functions, and to impress upon him the significance of the reciprocal relationship between the sexes, and the preponderance of moral obligation on his part.

The rôle of the Male in Nature is secondary to that of the Female, for she is the Mother—the Generatrix—of all animate beings; and it is more important for us to have highly endowed mothers than fathers with like characteristics. Woman represents the prolific energy most conspicuously, while Man merely has the power of generating or giving origin to life; it is the female parent who perfects and brings forth the new life and nourishes it for many months after parturition, and it is the male parent's duty to protect and provide for them both.

All the activities of men, with their superior inventive and creative genius, lead to no racial improvement whatever unless they are directed toward the betterment of posterity, the welfare of contemporaneous womanhood, and an obedience to the laws of stirpiculture, which aims to improve the nobility of the race. Reason tells us to guard, protect and reverence this potentiality of womankind for motherhood, which makes them the holiest of beings; or at the very least to bear ourselves toward them with the same equality and consideration which is universally shown by all animals toward their females.

"They say that man is mighty,
He governs land and sea.

He wields a mighty sceptre
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world." [1]

So the very hopes of mankind hang on our fidelity toward women and our care of them. The distinctively womanly qualities, which shine forth as rays from heaven in their souls, may be quite accurately expressed by the beautiful words, love, tenderness, gentleness, forgiveness, mercy, pity, compassion, grace, purity, affection, sympathy, charity, self-sacrifice, devotion and trustfulness; while bravery, boldness, strength, pugnacity, courage, pluck, self-reliance, large-heartedness, philanthropy, justice and magnanimity may be styled the attributes of ideal and robust men.

Both sexes, at this stage of moral development in the world's history, should have in common, as virtues of transcendent importance, a fervent love of the truth, of patriotism, of chastity, and a feeling of obligation to do good. Moderation in any of these qualities is never praised. It is universally admitted that our gentler companions "pour celestial balm" on the hearts of men, and in whatever relationship they may be to us, whether as sisters, daughters, wives or mothers, they have well earned the title of "ministering angels" to mankind. "Every mother's son" of us is under obligation to the sex, and we may well pause to consider and prevent, as far as lies in our power, the damnable consignment of a multitude of women, mostly young girls with sweetly attractive graces, to the vilest uses known to man on earth, or conceivable in hell.

It will be noticed that the essentially distinctive attributes of women, which we regard as heavenly qualities of

[1] Wallace, "What Rules the World."

mind and heart, would be termed the symbols of strength, were society perfect; but in the hurly-burly of a wicked world they are in reality marked elements of weakness, readily overcome by brutality, falsehood and imposition.

Man with his rougher qualities is fitted to stand, and resembles the oak that resists, while woman with her gentler and yielding nature, being fitted to lean, is too often like the reed that bends, and may easily be trampled in the mire.

And yet there is a bond of relationship between men and women which is totally unappreciated by the mass of people, and credible to those only who have pursued anatomical and physiological studies. Embryologically, both the feminine and the male types are fulfilled in the person of each individual, *i.e.*, up to the end of the ninth week of intrauterine life the embryo has the sexual glands of both sexes so perfectly developed that its future gender is still indistinctive and uncertain; and every man and every woman forever retains in rudimentary form the traces of the sexual organs of the opposite sex.

Remember, then, that the human sexual organs, as well as those of all mammals, are thus bisexual, and that the mono-sexual type begins to develop only at the end of the ninth week of fœtal life.

Krafft-Ebing[1] points out the possibility that, under pathological conditions, the cerebral and spinal centres which correspond with these rudimentary sexual residua may exert an influence on the dispositions of certain individuals, so that they have the feelings of the opposite sex and a sexual inclination toward individuals of their own gender, while yet possessing well-formed sexual organs.

Though it is probably never true that a man's skull can contain the brain of a woman, yet it is highly probable that there are rudimentary areas in the brains of all individuals which correspond with the rudimentary remnants of the sexual organs of the opposite sex, and that

[1] "Psychopathia Sexualis," p. 237 *et seq.*

these areas in the brain substance may exert an influence on the nervous system.

The possibilities of the female type are represented in every man by embryological residua, such as the Müllerian ducts, and the *sinus pocularis* or *uterus masculinus;* the female has the *parovarium*, which is the analogue of the male *epididymis;* and so also the clitoris is the homologue of the penis, the labia majora of the scrotum, and the ovaries and testicles are developed from a common germ-epithelium.

No indisputable instance of true hermaphroditism has ever been recorded, each individual being essentially male or female; but cases are numerous in which there are approximations toward both sexes, with notable alterations of the figure, gait and disposition.

Externally a man has mammæ, or breasts, with well-developed nipples, and during early babyhood it is quite commonly possible for nurses to express milk from the breasts of infants, this being as frequently observed in one sex as the other. At puberty, also, milk can sometimes be expressed from the male mammæ; and "in man and some other male mammals these organs have been known occasionally to become so well developed during maturity as to yield a fair supply of milk."[1]

Before puberty, both the boy and the girl are to all intents and purposes of the neuter gender, and their physical and mental characters are not differentiated in any marked degree until the development of their sexual organs has caused them to diverge from their former somewhat parallel course. One cannot, if he would, prevent people saying, "He is so like his mother," or "so like his sister"; and it is futile for men to refuse to acknowledge some infusion of the womanly characteristics into their natures, and reprehensible for them to be ashamed of their maternal inheritance. "A son, who cannot in the nature of the

[1] Darwin, "The Descent of Man," p. 163.

case exhibit them himself, still conveys his mother's special feminine qualities to his daughter, having them latent in him, as he has in him the rudimentary representatives of the special female organs; in like manner, a daughter conveys her father's special masculine qualities to her son, having them latent in her, as she has latent in her the rudimentary special male organs. Everybody, male or female, is essentially male and female."[1]

Strong men have fainted, and you may faint; strong men have wept, and you may weep, as did Exeter over the death of Suffolk:

> "The pretty and sweet manner of it forced
> Those waters from me which I would have stopp'd;
> But I had not so much of man in me,
> And all my mother came into mine eyes
> And gave me up to tears."[2]

Shakespeare's keen perception did not fail to notice the womanly inheritance of men, and it might be that we should find the source of these "briny rivulets" in the feminine residua which are latent within us.

Men may have all these attributes of love, tenderness, charity, gentleness, chastity, etc., which are conceded to be womanly, without being effeminate; and tender women often show "a front of iron," and more pluck, courage and great-heartedness than the best of men.

A Jewish rabbi poetically said, "The Lord cannot be everywhere, so He made mothers." On account of their mission of motherhood we must regard women as holy, and may his name be anathema who harms them by treachery, deceit, compulsion or seduction!

The love for one's mother is so spontaneous and natural that one hardly stops to consider why he loves her. It is because she harbored him for ten lunar months within her womb, suckled him at her breasts for many months more,

[1] Henry Maudsley, "Pathology of the Mind," p. 49.

[2] *Henry V.*, Act iv., Sc. 6.

educated him at her knee, sang sweet songs of comfort to him, and kissed away his bruises and sorrows, gave joy and peace to his young soul, and pointed him to ways which lead to immortality; because she was pure and good, and loved him so much that she would have given her all for him, or have died for him.

On account of their interdependence, the tie between mother and child is, for some years at least, very much more intimate than that which exists between father and child; and for many years after infancy the child will, as a rule, run instinctively to its mother in preference to its father.

Therefore, recollecting this, men resent nothing so much as a slur on their mothers, and revere their names as holy things. And yet some of these same men will—thoughtlessly let us hope—degrade the holiest functions of women, and bastardize their own offspring, who are allowed to grow up as rank weeds, with nothing but bitterness in the place of joy, and coarse names of reproach instead of honor.

There is a widespread misconception among many persons that a woman is naturally delicate and weak, and that her chief weapon of defence is the "unanswerable tear" which serves for her shield and spear. But there are some considerations which argue for her excelling in some points of strength, as she does in beauty. Like many an unsuspecting and honest man who fails to succeed in life by the usual worldly standard of success, so also a woman is handicapped by her good faith, and by her tendency to believe too much and rely too much on the promises of men. Her faith, which rightly should be regarded as an element of strength, too often leads to her ruin; her unsuspecting nature being little adapted to protect her from the trickery and deceitful declarations which are so often made under the guise of love.

The triumph of civilization is the predominance of moral over physical force; and until this is fully accomplished

many women can have no chance to withstand the wickedness of those men who are brutally sacrificing such of them as are in need and unprotected for the physical gratification of a depraved lust.

Men are superior in the coarser grades of strength; and woman's only hope lies in that kind of civilization in which brutality is repressed by reason, and justice, and consideration for the welfare of others.

But even in physical strength women are easily the equals of men in staying power, for the average of their lives is longer. "Women are not only longer-lived than men, but have greater powers of resistance to misfortune and deep grief. This is a well-known law."[1] They endure accidents and severe surgical operations with more fortitude and with better chances of recovery than men, and they were foremost in the ranks of the martyrs.[2] They seem to withstand the vicissitudes of temperature better than men; and it is noticeable that more blankets are required in the male wards than in the female wards of hospitals.

One or two nights' loss of sleep will exhaust a man, while a woman can remain almost continuously by the sick-bed day and night for long periods of time; and it is unquestionable that the power of endurance of the male nurse cannot compete with that of the woman nurse in a protracted illness.

When the shock and storm of adversity come to a family, sweeping away the home and all sources of support, it is very commonly observed that the man founders under the stress of the calamity, giving up all heart; and in such instances, when heroic strength and fortitude are called for, it is not infrequent for a gently nurtured wife or daughter to put aside her finery and come to the salvation of her family by her active exertions. In a quiet way wom-

[1] Lombroso, "The Female Offender," p. 125.

[2] *Vide* Lecky, "History of European Morals."

en show these capabilities for endurance, and rise magnificently in the face of the greatest calamities and trials.

"The tasks which demand a powerful development of muscle and bone, and the resulting capacity for intermittent spurts of energy, involving corresponding periods of rest, fall to the man; the care of the children and all the very various industries which radiate from the hearth, and which call for an expenditure of energy more continuous, but at a lower tension, fall to the woman."[1]

On the race-course the mares have been quite able to hold the laurels for their sex; the she-bear when bereaved of her whelps is terrible beyond the fury of her mate, and the simple word "mother" applied to any animal means "hands off."

Women, though hampered by a greater complication of sexual structure and function, nevertheless stand the wear and tear of life fully as well as, or even better than, men; they live longer, and, if they raise families, do more work. They arrive at puberty and maturity earlier than men, and there is far greater activity in their sexual spheres; they become women before boys become men; their longing for parentage is greater, so that even as children they play with dolls, and throughout life they continue to be fond of children. Unconsciously a woman has a desire for maternity and an eagerness for a romance; and her life is continually dominated by her physical sex, whether she is married or single, though the sensual longing is far less energetically manifested in her than in man, and not so liable to overflow into wrong channels.

It is essential for a woman to have a greater knowledge of sexual hygiene—of menstruation, pregnancy and lactation—while sex need exercise comparatively little influence over a man's thought and attention. A clean, pure, undefiled sexual feeling is thus a fundamental law in woman's nature, for love is her element; and her sexual feeling is by

[1] Havelock Ellis, "Man and Woman," p. 2.

no means a light thing, but an inflexible yearning, normally, toward an honorable maternity, which impulse is infinitely higher in rank than the sensual passion of the libertine and seducer. Devotion is an attribute of strength, and women have that in greater degree than men; love is also an attribute of strength implying ardor, and for it a woman will brave all dangers, or bear disgrace, and victimize herself, by reason of her very nature, for the welfare of the beloved object. Everything is sacrificed for this love toward her offspring and partner, whether in honor or dishonor.

On the other hand, sensual men follow an unnatural rôle and display a cowardly weakness when they stain their own offspring with the bastard's inheritance, and when they give them mothers with tarnished names; they fulfil no duties to their illegitimate children, usually abandoning both them and the mothers, or at most contributing in a niggardly way to their support, but not at the loss of a single jot of their own comfort or advantage. The outraged mother, by reason of the strength of her maternal love, will, however, expend her all for her child of shame—endure infamy, shield it, and fight for it as will a tigress for her cubs.

Outside of the marriage relationship, no man can indulge in the act of love without offending the dictates of his moral nature and of his manhood. Like a coward the fallen man slinks away from the disgrace and responsibility of his act, refusing to acknowledge his own child, and abandoning to her deplorable infamy the lovable woman, thinking to place a market value on her shame.

In trifles many men display before the gentler sex gallantries fit for the drawing-room, but in the great affairs of life this conduct is often put aside, and those women who are unprotected are driven to the wall, being the "weaker vessels" indeed in the infamous work of marring Creation's plan and perverting the promptings of Nature. Men de-

sire outward decorations and recognition of their nobleness and grandeur; if there is a great effort called for, or a wild beast to fight, the man goes out to do battle for the family, and never tires of hearing his wife and children and neighbors praise and honor his heroism, and call him a strong, noble man. He likes praise, flattery, and an appreciated record, and desires orders and medals for his service to such a degree that he is unique in the animal kingdom as a medal-wearing animal.

Women, on the other hand, are heroic from love, and content themselves with the inner consciousness of right—not receiving and not expecting fame or applause, and getting no outward decorations for their kind of heroism.

Women say that men are brave and strong; men control literature and human activities, agree with the women in their judgments, decorate each other with honors and medals, and, with a questionable magnanimity, have styled themselves the strong sex! And yet in sexual matters they have in many instances acted the part of cowards and poltroons, heaping infamy on the illegitimate child who is absolutely innocent of all harm, outcasting the mother who comes next in innocence, and in a large measure absolving themselves, who are the principals in the appalling disaster.

Man, who has a predominant position in the world, is both "the glory and the shame of the universe," the latter characteristic being very largely due to the perversion of his sexual rôle in Nature.

The foregoing observations of course have their exceptions, and, after all, men and women are brothers and sisters; the man's mother was a woman, and from her he inherits beauties of character, and the woman's father was a man, and from him she inherits ennobling qualities. The two sexes, in fact, have more in common than is dreamed of in the philosophy of a thoughtless person.

But yet the two sexes are divergent in physique, func-

tions, education and inclinations, for "a man is a man even to his thumbs, and a woman is a woman down to her little toes."[1]

Normal man has a profound chivalrous feeling for woman which is far superior to the mere equality shared by animals with their females; and in any shipwreck he will unhesitatingly say, "Women and children first!" protecting them at every cost to himself, and shielding them from imposition and degradation.

But if corrosive impurity is harbored in his breast, this natural nobility of character becomes blighted, and his acts of gallantry are nothing but superficialities.

Candor compels us to admit that innumerable men have become so infamously perverted from the true spirit of manliness that they harm, destroy, and tyrannize over that portion of womankind who are under no protection, and who, by reason of their ignorance of the world, are unequal to the task of meeting them in competition. Women rarely harm men, but men are rough playfellows to them—shame on our sex! Since history has been recorded, men have been rough to them; but shall we in this glorious age of enlightenment continue such an infamous business? What true man can join in such sport!

Effeminacy is not to be attributed to the pure, chaste men who are sympathetic and tender and valiant in their protection of women and their offspring, nor can such men see any excuse for the unmanliness of those who sport with women's most priceless possessions by pushing them down into the river of filth, and merely feeding them with such requisites and luxuries as will serve to keep them in condition for the satisfaction of their gluttonous depravity. To such lustful men we cry out: "Stop your cowardly wantonness! Abuse yourselves, if you will, by every filthy degradation and defilement that is detestable to men, but leave off your brutal coarseness with tender women, in the low-

[1] Havelock Ellis, *loc. cit.*, p. 52.

est of whom there is the possibility of motherhood and reform!"

The time has come when society, at the very least, should set aside these ghouls upon a common level with their victims; when it should deny them entrance into clean homes, and regard them as a diseased lot of perverted degenerates, unfit for the holy offices of fatherhood, and as the enemies of women, of posterity, and of civilization.

Some carnivora kill merely for the pleasure of destruction; others, like vampires, suck the blood of their victims and throw the carcasses aside; and so some men pluck the roses from maidens, and leave them, heart-broken and dishonored, nothing but the thorns.

The man who illegitimately becomes a father commits against both mother and child an awful crime which can only be atoned for by marriage; nothing else will satisfy both mother and child,—money may appease the mother, but never the child.

So also the man who breaks the vows made in marriage by falling into licentiousness, bringing disease to innocent ones, forcing separations and divorces, and degrading her whom he has promised to cherish, is the perpetrator of an unpardonable crime, and shows himself to be a liar whom all decent men should shun.

True Manliness is Dependent on Purity.

In accordance with the ribald teachings of loudly boastful and coarse men, youths too often assume to believe that the sooner they throw away their virtue the better, thinking that they see in the tobacco-stained mouth, in the whisky-laden breath, in the oath-polluted lips, in the blustering swagger, or in the other gross indelicacies of the rough, those qualities which will make them manly and gain for them their ambitions to be called "men about town" and "men of the world."

To be brave is of course the first desire of normal men,

and all abhor the charge of effeminacy, which means that one has those qualities which in a man are contemptible weaknesses, making one a milksop, weak and spiritless. A chaste life could not be advocated if it even pointed in that direction, for then the continent man would be overwhelmed with shame. It is, however, the impure life which either effeminates or else compels a naturally brave man to do things which he knows are abhorrent to his sense of manhood. Because of the great and overpowering importance which is conceded by all to manly courage, it is transcendently necessary that we should understand why licentiousness is impossible for a normally brave man.

Loquaciousness, boastfulness, swagger, cursing, and self-assertive braggadocio will not pass for courage among us.

> "How many cowards, whose hearts are all as false
> As stairs of sand, wear yet upon their chins
> The beards of Hercules and frowning Mars,
> Who, inward search'd, have livers white as milk."
> *Merchant of Venice*, Act iii., Sc. 2.

Such men as these, as well as many of the heroes of romance and poetry, are as much inferior to the genuine flesh-and-blood heroes of real life as a paper flower is inferior to the natural blossom when seen in its full beauty under the searching clearness of the microscope.

"Of course the greatest type of manhood, or the type wherein our ideal of manliness reaches its highest expression, is where the virtues of strength are purged from its vices. To be strong and yet tender, brave and yet kind, to combine in the same breast the temper of a hero with the sympathy of a maiden—this is to transform the ape and the tiger into what we know ought to constitute the man."[1]

The man who does not inhibit his sexual longings gives a bitter seasoning to his life, and throws away the elements of strength which must be conserved in order to secure a manly type of physique and mind. Effeminacy is readily

[1] George J. Romanes, Popular Science Monthly, 1887, p. 389.

apparent in those who squander their sexual force; and all physiologists agree that the fundamental characteristics of manhood fail to appear in the individual if he has too early in life sacrificed at the altar of lust. By "too early in life" physiologists mean before the period of consolidation, or maturity, *i.e.*, twenty-five years of age, before which time a man should not marry. The physique is unquestionably injured if a young man abuse his reproductive powers to any considerable extent, and Krafft-Ebing[1] says: "It is psychologically interesting that when the sexual element is early vitiated, then an ethical defect is manifested."

The ancients, regarding profligacy and effeminacy as inseparable, always demanded continence from those heroic men to whom they looked for deeds of valor or masterpieces of intellect. Strict continence was also the rule among the ancient German warriors, whose heroic deeds were inspired by a loyalty to their beloved ones.

"I find great wisdom in this use of physical love, one of the strongest motives by which human nature is actuated. How widely different has the case become among us! This propensity which by prudent management may be made the germ of the most exalted virtue, of the greatest heroism, has degenerated into whining sensibility, or mere sensual gratification, which people enjoy prematurely, and even to satiety; the passion of love, which in those periods [old German] was a security against dissipation, is at present the source of the greatest; the virtue of chastity, the principal foundation, without doubt, of moral firmness and manliness of character, has become a subject of ridicule, and is decried as old-fashioned pedantry; and what ought to be the last and sweetest reward of toil, labor, and danger has become a flower which every stripling crops by the way."[2]

[1] *Loc. cit.*, p. 44.

[2] Hufeland's "Art of Prolonging Life," pp. 227, 228. Translated from the German by Erasmus Wilson, M.D.

The essentials of manliness are conceded to be manifested by a deep reverence for women, the protection of the weak, and unostentatious chivalry toward those who are harassed by misfortune, or who are unable to cope with the stronger in the battle of life. But this is precisely what a licentious man does not and cannot do, for he finds his easiest and most accustomed prey, as a rule, among those who are young and unsuspecting or deeply unfortunate.

The gentle, soft, yielding, and confiding natures of women, which should hedge them around with a wall of strength for their protection, become frail weaknesses when exposed to the machinations of such men. If a woman has once slipped, these men's hands are against her; if she arrives unprotected in a strange city, methods are applied to lead her on to destruction merely for the sake of wanton pleasure, there never being an intention on the part of the men to share any portion of the responsibility or shame, but they abandon her to any fate rather than suffer the slightest harm themselves.

Such men do to these women those things for doing which to their sisters or daughters they would at once slay another man. Instead of showing sympathy, or contributing money to help in their reformation, they wantonly bear a share in keeping them down in the bottom-lands of infamy. If pregnancy be a result of their immoral union, the bastard children are abandoned to the mother's care, and the only effective way of righting the wrong, by marriage, is laughed to scorn.

Deceit and Falsehood are Inseparably Connected with Impurity.

The making and telling of lies is universally recognized to be but a mere incident in connection with impurity, and without exception fornicators must lie—for a falsehood is the necessary handle to sin.

Of all conceivable things, a lie is the most despicable; and he who lacks the courage to tell the truth is admittedly an infamous coward who has annihilated the dignity of his manhood. Fortunate is he who advances year by year, always transferring to the future the telling of his first lie! No cloud casts such a sombre shade over a man's life as this simple word "liar." The telling of one deliberate untruth is a tragedy in one's life. Just think of its import! It means that the person who violated the truth will, under pressure, do the same thing again; it means that that individual can never be implicitly trusted again. If we detect a man in even one false statement, we reserve to ourselves the privilege forever after of using our own judgment whether we shall trust him again. One lie is so terrible because it shatters a man's trustworthiness; for if a person tells one deliberate falsehood, the tendency is in his nature, and he will repeat it whenever convenient. Therefore if a man is known to be a liar, the author puts him upon his reliable list; for he can be depended on to lie again, and is indeed *re-lie-able*. Evidently it cannot be manly to enter upon any course which necessitates the telling of lies; but a hundred instances will come to mind to show that fornicators must lie, sometimes to the women, sometimes to the hotel clerks when they register under assumed names, sometimes to their households, sometimes to the police, and sometimes even to their doctors, while as a rule they do so habitually, having acquired the ethical defect which is always manifested by those who pollute the most manly elements of their natures.

Impurity surely unmans, and the unchaste man, the diseased man, the illegitimate father, the profaner and desecrator of the standards of chivalry, the liar, cannot hold his head up and look one straight in the face except by a brazen effrontery.

An old professor of surgery at Edinburgh University used to say, when the author was a student there, that he

could tell a venereal patient at a glance by his peculiar shamefaced, "crab-like gait,"—a one-sided, shifting step. A venereal patient simply cannot look manly; all that is, temporarily at least, gone from him.

Just reflect that a man in order to counterbalance all these terrible responsibilities can only offer the single excuse of the gratification of an immoral impulse. The penalties immeasurably outweigh the pleasures: the crown of manhood must be laid down, and the throne of self-respect abdicated. Criminals are noted for their lack of compassion and their deficiency in the altruistic feeling, and a sensual man must necessarily be at least a moral criminal on account of his egoism and utter carelessness of the welfare of others. The perfidy of lewd men is something execrable; but the ages have not taught a large number of women to beware of their snares, or to analyze their promises, which are often made under the cloak of love, or to see that these men are working with devil's tools, or to appreciate the vastly more momentous outcome of sexual intercourse to themselves.

The cowardliness of immoral men toward women is self-apparent.—It is a commonly accepted opinion that modern civilization demands absolute chastity in women. Not at all! Just consider how the matter stands. Those men who argue that impurity is a necessity, reason that this vice should be widely diffused throughout the male sex, but concentrated in a few of the other sex. That the women who are to be degraded must be healthy, young, and attractive, is a matter of course, and though they are to be martyred for a supposed public good, yet they are to be excluded from society and dedicated to the satiation of all the coarse and perverted instincts of humanity. The women are to have all the bitterness heaped upon them, and that without hope; the brothel is to open its hungry door for them, and then to shut, never to reopen.

This sensual dallying with the holiest functions of wom-

ankind has in it all the essential elements of cowardice, and no normally brave man can for a moment consent to be a party to such a perversion of the male rôle in Nature.

"From the earliest times of which we have historical knowledge there have always been men who have recognized the distinction between the nobler and baser parts of their being. They have perceived that if they would be men, and not beasts, they must control their animal passions, prefer truth to falsehood, courage to cowardice, justice to violence, and compassion to cruelty. These are the elementary principles of morality, on the recognition of which the welfare and improvement of mankind depend, and human history has been little more than a record of the struggle which began at the beginning and will continue to the end between the few who have had ability to see into the truth and loyalty to obey it, and the multitude who by evasion or rebellion have hoped to thrive in spite of it."[1]

The Nature of the Love of Men and Women.

Zangwill ("Without Prejudice," p. 180) has pointed out that "when you start learning a new language you always find yourself confronted with the verb 'to love'—invariably the normal type of the first conjugation. In every language on earth the student may be heard declaring with more zeal than discretion that he and you and they and every other person, singular or plural, have loved, and do love, and will love. 'To love' is the model verb, expressing the archetype of activity. . . . Not merely have people loved unconditionally in every language, but there is none in which they would not have loved, or might not have loved, had circumstances permitted; none in which they have not been loved, or (for hope springs eternal in the human breast) have been about to be loved."

[1] "Short Studies on Great Subjects," Froude, p. 18.

The great effort of Maternal Nature is to people the earth with living beings, while Plastic Nature shapes it. All Nature is incessantly at work striving to accomplish these two ends, and, in order that the perpetuation of the species may be assured, she provides, in a remarkably lavish manner, an enormous excess of reproductive elements, and an imperious biological instinct, or sexual appetite, which, in plain words, is sexual *love*.

As Letourneau says[1]: "This amorous efflorescence is, after all, the first cause of marriage and of the family." The reason for the existence of love is, biologically, simply to bring about the union of two minute cells—the spermatozoön and the ovum—all other charms and fascinations, which are associated in our minds as belonging to the domain of love, centring in this one deep and natural source.[2]

Every menstrual period of the female and every nocturnal emission of semen by the male are merely expressions of Nature's desire that the species shall be propagated. Nor is the perpetuation of the species left to a mere chance, as among the wind- and water-fertilized plants, in which instances the agencies of the elements are depended upon to disseminate the pollen; but it is rendered certain by the all-conquering force of a natural instinct secondary only to the primal law of self-preservation. This overpowering impulse is the sexual instinct, or sexual love.

Thus Nature employs the force of the love-compelling sexual instinct to constrain males and females to mate in order to ensure a fulfilment of her designs, and not for a moment does she leave the future of the race to the caprice or whims of fickle mankind.

Thus sexuality is at the bottom of all true conjugal love;

[1] "The Evolution of Marriage," p. 6.

[2] Man is classified among the animals as a "bimanous, mammiferous vertebrate," and the origin of his social desires is unquestionably to be found in his animal nature.

and where there is no sexual attraction between individuals of opposite sexes, there can be nothing but a platonic love, which, being free from sexual longings, is merely friendship.

Among animals the manifestation of this law works along normal lines, and instances of perversions in which mere sensuality is practised are exceedingly exceptional among them. Thus Letourneau[1] mentions as exceptions of grossness that "the stupid tatoways [armadillos] meet by chance, smell each other, copulate and separate with the greatest indifference. Our domestic dog himself, although so civilized and affectionate, is generally as gross in his amours as the tatoway." In the same way some men, "although so civilized and affectionate," easily purchase animal love from prostitutes; but between this and a noble monogamic love there is the widest possible difference.

This normal sexual instinct, then, actuates men and women to love each other, to pair off in marriage, to found homes, and to provide for the expected offspring; and sexual feelings exercise a directive power over most of the activities of life—moulding our religion, our literature, our art, our etiquette, and, in short, influencing almost every impulse of human endeavor which is not attributable to self-preservation. "Were man to be robbed of the instinct of procreation and all that arises from it mentally, nearly all poetry and, perhaps, the entire moral sense, as well, would be torn from his life" (Maudsley).

The fulfilment of the promptings of sexual love, being a law of Nature, is a pure and chaste communion when it has in view the perpetuation of the species, and when it is exercised in the married state; but the lascivious gratification of sensual desire, which transgresses natural laws and actually aims to violate them, is a marked perversion which places those who indulge in it in a class by themselves below the level of the brutes.

[1] *Loc. cit.*, p. 16.

Rightfully guided, this generative passion leads to the fullest enjoyments of life, such as home, wife and children, and to morality and every virtue. It is our most priceless heritage when experienced in its pure and natural glow, but is not to be trifled with without incurring the most inexorable punishments, notably the pollution of the very fountain-source of love. Among human beings, the simple physical enjoyment of the act of intercourse without a mental state at least akin to love cannot be anything but a disappointment; for it is wholly impossible to divorce the psychical from the physical sensations in this relationship. Therefore, as before pointed out, lewd men, whose brains have retained all kinds of corrupt impressions, often cannot enjoy the sexual act without substituting some sham in their imaginations which cheats them into the belief that they entertain feelings akin to love for their mistresses. But love can be genuine only when the memory is not tinctured with corrupt impressions, and when the man and woman long to possess each other, body and soul, in the relationship of husband and wife. Such love brings tranquillity and joy dependent on a realization that the creative act is the highest function of manhood and womanhood, and on a full confidence that there is no moral or physical sin in the act; for pledges are given that they shall be mutually responsible for the results of intercourse. In man the longing for sexual intercourse is naturally more powerful than it is in woman, so that his rôle is that of aggressiveness in courtship; but on the other hand, sex dominates a woman far more, and by far the greater proportion of the reproduction and early nurture of the race is laid on her, so that she may well be deemed the most exalted of all created beings by reason of her physical nature.

The sensual gratification which a woman experiences in coition is normally not the chief pleasure, but to her the enjoyment of the act is the sum of the lustful satisfaction,

plus the "love touch," plus the kisses and caresses, plus the feeling of confidence that her husband will fulfil his share of parental responsibility.

The sensual factor is much more powerful in man than in woman, and a man's love is naturally not so deep and lasting as a woman's—for to her love means everything in life, while to him it is merely one of the great delights of life. As Madame de Staël said: "Love is the history of woman's life; it is an episode in man's."

A shock to a woman's real love is almost a mortal blow, while a man more readily recovers himself and finds another object; but the more he is effeminated by sensuality, the more dependent he becomes on women, and the more liable he is to be ruined by a series of counterfeit love affairs. Woman loves more specially the soul of the man and the attributes of his mind and heart, and when she becomes a mother she shares her love between the child and her husband. Sexual passion in its full force exercises far more influence over the life of a woman, for not only is her corporeal condition dominated by her physical sex, but her husband represents the only possible means of gratification for her sexual longings—meaning by this far more than the mere voluptuous embrace.

Men who have been passion's slaves, whether by onanism or venery, or men who have had the pure promptings of the sexual instinct vitiated by disease or impure mental stains, are incapable of loving truly. Such individuals find the chief object of their love in the voluptuous side of women's characteristics; but such an over-sensual love cannot remain constant and true after desire has failed, nor if a greater degree of satisfaction can be illegitimately obtained elsewhere.

A form of love which is outside the bounds of physiological love, and quite peculiar to the human race, is a "romantic love" of an extravagant, wild, imaginative and idealized form. It is of course wholly unnatural, being

indicative of a mental sickliness, and belonging only to those who have not thrown off the sentimental thraldom of youth. Romantic love comparatively seldom leads to marriage, and its subtle spell is not to be compared to the pure glow of a physiological love. It deals principally with the wooings and cooings and sonnets which are on the borders of love-land, but not with such impulses as spring from true sources of love. In such alliances, when romance dies, love dies. Real love is intensely sexual without being sensual. Real love knits souls together so that one would unhesitatingly suffer all extremes for the other.

The feminine grace of a modest and well-bred woman influences her to be reserved and unaggressive, and a woman who makes the advances in courtship is an anomaly. And yet love is a woman's very life, and a necessity to her far more than it is to a man.

The penalties of dallying with chastity mean almost certain ruin to a woman, because maternity will probably follow any indiscreet interchange of embraces on her part, and at the best her genitals usually retain permanently the marks of injury by the violator, so that after a single lapse from virtue she forfeits her right to expect marriage or love, while the man escapes these penalties.

After intercourse the man speedily loses sensual desire, and all the effects on him are trivial in comparison with the results to her, for, in addition to the physical perils of unchaste intercourse, she suffers a deeper and more lasting mental impression which painfully degrades her purer character. A woman's modest, confiding and yielding nature fills her whole soul with a trustful and perfect love toward the one to whom she has committed herself; and she has always been too ready to put her whole faith in a man after he has once gained her love, and has too often believed him and relied upon him outside of the bonds of matrimony. It would seem unkind to Satan himself to believe that he

would use the compelling influence of a thing so sweet as love to further his diabolical plans; but there are men everywhere who persuade their victims into the belief that a sensual love between them excuses the gratification of their passions, and then abandon them.

A woman's true sphere is within the shelter of a home which she adorns with the fair lustre of her virtues, supported and protected by her husband, and in the full enjoyment of the sacred delights of maternity. But all of them cannot be so fortunate; and it is those very women who are in the greatest need of consideration, and who must face the world alone, whom men, as a rule, do not treat deferentially. Disadvantages are always heaped upon them; they are insulted in the streets if unprotected; their wages are less for equal work done; little thought is taken by their employers as to how they can subsist honorably; and diabolically inclined men are always about, striving to lure them to their ruin by arts which sometimes deceive and sometimes compel.

Men rarely boast of having accomplished the ruin of a girl; but if she has taken a single false step, or even departed in the slightest degree from the proprieties of womanhood, their hands are against her to prevent her from rising or recovering from her error.

Society maintains that a lapse from virtue on a woman's part is unpardonable, because of the risks peculiar to her; but the man who is her partner is morally blameworthy to a far greater degree, since he, as the principal, is the aggressor. Not necessarily realizing his vileness, he nevertheless is corrupt, untrue and debased. In fact, he is on a moral plane below that of the tatoways.

Men have always controlled the laws as well as literature, and have invariably legislated to their own advantage—regarding women as the weaker sex and unfit to have any

voice in government. But men have demonstrated that they are not truly gallant or kind toward women and the weaker members of society; for they have heaped the most unfair restrictions upon them, and have plainly shown the insincerity of their professed respect for womanhood.

Within the recollection of the present generation the condition of women has changed enormously for the better since they have taken the higher education; and therein lies their promise of safety; for if they trust to the uninfluenced generosity of men to grant them even decent rights, they will be disappointed. Until women began to take an interest in affairs of state, all laws which aimed to better their condition invariably met with effectual opposition, and whatever improvements have taken place in legislation regarding public morals are attributable almost solely to women and their influence. Because women have been silent, men have been led to believe that they are indifferent to public morals; but, though it is characteristic of women to close their eyes and avert their heads at the sight or suggestion of horrible things, yet many noble ones among them have bravely fought for the betterment of their social condition with the grandest results. Women are at bottom the real authors of the recent laws which have been enacted in many of our States—raising the "age of consent" from eight or ten years to fourteen, sixteen, and in some instances eighteen years of age.

The technical term "age of consent" denotes the age at which a girl can consent to her own seduction without incrimination of the violator. These statutes vary in the different civilized countries, but in all of them carnal knowledge of a girl under statutory age is punishable as rape, even though she consent.

It is a strange anomaly that a girl cannot make contracts or marry without parental consent until she is eighteen years of age, and that a man, though not permitted by law to make her his wife, may yet with impu-

nity make her his mistress before she has attained that age.

In some States the "age of consent" was formerly fixed by law at seven years (Delaware); in many others at ten years, and in others at varying ages up to eighteen years. At the earlier ages the unsuspecting child does not, of course, at all appreciate the significance of the sexual act, or the shame and physical injury to which she is subjected.[1]

In England, in 1885, the "age of consent" was, by the influence of women, raised from thirteen to sixteen years of age; and without doubt the time is soon coming when

[1] *The Philanthropist* for March, 1896, published the following data:

"PROTECTION FOR GIRLHOOD.

"During the year we have again secured an official statement, as given by the secretaries of the several States of the Union, concerning the age-of-consent laws. As a result we present the following:

"In four States—Mississippi, North Carolina, South Carolina and Alabama—the Age of Consent is fixed at the shocking low age of ten years. In four States—Kentucky, Virginia, Nevada and West Virginia—the age is fixed at twelve years. In three States—New Hampshire, Utah and Iowa—at thirteen years. In the State of Maryland, in Maine, in Vermont, in Indiana, in North Dakota, in Georgia, in Illinois, and in California, at fourteen years. In Nebraska and Texas the age limit is fifteen years. In New Jersey, in Massachusetts, in Michigan, Montana, South Dakota, Oregon, Rhode Island, Pennsylvania and the District of Columbia, the age is sixteen years. In Tennessee, sixteen years and one day. In Florida, seventeen years. In New York, Kansas, Wyoming and Colorado, eighteen years. In Delaware, the original statute pertaining to the crime of rape is still unrepealed, fixing the age at seven years, but the last legislature passed an amended act which, practically, is designed to extend legal protection in that State to young girls to the limit of eighteen years.

"There is urgent need of added legislation to more adequately protect minors of both sexes against sexual defilement. The Alliance has under consideration, in connection with a committee of jurists, a measure to meet this need."

carnal knowledge of a girl under eighteen years of age will everywhere be punishable by law as rape.

In most of the interests of life the conditions affecting the sexes are identical; but one sex alone has never been able to and never can justly or intelligently govern the peculiar relationships of the two sexes; and for the proper adjustment of these natural differences the counsel of women is imperatively required. How can legislators, many of whom are notoriously corrupt, be relied upon to legislate favorably for women when they have no proper respect for them, nor appreciation of the evils and dangers of prostitution and its concomitant disease, illegitimacy, and criminal abortion?

The mere sentiment of women has often proved sufficient to defeat the election of legislators of impure fame; and the time seems to be fast coming when they will have the franchise, which is far more powerful than sentiment; and when that responsibility is accorded, and when they have accepted it, it may confidently be predicted, so the author thinks, that the world will improve at a bound.[1] Respect

[1] "I have been seeking for some years a good, sound reason why women should not vote, and I have, after diligent search, found *one*, and only one. It is because they are women. There is no other, so far as I have yet been able to discover, which rises above the frivolous. . . .

"When the war closed, many millions of men and women were made free. In order to enable them to protect their freedom, it was deemed necessary to place the ballot in the hands of the free-*men*. It did not apparently matter so much about the women; because, it is presumed, it was thought they could protect themselves or could lean upon the *chivalry* of the men. With all the power of the United States to back up the government, the black man had still for his protection to be endowed with the ballot. The women could get along without it, beause they were *women*. The only qualifications were that the voter should be of age—and a *man*. It would have been well to add another qualification—that he should be able to read and write.

"The next time we extend the suffrage it is to be hoped we will not

for womanhood is the great distinguishing mark of superiority of our modern times over the ancient civilizations, so we all believe; and we realize that when she who is the centre of home life ceases to be respected by men, or fails to uphold her own dignity, then society will be undermined and corrupted.

If men are wise, and if they are earnest in their desires for a high state of civilization, they will not oppose the noble efforts of women by ridicule, but rather seek their counsel—for in the near future we shall be compelled to pay tribute to the justice, and humanity, and equality which they will have instilled into our hearts and into our laws.

It is not a question of intelligence, for certain women are far better equipped in this respect than many men. Unless they are capable of performing military service, obviously they should not have *full* powers of voting, for then they would have more than their rights.

repeat the same mistake, but bestow on women who can read and write the right to cast a ballot. Once in possession of the franchise, it would be strange, indeed, if she did not make a better use of it than ignorance and degradation have ever succeeded in doing.

"That the day for the enfranchisement of women in this country is coming cannot be doubted by any one capable of reading the very apparent signs which have been shown for some years past. One of the most remarkable of these signs is the desperate struggle those opposed to woman suffrage are making to prevent its accomplishment. Desperate struggles are not made against attacks less formidable and persistent than those which have been waged so long in favor of placing woman on the same legal level with man, by putting in her hand the only weapon competent for her protection."—"Why Women Should Have the Ballot," by General John Gibbon, U. S. A., in *The North American Review*, July, 1896.

CHAPTER V.

SOME OF THE INFLUENCES WHICH INCITE TO SEXUAL IMMORALITY.

The Abuse of Spirituous Liquors is pre-eminently one of the leading factors which promote licentiousness, and the reason is not far to seek—for alcohol notably enfeebles the powers of resistance, confuses the reason, and at the same time awakens and stimulates the desire for sexual gratification by allowing the lower animal passions to transcend the higher.

No healthy person is benefited by the use of any fermented or distilled drink, and probably the habitual use of any liquor which contains alcohol is injurious to the normal person.

Alcoholic beverages are especially dangerous to the Anglo-Saxon and the Celt, since the tendency in these races is to rashly increase the amount of the alcohol until moderation is set aside.

Medicinally the stimulants are invaluable, and they have been called "the milk of old people"; but at best they are sharp-edged tools, and quite unsuitable for the ordinary individual.

Not to enter into an elaborate discussion, there can, however, be no dispute that the saloons are the disseminators of everything obscene and impure, and the very lighthouses of hell.

Dancing, and the Immodesties of Dress.

In the ballroom many unappreciated influences are at work to excite the fancies, which may operate as visual, auditory, olfactory, or tactile impressions.

Except in childhood and old age—the neuter periods of life, when the *vita sexualis* is not largely influencing the thoughts and feelings—most men are naturally more or less excited by close approach to an attractive individual of the opposite sex, as are all animals; and this excitation is felt in greater intensity if the woman dress so as to accentuate and bring into prominence her secondary sexual characteristics; and the various fetiches of dress and personal adornment exert even a stronger spell when the well-known physiological effects of perfumes[1] and seductive music are superadded.

Dr. Galopin quaintly says, "Love begins at the nose"; and every physiologist is well aware of the intimacy between the olfactory and sexual centres. This need not be further elucidated in this connection, though the matter is of importance in showing how the whole keyboard of the emotions may be played upon by sensuous stimuli.

[1] "Owing to the close relations which exist between the sexual instinct and the olfactory sense, it is to be presumed that the sexual and olfactory centres lie close together in the cerebral cortex. . . . Among animals, the influence of olfactory perceptions on the sexual sense is unmistakable. Althaus declares that the sense of smell is important with reference to the reproduction of the species. . . . Althaus also shows that in man there are certain relations between the olfactory and sexual senses. . . . In the Orient the pleasant perfumes are esteemed for their relation to the sexual organs, and the women's apartments of the Sultan are filled with the perfumes of flowers."—Krafft-Ebing, *loc. cit.*, pp. 26, 27, *quod vide*. Krafft-Ebing also mentions, on the authority of other observers, the odor of the sweat as being productive of sexual excitation. He, however, is inclined to doubt the importance of olfactory impressions in relation to the sexual appetite in *normal* men.

Furthermore, when the punch-bowl is a prominent feature of the entertainment, it will at once be perceived that hardly anything more voluptuous and alluring could be devised; and it may safely be affirmed that—for many of the guests at least—the modern ball affords what we may call a secondary sexual love-feast. The greatest enjoyment is presumably experienced by those who are lustfully inclined—such individuals making it a point to attend all kinds of balls, where they mentally revel in their fancies. It is not to be thought that women, or that most men even, realize what they are doing upon such occasions; but nevertheless they are blindly led on by customs which forever tend toward licentiousness and rapid living. There is a habit of laughing at ministers of the gospel who thunder out denunciations against dancing, but from a purely medical standpoint the customs of the ballroom are perfectly indefensible. It is certainly most noteworthy that old *roués*, when speaking seriously, heartily disapprove of dancing and the costuming which is considered a necessary part of it, on the ground that they stimulate the passions and pave the way to familiarity and even worse lapses. In opposing such a popular institution we tread on delicate ground indeed, so that we may anticipate the strongest disapproval from many quarters unless the subject is attentively analyzed. But from the well-informed physician, the humanitarian, the student of the times, and from the experienced man of the world, we confidently expect a unanimous verdict of approval. Among animals, the male is endowed with greater natural beauty; but men, for their own selfish reasons, love to designate women as the beautiful sex, and delight to see them adorn themselves with beautiful apparel and jewels, the underlying reason for which is well understood to have its origin in the sensual inclinations of men.

None can deny or doubt that women, whether consciously or unconsciously, endeavor to adapt themselves to the fan-

cies of men, and the reason that they make themselves so attractive is to be found in the desire to arrest and retain the notice of the opposite sex; and on this account, and this alone, new fashions come and go, so that when one eccentricity of style has become familiar, another mode is suddenly adopted which compels attention.

"It should be noted that among savages it is, as a rule, the man only that runs the risk of being obliged to lead a single life. Hence it is obvious that to the best of his ability he must endeavor to be taken into favor by making himself as attractive as possible. In civilized Europe, on the other hand, the opposite occurs. Here it is the woman that has the greatest difficulty in getting married—and she is also the vainer of the two."[1]

The tendency of the human race is constantly toward exaggeration; and this is observed by anthropologists, among both savage and civilized peoples, in the prominence which is given to those parts of the body that are especially preferred.[2]

Thus the Chinese women bind their feet; the savage pierces the ears and nose, and wears the hair in a grotesque manner, besides otherwise compelling attention to the anatomical peculiarities by tattooing, ornaments, etc.; the harlot dyes her hair and applies pigment round her eyes to accentuate their brilliancy; and in innumerable ways human beings strive to make themselves sexually attractive.

The wearing of labrets and lip-rings; the piercing of the ears and nose for the reception of ornaments; the customs of tattooing and painting; the predilection for rings and anklets and bangles and bracelets and necklaces and girdles;

[1] Westermarck, "History of Human Marriage," p. 185.

[2] "It is noteworthy that in all parts of the world the desire for self-decoration is strongest at the beginning of the age of puberty, all the above-named customs [mutilation, tattooing, ornamentation, etc.] being practised most zealously at that period of life."—Westermarck, *loc. cit.*, p. 178.

the blackening and filing of the teeth; the pride in the adornment of the hair; the enthusiasm for beads, and all the multitudinous customs of ornamentation, are universally said by travellers, and by those who are versed in the science of man, to be designed for the attraction of the opposite sex—the reasons given being summed up, as Westermarck so well puts it, by the expressions, "to be agreeable to the women," or "to make herself a delicious morsel for the arms of an ardent lover."[1] Among the women of civilized countries there is also this most marked tendency to make prominent those parts which are considered the attributes of feminine beauty; and nowhere, not even at the seashore, is this so well exemplified as in the ballroom.

The ancient Greeks and Romans costumed themselves with graceful and loosely flowing tunics, which served to drape them becomingly without unduly marking the dissimilarity between the sexes, and without making the sexual characteristics of anatomy too prominent. But, while modern men do not dress immodestly or sensuously, the same cannot be said of the toilettes of many women, since their costumes are often not so much adapted for utility as for accentuating too agreeably the sexual points of their beauty and displaying their figures. In fact, the "girl of the period" is characterized too largely by her clothes, and she suggests too much the mysteries of the toilette, paying too little attention to her physical charms and too much to her finery—in short, she overdresses.[2]

It is easily to be seen that fashionable women emphasize those parts of the anatomy which constitute their secon-

[1] Compare Westermarck, *loc. cit.*, p. 165 *et seq.*

[2] "Women are everywhere conscious of the value of their own beauty; and when they have the means, they take more delight in decorating themselves with all sorts of ornaments than do men. They borrow the plumes of male birds, with which nature has decked this sex in order to charm the females."—Darwin, "The Descent of Man," p. 597.

dary sexual characteristics, thus bringing out an exaggerated type of the feminine figure, *e.g.*, the breasts, bosom, waist and hips. Nature has already given a well-formed woman a prominent bust, a graceful waist, and broad hips, and it is beyond dispute that she is stamped by Providence as being more distinctly sexual in her conformation, and that she is obviously fashioned for the duties of maternity. But fashion has ordained, chiefly out of deference to the unrecognized desires of men, that all these prominent sexual characters shall be enormously accentuated by corsets, bustles, padded breasts, and by other devices which display the exaggerated curves.[1]

Thus the corset is employed to constrict the waist, the effect of which is to emphasize the hips and breasts; sleeves are sometimes enormous, sometimes scanty; skirts

[1] "It would be interesting to trace the origin and development of the modern waist in women. The Greeks of the finest period knew nothing of it, but during the period of decadence women began to compress the body with the apparent object of emphasizing the sexual attraction of a conspicuously large pelvis. Hippocrates vigorously denounced the women of Cos for constricting the waist with a girdle. Among the Romans, who adopted this practice from the depraved Greeks, Martial often alludes to the small waists of the women of his time, and Galen speaks much in the same way as a modern physician regarding the evils of tight lacing. Since then matters have changed, but very slightly. The apparent development of the pelvis has been further artificially exaggerated by that contrivance which in Elizabethan times was called a 'bum-roll' and more recently a 'bustle.' The tightening of the waist does not merely emphasize the pelvic sexual characters; it also emphasizes the not-less-important thoracic sexual characters; as Dr. Louis Robinson expresses it (in a private letter): 'I think it very likely one of the reasons (and there must be strong ones) for the persistent habit of tightening up the belly-girth among Christian damsels is that such constriction renders the breathing thoracic, and so advertises the alluring bosom by keeping it in constant and manifest movement. The heaving of a sub-clavicular sigh is likely to cause more sensation than the heaving of an epigastric or umbilical sigh.'"—Havelock Ellis, "Man and Woman," p. 210.

are sometimes too ample, sometimes too tight; and all these various fashions have in view the self-same design of impressing on the notice the sexual attraction of the wearer.

A gloriously formed woman will by nature have these parts of her figure ample and prominent, but there is no sensuality about Nature's handiwork, and to the anatomist these distortions which are decreed by fashion appear as the greatest possible violations of beauty and of propriety. All these indelicate exposures and oddities of apparel necessarily localize the attention of the beholder on the emphasized part, and the costuming of fashionable women has to a pernicious degree become too expressive of their sex, and too highly inflaming to men.[1]

In the ballroom the attire of some of the women, at least, is often sensuous to the extreme limit of propriety; and it is futile to deny that many men become sexually excited by a close contact with beautiful women who display bare arms and even the dimples between the breasts, and who at the same time attract by the well-known erotic stimuli of perfumes, touch, and other attractive equipments, which, if they do not plainly show, at least suggest.

The logic of the changes of fashion is not difficult for physiologists to understand, for the unceasing variations of the caprices of dress follow the well-known physiological law that the nervous system fails to react to a stimulus "in proportion to the duration of the action of the stimulus" (Chaddock). Thus we cease to be excited or attracted by phenomena with which we are constantly associated, while new stimuli compel attention.

For this reason the sensible and becoming style of to-day gives place to the absurd, uncomfortable and hideous fashion of to-morrow, the aim being to constantly attract

[1] Court plaster is so called because it was originally used by ladies at court to accentuate some special facial attraction. This is an example of one of the slighter degrees of accentuation.

attention; and the reason is to be found in the desire to sexually please the taste of men. Nor do these efforts fail of their purpose when we consider that many men are somewhat enthusiastic over the distinctive charms of the feminine figure, and that some men are inflammably so.

It can confidently be asserted that among the men in the ballroom no inconsiderable number are sexually stimulated by the sensuous attire of the women; and the most highly excited of all are, of course, the neurotic and lascivious ones, who consequently, in many instances, appear to the best advantage, and are especially popular with the ladies on account of their showing the liveliest and fullest appreciation of their charms.

Hidden beauties are known to be most powerful in exciting the sexual fancy by provoking a sort of interested disappointment; and so a costume, perhaps not really immodest, may yet be so designed as to prove unduly fascinating.

Young girls who have been modestly brought up have been known to cry bitterly from a sense of natural womanliness the first time they have been made to appear in ball dress; their pure instincts shrinking from showing the great expanse of bare flesh, the dimple between the breasts, and the nude bosom and arms—for, upon their first appearance, they fully realize that they are indecently clad for the society of men.

"In remarkable contrast with it [feminine modesty] there is occasional exposition of physical charms, conventionally sanctioned by the law of fashion, in which even the most discreet maiden allows herself to indulge in the ballroom. The reasons which lead to this display are evident [to be sexually attractive]. Fortunately, the modest girl is as little conscious of them as of the reason for the occasionally recurring mode of making certain portions of the body more prominent; to say nothing of corsets, etc."[1]

[1] Krafft-Ebing, *loc. cit.*, p. 15.

In some of these ballrooms one may see upward of an acre of bare shoulders and bosoms and arms, and it is impossible to doubt that many men are sexually inflamed in such an atmosphere. In fact, these accentuations of costuming are, at bottom, designed for that very purpose, though the unreflective portion of humanity do not realize it, and the women err unconsciously. "Were a pious Mussulman of Ferghana to be present at our balls, and see the bare shoulders of our wives and daughters, and the semi-embraces of our round dances, he would silently wonder at the longsuffering of Allah, who had not long ago poured fire and brimstone on this sinful and shameless generation."[1]

The beautiful attribute of feminine modesty is at the best put to a severe strain in the ballroom, for the women meet men, many of them impure, under circumstances which cannot bear analysis. Women are largely to blame for apathetically permitting such improperly seductive attire to be worn, and for receiving and even welcoming into their circles men who are known to be unfit for introduction to young girls; in no surer way could they contribute to the humiliation of their own sex.

Of course dancing is fun! Who can resist the fascination of the enchanting music which compels the muscles to move in graceful cadence? Of course it must be intoxicatingly pleasurable to feel that one is so beautiful and so attractive to the men; and of course it is a treat for men to mix with women who should be at home in their boudoirs until more fittingly attired. But fun never excuses sin, nor can it be offered as a palliation for practices and customs which are scientifically known to be subversive of sexual control.

The mind naturally enjoys the measured cadence and the rhythmic steps of dancing to music, for harmony of sound and motion is more intensely sweet than either

[1] O. Peschel, "The Races of Man," Eng. Trans., London, 1876.

alone, and the enjoyment is naturally greater if two individuals of opposite sexes dance together, or if a number harmoniously execute certain evolutions of figures. But the trouble lies in the excess of enjoyment.

In the ballroom the girl feels secure because she knows that she is safe from the too-open demonstrations of her partner. Before others they can almost hug each other to music, place their arms round each other, and revel in the intoxicating fancies which are induced by the attractions of sex, of apparel, perfume, music, etc. And, in addition, there is often a vivaciousness of irresponsibility with all this which is further courted at the punch-bowl; and alcohol is known to have a far more erotic effect on women than on men. Such scenes could not be enacted in private and without music.

"Who quarrels with dancing? But then, people must dance at their own risk. If Lucy Lamb, by dancing with young Boosey when he is tipsy, shows that she has no self-respect, how can I, coolly talking with Mrs. Lamb in the corner, and gravely looking on, respect the young lady? Lucy tells me that if she dances with James she must dance with John. I cannot deny it, for I am not sufficiently familiar with the regulations of the mystery. Only this: If dancing with sober James makes it necessary to dance with tipsy John—it seems to me, upon a hasty glance at the subject, that a self-respecting Lucy would refrain from the dance with James. Why Lucy must dance with every man who asks her, whether he is in his senses, or knows how to dance, or is agreeable to her or not, is a profound mystery to Paul Potifar."[1]

If a list were made of the gentlemen's names at almost any large ball, many of them would be erased by a careful censor as unfit for association with decent women. This is no mere matter of opinion, but an incontrovertible fact; and those are blind indeed who cannot see that the modern

[1] George William Curtis.

ball, with every feature in it sensuous and seductive, is what we call a secondary sexual love-feast, and that its present tendency is not in the direction of purity or a high civilization. It must be remembered that many of the men, and for that matter many of the women as well, are the descendants of ancestors who were lustful and perverse in their inclinations, and that such are congenitally vicious and abnormal in their sexual proclivities. To these the foregoing facts are especially applicable, and the grossest evils are of course produced on their neuropathic dispositions.

For all these reasons we must place dancing, as usually practised, in the category of those influences which promote laxity of morals, and perhaps it will be seen that the province of preaching upon this topic belongs more to the physician than to the clergyman.

The Modern Stage is an important factor in debasing public opinion and sexually overstimulating the passions of a large number of individuals.

Nations at all periods of history have delighted in some form of drama; and there is no doubt that grand and ennobling plays, well presented, have an educational influence of much value, and that they afford a legitimate gratification of the normal play-instinct of mankind.

But we cannot fail to notice that a large majority of the modern plays and operas have as essential elements of the plot, or of the costuming, something which is unmistakably immoral, salacious and erotic. In fact, there is a glorification of vice, and modesty and morality are put to shame. Lasciviousness and the waving of enchanting petticoats have largely replaced oratory and fine acting.

"Now, what we get on the English stage is the grossness without the vice—or, to put it more accurately, the vulgarity without the open presentation of vice. You may mean anything, so long as you say something else. Almost every farcical comedy or comic opera—to leave the

music hall alone—is vitiated by a vein of vulgar indecency which is simply despicable. The aim of the artist is not to conceal art—there is none to conceal—but to conceal his indecencies decently, and yet in the most readily discoverable manner."[1]

That the tendencies are pernicious cannot be disputed when we see such prominence given to the ballet, skirt-dances, living pictures, and to every other device suggestive to the eye and imagination. Some of the shameless "leg artistes" who have invaded the stage, though in no sense actresses nor even artistic ballet-dancers, have gained far more notoriety and wealth by their indecent exhibitions than the legitimate performers have been able to do. The stage-dance is sensual in every respect; the costumes must be spicy, and the draperies—sometimes scanty, sometimes voluminous—are moved in the most suggestive ways under the effects of colored searchlights, etc.

A woman who has no talent whatever as an actress can, nevertheless, often cause a furore and draw large crowds to see her if she will strip herself of clothing to the extreme limits tolerated by law, and supply some sort of an apology for such an appearance. The study of these so-called actresses seems to be constantly to devise something bolder and more indelicate than what any one else has brought out; and in this way they attract large crowds of men and women, and receive enormous salaries from their managers.

Of course no real lady, if she were reflective, could think of allowing herself to be seen in such an assemblage where semi-nude women are openly degrading her sex, nor would a true gentleman attend places where he could not take the ladies of his family.

"Ladies, who, whether they are married or unmarried, are in England presumed to be agnostics in sexual matters, will roar themselves hoarse over farces whose stories could only be told to the ultra-marines. Ibsen may not untie a

[1] Zangwill, "Without Prejudice," p. 176.

shoe-latchet in the interest of truth, while English burlesque managers may put an army of girls into tights."[1]

To such an extent do many actresses minister to the gratification of the sensual desires of the public, by the subtle art of suggestion, or by artistic lasciviousness, that the police have to keep a constant watch over the theatres in order to prevent the most flagrant indecencies.

At the World's Fair in Chicago all kinds of new sensual dances were introduced into the country from all parts of the world, the most familiar to the public being the "Danse du Ventre," and the "Kutchi-Kutchi." Those who saw these performances could not fail to realize that they were beholding almost naked prostitutes, who were using every effort in their power to sexually excite the audience; and, to a lesser degree, the same can almost be said of the ballet-girls, who manage their limbs and their scanty drapery in ways which, to say the least, are impossible for pure womanhood. These girls who perform in the ballet, or who otherwise appear in immodest parts, can be put down, not invariably, but almost without exception, as loose women. Subjected to familiarity, coarse jests, and sensual admiration, and being as a matter of course both vain and poor, they fall easy victims to the debased profligates and fast young men who are so easily admitted to their acquaintance.

Both in Europe and America these so-called actresses—the chorus-girls and dancers—are classified *en masse* as loose women, and they are known by the medical profession to be more uniformly infected with venereal disease than are any other class of women. Nor can this be wondered at: Going from town to town, drinking and carousing with impure men in rapid succession, elated by their association with so-called gentlemen who are above their station in life, they usually submit to the sexual embrace under the disadvantageous necessity of secrecy and with-

[1] Zangwill, *loc. cit.*, p. 178.

out any attempt at hygienic precautions, and as a natural result they almost uniformly acquire venereal disease. The modern stage is known to be the hotbed of impurity and divorce, and the actress of note who is not a divorcée or who has a clean reputation is the exception.

Mary Anderson says in her book that it was "the happiest day in my life when I quit the stage forever"; and Madame Janauschek says: "The best thing for a young girl to do, no matter how great she expects to become, is to keep away from the theatre, and do anything but go upon the stage. This is what I tell them all."

Olive Logan,[1] herself an actress of note, whose father, mother, and five sisters were members of the theatrical profession, felt obliged to abandon the stage, and wrote: "I can advise no honorable, self-respecting woman to turn to the stage for support, with its demoralizing influences, which seem to be growing stronger and stronger day by day; where the greatest rewards are won by a set of brazen-faced, clog-dancing creatures, with dyed yellow hair and padded limbs, who have come here in droves from across the ocean." Little improvement certainly has come about since her day.

It is a deplorable thing for the nation that so many of its pure women will consent to patronize these improper amusements, where they appear to revel in an improper curiosity for beholding vice in romantic and interesting guises, and where they calmly behold before the glare of the footlights the open putting to shame of feminine modesty and everything characteristic of true womanhood. Secure in the feeling that there is a respectable audience around them, they display no embarrassment at things which they would not tolerate in their own homes, or anywhere else than at the theatre.

The strongest force which should operate against the terrible licentiousness of the times will continue to remain

[1] "Women and Theatres," p. 138; 1869.

inert so long as pure women countenance and support these amusements; for unquestionably the erotic stimuli which emanate from the modern stage cause the gravest injury to the mental health of the community, and poison the sources from which the stability and morality of future generations must spring.

The Nude and the Vulgar in Art.

The loveliness of the representations of perfect types of men and women is too grand a theme to be prudish about; and without question it is an advantage to a community if they can have erected in their midst a perfect type of figure whose beauty, whose strength, whose grace and dignity they can emulate.

No noble bronze or marble statue can have any improper suggestion in it for the pure, nor, if it come from the workshop of an artist who is free from vulgarity, can it afford any stimulus to the prurient. The best examples of the statues of the ancient Greeks are certainly in no way offensive to modesty, and clothing would seem altogether out of place upon them; but when modern sensual realism attempts the same task the impression is usually conveyed that the statues are naked, and that they are designed by their suggestive postures to awaken sensual feelings.

True Art, when it has taken lofty and pure subjects for illustration, has indeed done much for civilization; so that we must grant to the painter and the sculptor, if their works show forth the purity of their hearts and minds, a position in the forefront of the world's benefactors.

True Art is in harmony with Nature, and must be true as far as it goes, for, as Fairholt says, "Truth is the highest quality in Art."

Nature and true Art cannot be at variance, for Art is merely a method of recording on canvas, or bronze, or stone the glories and the truths of Nature, so that even the quar-

ries can be made by the hands of men to ennoble the ideals of humanity and to point our desires upward.

Would that in each community there could stand statues of a glorious type of unblemished manhood and of a glorious type of maternal womanhood, all models of their sex, with all the expression of nobleness in their countenances, and showing forth in every lineament the majesty of a spotless purity, and the ideal standards of fitness for the hallowed duties of parentage!

True Art is by far too noble to seek to amuse; but, on the other hand, much of the material that is labeled "art" is intensely vulgar, because it presents Nature in the aspect of a buffoon. None deplore this vulgarity so keenly as the true artists who are actuated by noble inspirations.

Society, however, is showing a taste and even a craving for the nude and the suggestive in art which has overstepped the bounds of decency.

Modern ingenuity has made it possible to reproduce by engravings and chromo-lithographs thousands of pictures at a minimum cost; and as a result lewd illustrations are distributed everywhere, in the papers and magazines, in cigarette boxes, on the fences as theatrical posters, and, in fact, wherever they are likely to catch the public attention.

The employment of female models who are required to pose in the nude is a custom of the artist which is undoubtedly productive of much harm. If a physician were to needlessly expose a patient he would be severely condemned as unprofessional; but surely Art cannot be on such a lofty pedestal as to require the sacrifice of the modesty and self-respect of young girls who are reduced by necessity to offer up that part, at least, of their virtue. If this practice is a necessity for the good of civilization, then it is proper to call it by its proper designation—human vivisection. No right-minded parent would allow a daughter to pose in scanty attire before any man, however pure—for it is well known that it is exceptional for these

models to retain their virginity. It is certain that this degrading class of work is responsible for the downfall of no inconsiderable number of young women, and that civilization is in no way advanced by suggestive pictures, however artistic.

Impure Literature.

The daily press is a power in the community for both good and evil which, on the whole, has no competitor. While its rightful function is to give legitimate news and to instruct and educate, it is, on the other hand, too often the vehicle of untruth, slander, impurity, sensationalism, indecency and licentiousness, at one and the same time catering to and begetting a vitiated class out of individuals predisposed to a loose manner of thought and action. One is almost led to believe that, even in this republic, a certain censorship will have to be exercised over the press in order to check the moral and esthetic devastation which so many of the papers are producing.

Too often they spread to a deplorable extent the inmost details of private scandal, of family misfortune, of crime, filth, and wickedness of all sorts. If any unfortunate one has made a misstep, or attempted suicide, or been the victim of some unusually calamitous circumstance, the published details, while injuring a certain class of readers and doing good to none, often make it impossible for that individual to recover his standing, or to remain in his accustomed locality.

By its advertisements, the press pretty generally gives to the public such information as will seemingly help them to escape the consequences of licentiousness, by referring them to charlatans, abortionists, and "baby-farmers."

President Cleveland, in February, 1897, delivered a most scathing criticism upon the tendencies of modern newspapers to disseminate corruption when he denied a pardon to the editor of one of the Chicago dailies. This editor

was "sentenced in December, 1895, in Indiana, to two years' imprisonment and $250 fine and costs for mailing obscene literature." The President said:

"Denied. This convict was one of the editors and proprietors, and a distributor through the mails and otherwise, of a disgustingly vile and obscene newspaper. His conviction and sentence was an event distinctly tending to the promotion of public morals and the protection of the sons and daughters of our land from filth and corruption at a time when indecent newspaper publications are so dangerous and common. Everybody in favor of cleanliness should encourage the punishment of such offences and desire that it should be more frequently imposed. While I am much surprised by the number of respectable people who have joined in urging clemency in this case, my duty seems so clear that I am not in the least tempted to interfere with the just and wholesome sentence of the court."[1]

There are in every community individuals who have stigmata of degeneration, either acquired or inherited. Such persons have latent instincts, which are acted on unfavorably by this sensational and impure literature, by the ethics which are often applauded in novels, and by the pornographic illustrations which represent the sole output of some publishing houses.

"Alas! that the greed for gain should turn the mighty press of this land into engines of corruption. The degrading of our youth is a crying evil to-day. It is a seed-sowing from which brothels, dives, prisons, penitentiaries, asylums, and early graves are fast being recruited.

"The report of the New York Society for the Suppression of Vice, which is about completed for 1895, while it shows gratifying results, shows also cause for alarm.

"The matters destroyed are one thing. But the matters which are to-day at large (worse than ravenous beasts or poisonous serpents), prowling about the country and trail-

[1] Washington Post, February 25, 1897.

ing their slimy and venomous form among the youth in our institutions of learning, is an entirely different thing.

"That report contains the arrest of 2,044 persons, and the seizure of 63,139 pounds of books, 27,424 pounds of stereotype plates for printing books, 836,096 obscene pictures, and 5,895 negatives for making the same. Also 96,680 articles for immoral use, 1,577,441 circulars, catalogues, songs, and leaflets, 32,883 newspapers, 1,102,620 names and post-office addresses seized in hands of dealers to which circulars were being sent."[1]

Even the most respectable men and women, knowing not what they do, both read and applaud the book which is strongly suggestive of the "Quartier Latin" of Paris, and other books which hintingly portray the sensual side of humanity. Through a dense ignorance of the sexual side of human nature, they fail to observe abuses of decency which are at once apparent to the medical profession.

The world's hardest problem has been the subjugation of this social evil of impurity; partly because society is distinguished for its ignorance regarding the sexual life, having as a rule only one idea, and that a wrong one; and partly because every advance which civilization makes is met by the hostile ridicule of the uninformed, by scurrilous literature, by indecent advertisements, by sensually suggestive plays, by the indecencies of fashion and the ball-room, and by many other causes which operate to maintain in a consant state of stimulation the cerebral centres which preside over the generative functions.

The following quotation succinctly sums up a vast amount of profound wisdom, each clause of which at once suggests the active measures which must be taken for the preservation of the nation:

[1] "Demoralizing Literature," by Anthony Comstock. Abstract of a paper read at the New York American Purity Alliance Conference.

"See the wiles and activity and open warfare of impurity. The popular literature of the day is largely subservient to it. Novels exhaling its stench burden news-stands and book agents' baskets. Evil papers obtain readers by the hundreds of thousands, and drive out of the market self-respecting and decent publications. Painting and sculpture, whose mission it should be to elevate and ennoble the mind by the representations of humanity's best deeds, reveal the human form in hideous suggestiveness. Theatrical posters are to our young people unmistakable object-lessons in lasciviousness, and the stage, which might be one of the most useful interpreters of wisdom and virtue, not infrequently becomes the panderer to lowest passions. Cultured society serves the interests of vice by its immodest fashions in dances and in female dress. Public opinion is debased; virtue, it is thought, is sufficiently avenged when a fallen woman is declared an outcast; but the man who compassed her ruin goes scot-free, and is the welcome visitor to club and drawing-room. Laws against open immorality are dead letters. Tempters to sin promenade unmolested our streets; homes of iniquity flaunt their wickedness before the public gaze; orgies born of demons occur in public halls with the avowed connivance of the police. Sin sets itself up as a profession under shadowy names through which the purpose is easily read, and advertises itself through the columns of our newspapers. Base men and women go around entrapping unwary girlhood into lives of shame; procurers and procuresses are constantly prowling, as so many jackals, in search of human bodies to cast them in prey to cruel lust.

"Laws protect sin. The child of ten or fourteen years in many places is presumed to be of sufficient age to barter away her innocence, and her seducer cannot be convicted of crime. There are States in the country where the violation of a woman is no violation of law, if her color is not Caucasian white. The impudence of vice attempts to go

further, and demands that infamy be licensed by law, that women be stamped with the badge of professional vice, and that the partners in their iniquity be protected by the law of the land and be secured by legal inquests from the diseases to which criminal indulgence might otherwise expose them."[1]

The mere fact that fashionable society sanctions a custom does not, as a rule, recommend it; for society is jealous of restrictions which interfere with its pleasure, and becomes bored by any appeal to be very good.

Even the heathen, who are quick to see the evidences of sensuality, would be shocked at many of our fashions and customs.

Dr. Butler, in "The Land of the Veda," says in reference to the Nautch girls:

"No man in India would allow his wife or daughter to dance; and as to dancing with another man, he would forsake her forever as a woman lost to virtue and modesty if she were to attempt it. In their observation of white women there is nothing that so much perplexes them as the fact that fathers and husbands will permit their wives and daughters to indulge in promiscuous dancing. No argument will convince them that the act is such as a virtuous female should practise, or that its tendency is not licentious. The prevalence of the practice in 'Christian' nations makes our holy religion—which they suppose must allow it—to be abhorred by many of them, and often it is cast in the teeth of our missionaries when preaching to them. But what would these heathens say could they enter our opera-houses and theatres, and see the shocking exposure of their persons which our public women there present before mixed assemblies! Yet they would be ten times more astonished that ladies of virtue and reputation should be found there, accompanied by their daughters, to

[1] Archbishop Ireland's address, delivered at the World's Congress on Social Purity.

witness the sight, and that, too, in the presence of the other sex! But then, they are only heathens, and don't appreciate the high accomplishments of Christian civilization! Still Heaven grant that the future Church of India may ever retain at least this item of the prejudices of their forefathers!"

A thoughtful person cannot help observing that these times are characterized by the reckless abuse of stimulants, material and mental, to which we are fast becoming slavishly addicted. Besides alcoholic stimulants, we are presented at every turn with literary, dramatic, political, artistic and other excitants which the general public seems to demand for its mental, moral and physical nourishment. The battle against impurity cannot prevail unless at least the decent members of the community shall have high standards which discountenance sensuality, and unless they demand equal legal rights for both sexes, and cease to heap up all the degradation on the weaker sex. Virtue in a nation will decline unless its citizens exhibit a zeal for what is pure and good; and no nation can be truly great which does not represent in the aggregate those qualities which are great in the individual.

America, being related to every nation, has derived something good and something evil from all of them; and unless we court a national tragedy, such as those which have blotted out whole empires in the past, we must be awake and active, and demand a due reverence for the family life, while at the same time vigorously opposing every influence which in any way tends to degrade it. Otherwise we cannot be ascendant and predominant in history. National decay will surely follow if we submit to the seductive influences of the times; and unless we effectively combat the enemies of purity and decency, there is danger that those at least who are city bred will become morally rotten.

CHAPTER VI.

PROSTITUTION AND THE INFLUENCES THAT LEAD A WOMAN INTO SUCH A LIFE.

Preliminary Considerations.—The harlot's class of work is quite anomalous; in every profession or calling in life the laborer becomes more and more proficient as he or she gains familiarity with the work, and enjoys an increase of pay corresponding to the length of service. But with the harlot the highest remuneration, which is often lavish, comes first, and the less she knows about her business the better. In fact, hardly any woman of even the most brilliant attainments can earn as much by a reputable class of work as an attractive and fresh young girl can at first command by the sale of her person.

To an ignorant young girl in straitened circumstances and of immoral proclivities this opportunity comes as a great temptation, for she does not begin to conceive of the ruin that will speedily convert her into a cast-off hag.

As heretofore pointed out, if the harlot be a necessity, then she should be granted every honor which we could bestow upon her for her self-sacrifice. But the conditions are quite the reverse. She, the oppressed and deceived one, is harshly treated, while he, the persuader and the liar, is condoned; she, who earns her living by prostitution, compelled perhaps by stern necessity, is an outcast, while he, who perhaps spends enough on venery to support a family, is not only tolerated, but welcomed by society.

Thus the man who blasts the life of an innocent woman by lying devices and the pretense of love gets not a tithe

of the punishment of the ruined one. To her the injury is irreparable; to him the injury is chiefly a private one of dishonor.

"The whole force of the world's opinion has been directed, not to the censure of actually guilty parties who induced the crime, but to the poor wronged sufferer. She, who is too frequently the victim of falsehood and deceit, or the slave of an absolute necessity, must expiate her fault by submitting to a constant succession of indignities and annoyances. He, whose conduct has made her what she is, escapes all censure. But some moralist will ask, 'How would you have us treat such women?' Treat them, sir, as human beings, actuated by the same passions as yourself; as susceptible beings, keenly sensitive of reproach; as injured beings, who have a claim upon your kindness; as outraged beings, who have a demand upon your justice. Lead them into a path by which they can escape from danger; protect the innocent from the snares which environ them on every side. And when this is done, pour the vials of your hottest wrath on those of your own sex whose machinations have blighted some of God's fairest created beings."[1]

The consequences of prostitution fall almost solely on the woman. The man, though he suffers in his purse or by disease, finds no impediment to securing employment, no social bar, no objection to his marrying and securing a respectable home, no obstacle to his occupying a pew in church, or to his holding any position which the chaste man may. He may go on his way betraying and ruining girls, spreading disease, begetting illegitimate offspring, and working into the hands of the abortionist, and yet go seemingly unpunished; but certainly, as the offender, he is inexpressibly more blameworthy than the offended one.

To make a girl a prostitute is easy—horribly easy! The steps are very short when one considers them. At

[1] Sanger, "History of Prostitution," p. 642.

first her parents, secure in the belief that their daughter cannot do wrong, carelessly allow her to roam the streets by day or night with young men whom perhaps they hardly know by sight. Then come amusements without chaperonage—the carriage drive, the dance-hall, the theatre. After the theatre the young man perhaps invites her to a little supper, and, if she is foolish, she drinks a little wine with him. Now the ramparts of her moral and psychical nature are tottering, and she both allows and courts a little familiarity. The next time, perhaps under the influence of more alcohol, and flattered with protestations of love, she submits herself and yields her virginity. Pregnancy probably follows; she goes away on a trip with him under some lying pretext; he deserts her; she perhaps cannot go home, and so in desperation she gets into a cab and is driven to a brothel. Such a history is by no means uncommon among the lower and middle classes of society.

When it is necessary for a girl to earn her own living, perhaps in a strange city and without any protection, it can readily be seen that she is in imminent peril if she allow the least familiarity, or if she can be persuaded to drink.

A girl of the wealthier classes, no matter how degraded she may become, almost never sinks to a life of prostitution, for few women follow that calling from any other motive than necessity.

Woman is by nature monogamous, and it is well known that almost every prostitute has her "lover"—one among her many customers to whom alone she is loyal, whom she sometimes supports, and from whom she often consents to receive the most cruel treatment. This is explained by the natural adaptation of women to sexual bondage, and by the fact that the supreme wish of a woman, however degraded, is forever and always marriage with one man whom she loves. The instincts of women are naturally in the direction of purity and the home, and before they can

be led to become prostitutes these natural qualities must either be perverted, or put to the greatest stress by temptation or necessity, or otherwise grievously wounded.

Deep dishonor is due to men who argue in favor of prostitution, for the methods employed to recruit brothels are those of the crafty hunter and the merciless coward. It is the innocent, unsuspecting, unprotected and friendless young girl who is ambushed and entrapped by those of both sexes who frequent these places. Little by little, and by one device and another, suitable to each victim, the poor girl is drawn into the hunter's net and ruthlessly degraded. And furthermore, those who haunt these resorts and who have grown old in their experience inveigle their innocent young men acquaintances into this kind of life, telling them nothing of the disease, crime, suffering and lying which such a life entails, and informing them not of the menace to their whole future health and character. The first step in this direction has turned many a youth toward a career of crime and disgrace. Impurity is the "ill wind" that blows no one any good. For some callous and seared natures there may be a certain fool's pleasure in it, but no happiness. Pleasure takes no thought of the consequences; even the murderer awaiting execution can take pleasure in the meal of his choice, but happy he cannot be, for happiness demands an assurance of future joy and security.

Impurity cannot add to one's happiness when he reflects upon the sure consequences of disease, illegitimacy, child-murder, and ultimate annihilation that must be the lot of himself and his partner unless they repent, make amends, and alter their ways. "When Pleasure treads the Paths which Reason shuns," then Death treads in its footsteps and leads inevitably to the destruction of every quality which is dear to mankind; and surely the destroyer is more guilty than the destroyed.

We are forced to the conclusion that the harlot is less

guilty than the seducer; and as we study the causes of her downfall let us ever remember, to the unutterable shame of our sex, that woman's extremity is man's opportunity.

The Influences which Direct a Woman into a Life of Prostitution are as numerous as human weaknesses and misunderstandings can make them—emanating partly from men, partly from herself.

One would think that a woman would foresee the inevitable ruin that awaits her, and that she would not put herself in the way of temptation. Rarely indeed does a woman deliberately enter upon this life from choice, but she is forced into it, or led into it, either by some indiscretion on her part, or infamy on the part of another.

Love, flattery, vanity, irreligion, indolence, intemperance, necessity, seduction, postponement of marriage, peculiar stress of temptation, and many other impulses lead her into it. The sweets come first, while the bitterness is lost sight of.

In the study of the factors which lead to prostitution we must recognize that a certain proportion of women are "strumpets at heart," as men so often say—though without understanding why they say it.

Lombroso, in "The Female Offender," has shown that there is "an intimate correlation between bodily and mental conditions and processes," and criminologists recognize certain stigmata, or anatomical defects and peculiarities in habitual malefactors, which are much more common among them than among the normal individuals of society.

Among criminals, especially habitual criminals, we find physical anomalies of various parts of the anatomy, such as abnormal crania, misshapen ears, eyes on a different level, or eyes too near together or too wide apart, crooked noses, hare-lips, cleft palates, highly arched palates, malformations of the teeth or tongue, supernumerary digits, abnormal limbs and bodies, etc. In fact, there is found to

be a distinct correlation between the physical defects and the mental processes. This is a law in criminology.

Lombroso classifies courtezans along with criminals, and shows by strong evidence that a natural courtezan is more clearly marked by stigmata as an offender than any other class of criminals. "Almost all anomalies occur more frequently in prostitutes than in female offenders, and both classes have a larger number of the characteristics of degeneration than normal women."[1]

From measurements of a large number of harlots, Lombroso shows that they are remarkable for their small cranial capacities. Heredity and atavism have inclined many to this sort of life, and thus many harlots have "fallen victims to their grandfathers' excesses"; or, as South says, they have been "not so much born, as damned, into the world" through the sins of their parents.

Hysteria is exceedingly common among harlots; and it is well known that hysterical women are often intensely erotic, not always so much on account of strong lustful desire as on account of a passion for new emotions and an intense longing for stimuli out of a spirit of adventure. "Legrand du Saulle observed that 12 per cent. of hysterical women took to prostitution out of sheer dilettantism without any pressure from misery, and Madame Tarnowsky found that fifteen per cent. of prostitutes were hysterical."[2]

The Lustful Passion in Women.—In the vast majority of cases the desire which is felt by women for sexual gratification, regarded merely as a lustful longing, is not nearly so strong as in men, but to this rule there are exceptions which we must briefly consider. In both sexes we occasionally meet with a pathological increase of this passion which irresistibly impels them to seek sexual satisfaction without any moral deterring influence being exercised. In man, this condition is called Satyriasis; in woman, Nym-

[1] Lombroso, "The Female Offender," p. 85.
[2] Lombroso, *loc. cit.*, p. 243.

phomania. Both of these conditions stand on the borderland of insanity and often lead to maniacal outbursts. Of course, there are varying degrees of intensity of satyriasis and nymphomania, dependent sometimes upon local causes, sometimes upon constitutional disease, or following upon unnatural stimulation of the sexual sphere by masturbation or other gross perversions. Such cases are not infrequent in every insane asylum.

A woman with nymphomania is more excessive in her demands than a man who is the subject of satyriasis, partly because he can find some relief by the discharge of semen, while she, having no corresponding alleviation, is driven to any or all means to satisfy her intolerable cravings. Such women will accept the embraces of any man whatsoever, or practise almost continual masturbation, or even resort to bestiality; and so intense is the lustful feeling that it sometimes clouds all conscience, or even consciousness. The poor victims of this malady are acutely insane on the subject, if not upon others as well. The disease being probably due to a cerebral lesion, little good can be done by removal of the clitoris and ovaries.

Nymphomania will account for the occasional pitiable lapses of virtue on the part of women who have been shielded in every way and who possess all the inherent characteristics of ladyhood. Cases are numerous where these disorganized sufferers have wrongfully sworn by the most solemn oaths that they have been violated by some most estimable man, such as their doctor or minister, or some other highly reputable person.

Extreme degrees of nymphomania are more frequent than extreme degrees of satyriasis, but sexual neurasthenia with an unnatural degree of lust, short of satyriasis, is probably more common in the male. Men who suffer from sexual neurasthenia as a result of giving free rein to their passions eventually reach a condition in which their thoughts are solely directed to sexual matters, and, after

natural methods cease to gratify, they not infrequently resort to the grossest perversions of sodomy, bestiality, etc.

The victim of satyriasis is an exceedingly dangerous member of the community; and such men have often been driven to rape and lust-murder, to acts of hair-cutting on women, to exhibition of the private parts in public, and to any or all of the gross perversions.

Nymphomania leads the sufferer to submit to any degradation, to solicit men and boys, to use indecent language, and to shamelessly expose herself; it transforms the woman into an irresponsible person who seeks not to hide, but rather to make a spectacle of her sexual fury.

It has seemed necessary to speak of this pitiable pathological condition so that there shall be no misunderstanding from a partial explanation of women's lustful passions. Normally, a virtuous woman has very much less *sensual* desire than a man, though stronger in her *sexual* feelings, as shown by her greater love for children and the home. If women were as passionate as men there could be no possibility of such a condition of society as we now enjoy—brothels and widespread illegitimacy would supplant marriages and the family circle.

Sexual affairs occupy much of a woman's attention from puberty to the menopause, for once every lunar month she is "unwell" for a few days; and if she become a mother, she has a prolonged gestation, the suckling, the nursing, and the rearing of the child.

Men perform their sexual function at one time as well as at another, and the act is soon accomplished and ends without further result to them. But women are deterred from intercourse while menstruating and during the later months of pregnancy; and what seems a simple act, occupying but a few moments, may, and probably will, alter their whole course of life. Thus the act of fornication is trivial in its direct results upon the man, all the after-consequences being worked out upon the woman.

Men who frequent brothels often find that the inmates seem to have passions which are equal in intensity to their own; but it must be remembered that it is a part of the business of prostitutes to practise this deception—for few men would derive the slightest satisfaction from a frigid woman. In reality these harlots rarely enjoy the act, though they simulate all the intensity of an orgasm, or pleasurable venereal sensation, in order to please their customers and influence them to return.

Almost any deception or pretext satisfies the man whose mind is filled with lustful imaginations and desires; and these misleading devices are employed with marked and general success by women who have made their embraces matters of merchandise.

Since brothels are the very manufactories of lies, the harlot's word upon this subject cannot be received, for her very success in trade is dependent upon seemingly insatiable passions. But it is well known that after a woman enters upon a life of prostitution she soon passes from a stage of hyperæsthesia to anæsthesia, *i.e.*, from a high degree of erotic feeling to one of almost complete coldness, and that she soon becomes frigid to most men. The sexual embrace in women requires for its full enjoyment a physiological condition of love, which is necessarily wanting in the harlot.

It is quite certain, then, that women do not naturally possess anything like the degree of sensual passion which is common among men, and that the psychical elements of love and confidence play a much more intense part in their enjoyment of the act than do the physical sensations.

Granting that there are exceptions, we may, however, almost eliminate the lustful desire as being in any way an important impulse in leading women into the harlot's manner of life.

Vanity is an agency which indirectly leads to the ruin of a large number of young women.

A very considerable number of born and bred ladies unquestionably lapse from virtue, but they rarely sink to a life of prostitution in which they expect the payment of money for their favors.

The vast army of prostitutes is, on the other hand, almost entirely recruited from women of the lower walks of life, such as domestics, shopgirls, factory-girls, emigrants, chorus-girls, ballet-dancers, and other similar classes.

Conceit of their personal charms or adornments, a morbid craving for flattery, desire for indiscriminate admiration, or for presents or applause, and an overweening longing for the society and companionship of "fine gentlemen," lead them at first to walk on the brink of the precipice, over which they soon fall.

A girl who has some comeliness of face or figure, and who dresses attractively, may keep company with men who are socially far her superiors, and sometimes is blinded by the opportunities to enjoy wine suppers and the "friendship" of men whom she could not approach without consenting to do things bordering on the verge of a downfall. First comes the flirtation, then the secret meetings, the caresses and fondling, the protestations of regard or even love, and then the deadfall trap, which is so set in the dreadful ditch as to fall upon and crush her.

When a girl of fair intelligence who has to work for a living looks about and thinks, she must observe that no industrial career offers immediate returns which will in any way compare with the amount of money she can make by adopting the life of a courtezan. She must observe that the same men who treat her insolently and heartlessly as employers of her labor will shower favors upon her if she will give up her person to them. By selling the first bloom of her youth and beauty she can, without the slightest exertion, indulge herself in every vain wish of her heart, such as expensive clothing, jewels, rich living, and association with "gentlemen." If she remain virtuous she

sees no reward, but, on the other hand, a life of toil and plain dressing, rebuffs and contumely from her taskmasters, and no possibility of coming into friendly contact with the upper classes. "Education raises many poor women to a stage of refinement that makes them suitable companions for men of a higher rank, and not suitable for those of their own."[1]

In her simplicity she does not see the penalties of disease, pregnancy, social annihilation, degradation and death, which vice exacts. She does not see why she should be working in drudgery at two or three dollars a week, when she can readily earn as many hundreds of dollars with no work, and enjoy an "elegant infamy." The business of prostitution, then, is followed by better success the less the prostitute knows about it, and the rich rewards come first, when she is young and pretty, and not faded by disease and debauchery. Such dangers stand in the way of all ignorant and vain young women who put themselves in the line of temptation at theatres, dance-halls, picnics, and other questionable places without a chaperon.

If a girl in this country becomes a mistress, she must consent to be secluded, and cannot have her vanity completely satisfied—for men here do not dare to honor their paramours by appearing with them in full view of the public, as they so often do in Continental Europe.

Many girls have in them a good deal of that principle or endowment of Nature which Ellice Hopkins calls the "black kitten"—a sort of daredevil spirit which makes them indiscreet enough to try their hands at "sowing wild oats," and which lures them to play and frolic on dangerous ground, though they do not mean to go beyond certain limits.

Ellice Hopkins well says:[2] "Do not you think it a little

[1] Lecky, "History of European Morals," p. 145.

[2] "The Ride of Death."

hard that men should have dug by the side of her foolish, dancing feet a bottomless pit, and that she cannot have her jump and fun in safety, and put on her fine feathers like the silly, bird-witted thing she is, without a single false step dashing her over the brink, and leaving her with the very womanhood dashed out of her?"

And yet vanity alone does not make them fall, for every girl values her chastity to such an enormous degree that no man could violate it without some subterfuge of love-making, deceit, bribery, or by the aid of intoxicants.

Seduction.—Except in the company of the most debased profligates, from whom all sense of chivalry has long since departed, no man would for a moment dare to say that he had been the first to deprive a woman of her virtue; but such is the low degree of honor to which licentiousness has reduced many men, that they consider a girl who has once fallen, no matter how young and innocent, their legitimate prey, and eagerly avail themselves of the opportunity to be number two in helping her down to perdition. Once a girl has made a single misstep, every lustful man is against her to prevent her from rising, and keeps trampling her down and pitilessly leading her on until she can sink no lower.

In her descent she passes through the hands of many men, who, in the eyes of the world, appear to become baser and baser as the woman sinks lower and lower in her degrading calling. But in reality, by far the wickedest man is he who inflicted the first terrible injury, and next in order to him come those who complete his work of seduction by trampling out of her every vestige of womanhood.

What sensual man ever goes by preference to confirmed prostitutes when he has the choice of selecting the freshest and sweetest young girl who has just fallen? And yet those who think themselves men allow such fellows to recount their detestable success with these attractive young girls without even feeling a desire to kick them out of

their society. What conceivable excuse can be offered for the cowardly malefactors who complete the work of seduction initiated by the first fiend!

No one who is normally endowed with a sense of chivalric manliness, or who has any remnant of the true majesty of his sex, will for a moment admit to his friendship, or even companionship, the man who was the seducer, nor those who completed the irrevocable ruin, of a maiden who might have escaped the despair of an existence which must now, on their account, be terminated by the blistering anguish of social ostracism, shattered health, and a loathsome degradation, which, if it does not drive the pitiable victim to a suicide's grave, has yet removed her from every sweet influence which they themselves are permitted to enjoy without even any vigorous condemnation from the girl's own sex.

Mr. Lecky, the historian of European morals, says on this subject:

"When we reflect that the object of such a man is by the coldest and most deliberate treachery to blast the life of an innocent woman; when we compare the levity of his motive with the irreparable injury he inflicts; and when we remember that he can only deceive his victim by persuading her to love him, and can only ruin her by persuading her to trust him, it must be owned that it would be difficult to conceive a cruelty more wanton and more heartless, or a character combining more numerous elements of infamy and dishonor."[1]

False protestations of affection lead many girls to allow themselves to be seduced; for when once a man has persuaded a woman that she has his real love, he has overthrown many obstacles to her reserve. If the girl can be led to venture upon improper escapades with him, and especially if she can be persuaded to drink, she is almost at his mercy—for alcohol paralyzes a woman's power of negation, and renders her more vivacious and amorous, her

[1] *Loc. cit.*, vol. ii., p. 847.

impulsive temperament being far more susceptible to its influence than a man's. Indulgence in strong drink is the precursor of a downfall from virtue for her, and harlotry and drunkenness go hand in hand.[1]

Most prostitutes claim that they began their life of shame after being seduced, and in the large majority of cases they speak the truth. Some men certainly began their infamous careers for them, perjured themselves that they might have their trivial sport, lacerated their delicate sensibilities, and polluted their consciences, so that the poor women have only the mere recollection of feelings of self-respect. Consequently they now feel that they cannot return to respectable society as the men do, and come to believe that they are almost right in giving up hope and openly soliciting favors from any man.

"The probabilities of a decrease in the crime of seduction are very slight, so long as the present public sentiment prevails; while the seducer is allowed to go unpunished and the full measure of retribution is directed against his victim; while the offender escapes, but the offended is condemned. Unprincipled men, ready to take advantage of woman's trustful nature, abound, and they pursue their diabolical course unmolested. Legal enactments can scarcely ever reach them, although sometimes a poor man without friends or money is indicted and convicted. The remedy must be left to the world at large. When our domestic relations are such that a man known to be guilty of this crime can obtain no admission into the family circle; when the virtuous and respectable members of the community agree that no such man shall be wel-

[1] "Among the many safeguards of female purity in the Roman republic was an enactment forbidding women even to taste wine; and this very intelligible law, being enforced with the earliest education, became at last, by habit and traditionary reverence, so incorporated with the moral feelings of the people that its violation was spoken of as a monstrous crime."—Lecky, *loc. cit.*, p. 98.

comed to their society; when worth and honor assert their supremacy over wealth and boldness, there may be hopes of a reformation, but not till then." [1]

Any true man would exert all his influence to make a young woman who had just been seduced retrace her steps while it was not yet altogether impossible to hide her shame from the world, and this even though she gave him encouragement to complete her ruin; and his hand would wither before he could in any way be a party to her further damage.

Poverty is probably the most fruitful of all causes which lead to the downfall of girls.

Unquestionably most girls who have themselves alone to support could find some kind of employment which would maintain them if they were willing to work hard; but when ignorance, poverty and vanity combine forces, and a life is opened up to them which seems to offer rich rewards and absolutely no work, then they are indeed in danger.

The starvation wages paid to young women in stores, factories, restaurants, etc., compel many of them to earn money elsewhere; and when they are thrown upon their own resources, unequipped by any training to earn their living, the temptation is very strong to barter away their virtue for what may seem to them adequate money rewards.[2]

[1] Sanger, "History of Prostitution," p. 496.

[2] "In order to show the relation between unpaid and excessive labor and prostitution, we will instance a few cases.

"One young woman said she made moleskin pantaloons (a very strong, stiff fabric) at the rate of 15 cents per pair. She could manage twelve pairs per week when there was full employment; sometimes she could not get work. She worked from six in the morning until ten at night. With full work she could make $2 a week, out of which she had to expend 38 cents for thread and candle. On an average, in consequence of short work, she could not make more than 75 cents a week. Her father was dead, and she had to support her mother, who was sixty years of age. This girl en-

No girl who has any womanly delicacy or attractiveness would or does cast herself away by deliberately prostituting herself, unless under the duress of necessity; but innumerable men are ever ready to seduce her and drain her very life's blood, thinking to excuse themselves by the money they pay.

Prostitution is very largely the effect of the unfortunate circumstances of these poor girls, and the material for brothels is largely recruited from the stores, the factories and the "sweat-shops," where they must work many and weary hours for cruelly small pay.

Factory Inspector O'Leary, of New York State, in urging the abolition of the sweating system, says in his Eleventh Annual Report (1895):

"With knee-pants bringing but from 50 to 75 cents per dozen, vests from $1 to $3 per dozen, trousers from 12½ to 75 cents per pair, and coats from 32 cents to $1.50 each, with a percentage off these prices for the 'boss sweaters' and another reduction off for cost of carting, which the workman is obliged to pay, we cannot expect to find anything but destitution, suffering, intellectual and moral depression, existing among the unfortunate victims of this pernicious system."

The temptation which men offer to these poor distressed

dured her mode of existence for three years, till at length she agreed to live with a young man. When she made this statement she was within three months of her confinement. She felt the disgrace of her condition, to relieve her from which she said she prayed for death, and would not have gone wrong if she could have helped it.

"Such a case as this scarcely comes within the term prostitution, but she stated that many girls at the shop advised prostitution as a resource, and that others should do as they did, as by that means they had procured plenty to eat and clothes to wear. She gave it as her opinion that none of the thousands of girls who work at the same business earn a livelihood by their needle, but that all must and do prostitute themselves *to eke out a subsistence.*"—Sanger, *loc. cit.*, p. 328.

and destitute girls is but too successful a menace to their rectitude, and reform is hardly to be looked for until the social conditions which make the fall so easy are righted by legislation and public sentiment.

Men are all agreed upon the fact that women are not well equipped by nature to engage in the struggle of life, and that it is a shame for any woman to be obliged to earn her own living; but many a poor girl is compelled to leave the shelter of her home in order to support herself and perhaps her dependent relatives.

It seems hardly necessary to accentuate the fact that great-hearted men are specially gallant to these unfortunates; but they are offset by the lustful beasts of prey who assail the young women as they quietly walk home from their work at night, and spread before them all sorts of allurements to lead at first a gay, and then a fast life. Familiarity and disrespect are shown to almost every attractive woman who has no guardian; and though many of them resent it, quite a large number can be led astray if they are in straitened circumstances and skilfully approached.

Men of all ages and conditions, married and single, who are received and recognized in the best social and business circles, have money in abundance with which to purchase the degradation of these young women whose "virtue and purity are the most marketable elements in their lives."

The defencelessness of their position and the sad circumstance that they are compelled by the hardest kind of work to eke out a bare subsistence should incline the hearts of men to help and protect them; and if they have fallen on account of the outrageous villainy of others, they should be judged very tenderly, while no punishment could be severe enough for the seducers.

Some Girls are Almost Born into This Profession, many of them being illegitimate, basely born children, or the offspring of sensual parents, who perhaps begot them while

drunk. But, as a rule, if a prostitute has a girl as her illegitimate child, she would rather strangle it than see it lapse from virtue. However much parents may desire to see their children grow up to a better life, this can never be realized as long as the force of an evil example is operating; and unless the mother, particularly, be virtuous, there is little hope that the children will grow up to be sweet and pure.

But though the mighty love of even a fallen woman for her child would impel her to shield it from harm, exceptions are yet as common as the inconsistencies of human beings—for sometimes a mother will make a handsome living by selling her daughter's favors.

Absence of Religious Training and Belief leads straight to a life of unchastity in a large number of instances. Religion is the strongest incentive to purity, and, as a rule, when it is put aside, morality expires.

Most prostitutes, however, have been brought up in some religious belief, and some are actually churchgoers, though few make any attempt to screen themselves under the gospel colors.

It cannot be said of this class of women that they are hypocrites; that they make any attempt to appear to be wearing "the livery of the court of heaven to serve the devil in"; or that they pretend to be anything but what they are.

The beauty of the Christian religion, when presented in the way intended by its Founder, makes a deep impression on their hearts; but what would the apostles say if they were to see that hardly a pew in any church invites or welcomes or tolerates them, while fallen men—hypocrites that they are—bow the knee at the communion-table before the world!

"But even with their neglect of the outward requirements of faith, and while in the actual commission of known and acknowledged sin, they still preserve many traits which

are much to their credit. They possess one of the chief virtues belonging to the female character, which never seems to become extinct or materially impaired; namely, kindness to each other when sick or destitute, and indeed to all who are in suffering or distress. This has attracted the attention, and called forth the admiration, of every one who has been thrown into contact with them."[1]

Overcrowded Dwellings are a prolific source of contamination.

Among the very poor the members of the family, and sometimes several families, are in many instances forced to litter down like pigs in their sleeping apartments, to perform their ablutions and the acts of nature in each other's sight, and to listen to little else but depravity; so that in such instances the young of both sexes become precocious in their knowledge of licentiousness without appreciating the natural barriers between the sexes. Surrounded by the fumes of alcohol, hearing obscenity and cursing, seeing the indecent behavior of their elders, and being born into such an environment, there can be no wonder that many of these unfortunate children should follow the examples which are set them, and never rise out of the filth of their vicious surroundings.

While avaricious landlords and apathetic municipalities permit such travesties of decency, there can be no hope for the growth of these children into anything but the refuse of society—natural criminals and vagabonds.

The Abandonment of Wives, and False Marriages, account for the fall of a considerable number of women.

There are some men base enough to gain the love of unsuspecting women, and go through the ceremony of marriage, while having wives and children elsewhere. As soon as pregnancy occurs, these poor women are abandoned, and, overcome with shame, are readily persuaded to prostitute themselves.

[1] Sanger, *loc. cit.*, p. 547.

The Dreadful Traffic in Girls.—One of the consequences of the selfish and base demands of men for the gratification of their carnal desires is the unceasing traffic in unprotected girlhood—for where there is a demand there will always be a supply.

Thus the fresh young girls have commodities of exchangeable value, which, if offered for sale in the markets, will bring rich prices; and as long as this demand remains, with money to back it, the market will in some way be supplied.

In order to satisfy this monstrous exaction of lustful men, male and female procurers percolate the lower strata of society, incessantly recruiting the *youngest and most attractive girls* they can find for the bawdy-houses.

In Continental Europe there are organized agencies, with branches in remote sections, whose business it is to keep and supply attractive women for immoral purposes; and the same nefarious traffic is flourishing in our own land.

The question for each individual man is, plainly, whether he shall be a party to anything which thrives on the smothering out of the lives and the decency of helpless and agonized young women.

The thoughtless men who patronize brothels are mostly of the opinion that these women are good for nothing else, and that they are permanent fixtures there—little realizing that a large proportion of them die every year, that most of them sink lower and lower with horrible rapidity, and that their places must be filled, not by worthless and mature women, but by the youngest, freshest, and most attractive girls it is possible to secure.

Thus a traffic in girls is absolutely essential to supply the demand—and this must be somewhat further elucidated. It is a *fact*, accepted by those who are well qualified to know, that about one-fourth of the prostitutes drop out every year, and Sanger says:[1] "The average duration of

[1] *Loc. cit.*, p. 455.

life among these women does not exceed four years from the beginning of their career"; while some European authorities place the duration of life at five years.[1]

Exceptionally, however, some of them remain in seemingly fair physical condition for very much longer periods of time; but on an average one-fourth disappear every year. So, of course, there must be an active recruiting service going on, incomparably more exacting than that required by the military forces, taking no account of the innumerable servants, shopgirls, chorus-girls, actresses, waitresses and others, who are led to practise clandestine prostitution. Furthermore, it is estimated, as nearly as can be approximated, that for every prostitute there are five impure men to support her; and these "lusting beasts of prey" not only do not want them to reform, but continually demand new and fresh supplies.

Therefore, since the two factors of supply and demand are intimately correlated as an axiom of political economy, if the men show a desire to purchase, then the commodities will certainly be supplied. Surely all the oceans cannot wash away the stains from those who shed the costly blood of these young girls whom they hold so cheap!

There are men and women abroad, called respectively procurers and procuresses, or pimps, whose sole livelihood consists in inveigling young girls into this life by force, or

[1] Of course it is utterly impossible to obtain reliable statistical information, and these calculations must not be accepted as anything but the mere opinions of trustworthy men who are in a position to observe. The statistics collected by Woods Hutchinson (Medical News, vol. lxx., No. 26, p. 861), supported by the testimony of Du Chatelet of Paris, would place their average life at 9.5 years after entering upon this career; and other statistics from the police of London and Paris demonstrate that death does not account for the greater part of those who disappear. It is certain that where the system of police control is not in force, a very large number of these women become tired of the hardships and ignominy of their lives, receiving less pay as they get older and more familiarized with their work, and that, when possible, they seek employment in a better life.

fraud, or other means. "Oh, surely this is a mistake!" one cries out in his heart of hearts; but no—the brothel needs such monsters, who think nothing of entrapping an innocent girl, of turning her imprudent steps along a torturing path to an outcast's life and a shameful grave, and who for money lead her to suspect no evil and enshroud her with the filthy pall of the courtezan. The price of blood is paid by the defiled men who patronize brothels.

The first thing for a procurer or procuress to do is to get acquainted with girls who have lost their natural protectors, or who are away from home in a large city and entirely dependent upon themselves. For some kinds of work the procuress succeeds better, and for others the procurer is better fitted.

At "intelligence offices" for servants, at lodging-houses, and even at churches, Sunday-schools and hospitals, there are innumerable opportunities to meet girls who are out of employment, or who are dissatisfied with their conditions of life. Many are led into traps by seemingly proper and enticing advertisements which continually appear in the columns of the newspapers. When the unsuspecting young women meet the advertisers, they are delighted with their pleasing manners and the promise of large wages and easy work. Thus very often a country lass does not know that she is a servant in a brothel until many days have elapsed; and a little drugged wine, the removal of her clothing so that she cannot escape, and tact on the part of the mistress of the house, soon accomplish her ruin. Lurking about the incoming trains are frequently to be seen ladies and gentlemen of benevolent aspect who are eager to assist any innocent-looking girl in finding employment or a nice lodging-house. Even the hospitals are visited and friendships made with destitute girls, by gifts of flowers and other kindnesses, so that when the deluded victims leave the ward they confidingly go with the sanctimonious procuress to their unsuspected doom.

Cabmen sometimes are known to drive girls to wrong addresses and act as agents for the mistresses of brothels, receiving money rewards, of course, if the ruse is successful.

In every possible guise of respectability these procurers and procuresses are going about seeking for attractive and juvenile women. They must have youth in their business, for men demand it. Since death flows with a rapid current through the streets of shame, and youth and beauty soon fade, others must be found to fill up the ranks for this lucrative business. Thus the procession goes on and on from the highest grade of bawdy-house down, down, down to the basest hovels, and to the pauper's grave. Men force this upon womankind!

In order to make their houses luxurious, the brothel-keepers must spend large sums of money, and must of course retain the most innocent and beautiful young girls to insure popularity with their customers. If a "madame" is adroit she gets her live-stock largely into her debt, or, as the girls express it, "their trunks are nailed to the floor." Often the very clothes on the girls' backs, and the ornaments they wear, are owned by the proprietress, whose highest interest it is to have them appear luxurious. When they cease to be a sufficient source of revenue they are kicked out with little grace.

"People in Europe speak with indignation of the traffic in negroes. It would be just as well if they would open their eyes to what is going on much nearer throughout the whole of Europe, especially in Germany and Austria, where the exportation of white slaves is carried on on a large scale. A terrible picture is presented to us of the enforced movement to and fro upon the face of the earth of these youthful victims of human cruelty. Numbers are embarked at Hamburg, whose destination is South America, Bahia, and Rio de Janeiro. The greater number are probably engaged for Montevideo and Buenos Ayres; others are sent by the Straits of Magellan to Valparaiso.

Other cargoes are sent to North America, some being forwarded through England, others direct. The competition which the traders meet with when they land sometimes constrains them to go farther ahead; they are found, therefore, descending the Mississippi with their cargoes to New Orleans and Texas. Others are taken on to California.

"In the market of California they are sorted, and thence taken to provision the different localities on the coast as far as Panama. Others are sent from the New Orleans market to Cuba, the Antilles, and Mexico. Others are taken from Bohemia, Germany, and Switzerland across the Alps to Italy, and thence farther south to Alexandria and Suez, and eastward to Bombay, Calcutta, Singapore, Hong Kong, and Shanghai. The Russian official houses of vice draw their slaves in a great measure from Eastern Prussia, Pomerania, and Poland. The most important Russian station is Riga; it is there that the traders of St. Petersburg and Moscow sort and get ready their cargoes for Nijni-Novgorod, and from this latter place cargoes are sent on to the more distant towns of Siberia. At Tschita a young German was found who had been sold and resold in this manner."[1]

The outcast class is recruited from women under the age of twenty-one; and one rescue-worker has said, "The last 'strange woman' I had to deal with was aged seven years." She could be used for the sexual perverts.

The children of the poor are forced to go out early in life to work, and in their ignorance and immaturity—the very qualities that are preyed upon to their hurt—they are no match for the scheming destroyer. Girlhood, not mature womanhood, is devoted to this industry, and, as employees, they are too often subject to the control of men who prove anything but their friends and protectors.

If a woman has fallen from virtue there are a score of

[1] Letter of Mrs. Josephine E. Butler to the International Council of Women at Washington.

influences which prevent her rising again. Until lately, society has not been represented by any powerful organizations aiming to reform and lift up the wounded women; but Christian heroes and heroines—none other—have of late actively begun the life-saving work, and have shown a chivalry only possible to the disciples of Jesus, which far surpasses the romantic exploits of paper heroes.

There is a something about the visage and the gait of a woman who has been degraded which hints at her shame, so that her countenance is against her, her own sex is against her, and men are against her. It is because she is an outcast.

Among the prostitutes of Japan, and in most of the cities of Southern Europe, the women do not so markedly show forth this characteristic expression of countenance, because they have a higher standing in the social scale, and not infrequently marry. Hope, and a certain favorable recognition of their services, keep alive in them some of the attributes of women. The Japanese men are said to be not at all averse to marrying a woman after she has lived for a year or so in a tea-house (*tsiaya*) as a prostitute; but then the women in that country seem to be of no account except as mere chattels, and their standing cannot be greatly lowered, for they have little.[1]

[1] "In Japan, houses of prostitution are a national institution; the law regulates the costume of the women who inhabit them, and the duration of their stay. On this point Europe has little to envy Japan. But what is special to Japan is that the *tikakie*, the inmates of these houses, are placed there by their parents themselves, and for a price that is debated beforehand. These inmates of the tea-houses generally enter them from the age of fourteen or fifteen years, to live there till they are twenty-five years old. They are taught to dance, to sing, to play the guitar, and to write letters. They are lodged in handsome apartments, where men go to see them openly and without any mystery.

"They are in no way dishonored by their trade; many of them marry

But the Anglo-Saxon harlot can rarely hide the trade-mark of her calling, which is stamped upon her face and gait and deportment.

Employment is not readily secured by such women, though most of them could undoubtedly abandon their lives of shame if they were treated with ordinary consideration. Candor compels us to say, however, that a large number of these women are influenced by their vanity and love of fine apparel to continue in infamous idleness rather than accept menial positions with really hard work and small pay.

An ignorant prostitute, unfit for anything but labor, can dress expensively and surround herself with comforts such as ladies have, all without effort or any equipment of education. Thus a large number of harlots are unquestionably so from choice, and prefer a continuance of that life to hard work and small pay. Such are obviously "lost women" —after being started on the downward path they elect to continue in this degraded calling. However, scores of women who might be considered "lost" are readily restored to decency if they come under the influence of friendly help.

Many of these women, after age has rapidly crept on and their charms have faded, become keepers of brothels themselves, or set up that obnoxious modern innovation so widely advertised in the newspapers as "Massage Parlors," which are nothing but another variety of bawdy-houses adapted to suit another kind of sexual perverts.

Not a few women are kept mistresses of rich men and illicitly occupy the places of wives, though entailing greater expense than would suffice to keep a respectable family in comfort. One cannot help wondering what a man can think of himself for keeping down a human being in such

very well afterward; it even happens that respectable citizens go to seek an agreeable wife in these houses of pleasure."—Letourneau, "The Evolution of Marriage," p. 159.

infamy of slavery and in such cruelly hopeless and relentless disgrace, when his money and his so-called "love" might so much better be expended in the achievement of her reformation. With a little assistance and sympathy many an erring woman could unquestionably be saved; and the contrast between pushing a tender, weakly, and easily persuaded girl down further and further in the mire, and of lifting her up by the manly strength of real love, is as great as what we mean by the difference between Heaven and Hell. Some of them are perhaps too deeply wounded by curses, disease, drink and despair to be saved; but an upright man would not remain in the same class with those who contribute to their ruin, but rather make the attempt to discountenance such traffic and to save them.

These prostitutes are indeed outcasts—the law in the State of Missouri even going so far as to say that their testimony cannot be accepted, while further saying that "such character in a man does not in like manner affect his character for veracity."

In the *ante-bellum* days slaves were cared for by their masters when they became old, and the relationship between master and servant was often a tender one. How is it with a man's mistress—his "white slave"? She becomes of less and less value with length of service and experience, and the man's pseudo-love rapidly passes away when she is no longer pleasing; and if conception occur, both she and the child are usually abandoned. His money will buy younger women in the comparative bloom of innocence; and the worn-out mistress, like the prostitute of the bawdy-house, becomes a candidate for the jail, the hospital, the poorhouse and the potter's field. All the burden and disgrace are put on the woman sinner, the attempt being made to make everything safe and attractive for the male; but the idea is false that he can escape an utter moral degradation, if not physical as well.

All Nature, all reason, all pity and all love cry out

against the base doctrine that a host of young women must be drawn into the vortex to appease the appetites of men.

"Mr. Crittenton estimates that there are two hundred and thirty-two thousand prostitutes in our country to-day. Their average life is five years. Every five years, then, two hundred thousand pure girls must be dishonored and spoiled to supply the demand of lust! Ancient and heathen Athens used to go into mourning because, every nine years, seven youths and seven maidens had to be furnished for the devouring Minotaur of Crete. How ought we, then, as a nation to prostrate ourselves before God in seeking deliverance from this monstrous evil that every year devours forty thousand of our pure maidens and pollutes two hundred thousand of our pure youths!" [1]

Besides those who earn their living solely by prostitution, there are an enormous number who must be habitually unchaste clandestinely in order to support themselves.

A Parisian official, Lecour, in his report upon prostitution, advocated the supervision by the police of large numbers of the single and unprotected working-girls who were known to be earning an amount insufficient to live upon. He claimed that they should be regarded as suspicious characters, and treated to all intents and purposes as harlots. Much the same condition exists in all our large cities; and many hard-working girls, victims of their employers' greed, are thus compelled to practise clandestine prostitution.

The general public does not at all appreciate the number of women who have fallen, because they are submerged and out of the view of respectable society. In New York city, there are estimated to be from 30,000 to 40,000 prostitutes; and the statement is made by conservative authorities that out of every fifty-five inhabitants, including men, women and children, one is a prostitute.

In the space at our command we cannot enter into a

[1] Rev. Frank M. Goodchild, in The Arena, March, 1896.

statistical analysis of the yearly cost of prostitution, but the reader will hardly be surprised at the statement that it is enormous. In considering the sum of money which is expended on prostitution it is fair to take account of the fees which are paid to the prostitutes, the usual wines and liquors for which exorbitant prices are charged, the revelry in dance-halls and saloons which are patronized by prostitutes, the medical expenses at hospitals and dispensaries, the care of those who become pauperized, the cost of police supervision, the rental of the houses, etc., etc.

Sixty-five millions of dollars a year paid out for prostitution in New York city at the present time, without accounting for the hospital or police expenses, or the rentals, would be a most conservative estimate, basing this figure on the factors laid down by Sanger in 1858,[1] and taking no account of the greater expenditure of money at the close of this century. Fully five times as many men as women are degraded by impurity, and they supply the funds for this business. But the enormous tribute of money which men pay to vice is as nothing in comparison to the racial degradation and damnation.

Mirth and revelry may seem to be inseparably connected with prostitution, and a casual observer would suppose that the pleasure of that kind of life predominated over the pain; but the mirth is a sham—for none care for a disconsolate and tearful harlot.

Conscious that their condition in every respect is wholly unsatisfactory, that the terms of endearment with which they are addressed mean nothing but a stimulus to a base sentimentalism, and that their path leads away from marriage to premature aging, disease and death, they cannot for a moment be happy.

"And amid all this array of luxurious homes, of splendid dresses, of comparative affluence, the question arises, Are they happy? A moment's consideration will prompt the

[1] "History of Prostitution," pp. 600 *et seq.*, *quod vide*.

answer that they cannot be. Continued indulgence in their course of life tends to obliterate the sense of degradation, and makes their career almost second nature, but even the most confirmed must at times reflect. The memory of what they have been, the thought of what they are, the dread of what they must be, haunt their minds; conscience will make itself heard. Many a poor girl dressed in silks or satins, gleaming with jewelry, and receiving with a gay smile the lavish compliments of her 'friend,' is mentally racked with a keen appreciation of her true position. She knows that the world condemns her, and her own heart admits the justice of the verdict. She knows that he who is so ostentatiously parading his admiration regards her but as a purchased instrument to minister to his gratification. She feels that she is, emphatically, alone in the world, and her merry laugh but ill conceals a breaking heart."[1]

The number of prostitutes who commit suicide, led to it by the utter hopelessness of their condition, is far beyond what we might expect. As far as this life goes, at least, the women realize that they are utterly ruined, and under such circumstances it seems incomprehensible that any one could conceive of their being happy.

Fornicators and prostitutes and the keepers of brothels desire nothing so much as to be let alone; and he who opposes them, by endeavoring to bring about reforms, receives their condemnation for calling the public attention to this festering pestilence which is insidiously ruining so large a number of our young men and women.

Impurity thrives on ignorance; but, as in medical practice, the cure can come only when we understand the character, cause, course and prognosis of the malady. A strong and ardent passion which exerts such a venomous power in destroying our homes, and in ruining the stability of society by entailing degradation, illegitimacy, abor-

[1] r, *loc. cit.*, p. 552.

tions, and ineradicable disease, surely merits the profound consideration of every right-minded man.

There are those who contend that a consideration of these matters is ill-timed, immodest, and productive of no good; but this is the talk only of the advocates of impurity. Of course we cannot hope to reform the world entirely, any more than our predecessors have been able to eradicate crime by the imposition of formidable punishments. But we shall have gained a great advance if we can bring the individual and the public to see that social impurity is unnecessary and indefensible upon any ground whatever, and when we can secure the associated action of society for the reprobation of those who wantonly indulge in sin to the irreparable damage of their own health and the embitterment of the lives of womankind and posterity.

A careful scientific examination of the question shows that the physical results of prostitution are most deplorable to both sexes; for practically all who transgress are contaminated sooner or later, and the heritage which posterity gets is a deterioration of infamous proportions. Succeeding generations will rise up as a veritable "cloud of witnesses" to the shame of such progenitors.

Those men who argue in favor of prostitution, and live accordingly, say that it has always existed since the world began, and that our ancestors surely could not have been entirely wrong. But witchcraft, sorcery, and the magic art of divination, which were accepted by our forbears, have been put aside as unscientific, while prostitution has been retained as a recognized institution because it is pleasurable. And it is assured permanency to a certain degree until we are aided by the unanswerable truths of science to control ourselves and put it also aside.

But it is a terrible and damnable fraud to contend that impurity is in any way necessary for any one; and it is the bounden duty of each conscientious individual to understand the matter fully, decide for himself, and then throw

his influence on whichever side appeals to his manhood and his reason.

The efforts which have been exerted heretofore have been mainly in the direction of endeavoring to rescue fallen women; but laudable as this undoubtedly is, it is nevertheless ineffective. It is the men who must be appealed to and regulated—for as long as they simply create a demand by their patronage there will surely be a supply. And of what avail can it be if for every rescued girl a fresh one is pushed over the brink to fill up the gap caused by her withdrawal? Evidently then, it is the height of folly, from a scientific standpoint, to attempt to improve these conditions while the active and primal cause of the degradation is left untouched. The fault is that there is a *Double Standard* of morality—one rule for men and another for women. A portion of womankind are told off to lead chaste lives, and another portion to be abominably profligate, while many men reserve the right to be as impure as they please, at least at some time in their lives, and foolishly entertain the pernicious belief that their perversity will not result in lasting detriment to their character and health and offspring.[1]

If we maintain the doctrine that prostitution is a necessity, then it is an error to rescue any outcast woman, since her place will then have to be supplied by some young girl who is not yet defiled. Like the leeches in Ceylon, which sometimes adhere so thickly to the beasts when they wade

[1] "Under these circumstances, there has arisen in society a figure which is certainly the most mournful, and in some respects the most awful, upon which the eye of the moralist can dwell. That unhappy being whose very name is a shame to speak; who counterfeits with a cold heart the transports of affection, and submits herself as the passive instrument of lust; who is scorned and insulted as the vilest of her sex, and doomed, for the most part, to disease and abject wretchedness and an early death, appears in every age as the perpetual symbol of the degradation and the sinfulness of man."—Lecky, *loc. cit.*, vol. ii., p. 282.

through the streams as to cover them, they should be allowed to remain where they are, for flesh and blood can endure no more depletion.

The civilization of the future is somewhat protected from vitiation by the incapacity of the profligate class of men and women to procreate; and the death-rate of these poor women who have been unfitted for motherhood is further augmented by the excessive use of alcohol.

This sterility of the prostitutes on account of disease is desirable, since as a rule they are notably ignorant and degenerate, and if they propagated their kind to any considerable extent the race would be materially corrupted by the twofold influences of undesirable mothers and fathers.

Thus the biological law of the "survival of the fittest" protects our race, and the perpetuation of the species is mostly left to the healthy men and women, the healthiest and best individuals continually having the favors of Nature showered upon them and their children. In view of these unquestionable scientific facts, no man can hope to retain his health of body, nor his character as a gentleman, if he continue in such infamy as we have discussed. Any man who is governed by knightly feeling will feel in regard to all women—and especially women who are young and unprotected—that they are somebody's daughters or sisters, and will be most jealous of any license or offence offered to them.

Prostitutes as a class have felt the stress of life at various points. Instead of becoming criminals they have become prostitutes, thus lowering the percentage of crime among women. Statutory crime is thus less frequent among women than men, because of this outlet into depravity, and also because of the strongly deterrent force of the maternal instinct.

Poverty among men prevents early marriages and of course is one of the chief causes of the downfall of women. A cheap relationship which is somewhat akin to marriage

is here substituted for the more responsible and lasting unions.

The men become demoralized by habitually accepting the sacrifices of women. Neither party is a benefactor nor beneficiary, and there is ultimately a loss of happiness for both.

Prostitutes are not crazy out of proportion to other people. They of course have a desire for social standing, independence, provision for old age, respect, and friendship; but these longings are dominated by other inclinations of a lower and more pressing order.

Wherever this condition of affairs is widespread the type of civilization deserves low marks.

CHAPTER VII.

THE REGULATION OF PROSTITUTION.

EUROPEAN governments have for many decades experimented with the legalizing and regulating of prostitution —elevating it to the dignity of a state institution. In the lands where this infamous system is legalized, the possibility that any man shall remain chaste and pure is hardly conceived of by either men or women; and it is taken for granted that the sons of the family must have their mistresses.

There being a continual demand for fresh batches of young girls to take the places of those who have been crowded out by disease and death, as previously shown, a lamentable proportion of women have consequently been degraded, and no unprotected girl of the lower classes is safe from the machinations of the procurers and procuresses wherever the system of Regulation is in force.

In those countries the police reports show an increase in the number of brothels, an increase in the number of registered women, and an enormous increase in clandestine prostitution. Moreover, there has been an increase in the spread of loathsome diseases, and the whole system in every detail has proved a delusion to the men and a snare to the women.[1]

[1] "There is probably no country in which the provisions of this Contagious Disease Act have been so thoroughly carried out as in Germany; nevertheless, the commission appointed by the Society of Medicine of Berlin, with Professor Virchow as president, recently reported, as the result of an investigation, that both prostitution and venereal diseases were found to be rapidly increasing in Berlin. For example, the number of regular prostitutes, recognized as such by

The alleged aim and object of legal sanction and the state regulation of vice is, of course, to secure the protection of the public health and to shield the pure women from harm; but we shall presently see how preposterous are both these propositions.

The chief purpose of regulation is to have the harlots examined by medical inspectors, once or twice a week, in order to insure men a relative safety from contracting disease. The advocates of this plan claim that there are a large number of vicious men whose appetites must be appeased, and for their sake a proportional number of girls must be set apart and condemned to the lowest abyss of shame. Of course, men must frankly acknowledge that all these regulation schemes have been adopted solely in order to make fornication safe for them, while the women's inter-

the police, was, in 1886, 3,006. The number had increased in 1891 to 4,364, an increase of almost 50 per cent. This represents, however, but a small proportion of the women actually engaged in prostitution, as 16,000 women are annually arrested for plying their vocation upon the streets in Berlin, and it is known that a great number of women live lives of prostitution clandestinely, so that the committee estimate the total number of prostitutes in Berlin at 40,000 to 50,000.

"Some idea of the number of persons who are annually infected by venereal disease may be gained from the fact that the committee reported nearly 80,000 cases as having been treated at two hospitals alone in Berlin between 1880 and 1889. The fact was also mentioned by the committee that a great number of cases were doubtless not included in this category. They quote the estimate of Blaschko, that one in every nine or ten of the male population of Berlin has been infected with syphilis.

"A most convincing evidence of the utter inefficiency of the inspection service in preventing the spread of venereal disease, was shown by the fact developed by the committee, that the naked-eye inspection, which has been universally relied upon, detects less than one in five of the cases of gonorrhœa, to say nothing of syphilis. By making a bacteriological examination of each case, the proportion of prostitutes found to be suffering from gonorrhœa was increased from 9 per cent to 50 per cent."—J. H. Kellogg, M.D., *loc. cit.*, p. 249.

ests are entirely ignored, since they are to be put into the lazaretto as soon as infected—which they speedily will be—and the vacancies caused by their withdrawal are to be filled with fresh and healthy women.

It seems a powerful argument when the promulgators of this system declare that it is their desire to throw safeguards around the pure women of the community; but this is a mistaken assumption, since the exact opposite obtains. It is, indeed, in those very countries and cities where prostitution is licensed that virtuous women and working-girls cannot walk the streets without being accosted and insulted.

The advocates of this system would separate women into two classes—the sheep and the goats—saying that these must be absolutely chaste, and those absolutely unchaste; the barriers between them are to be impenetrable, while the men may freely consort with both groups.

Harlotry is admittedly the worst use to which a woman can be put, as hanging is for a man; and the country which goes into such a perfidious business offers a Paradise to knaves, but a Hell to women and children. To some men, all winds are contrary which do not blow in the evil direction they desire; and such are continually striving to introduce into our country the customs which the governments of Europe have tried and found ineffectual.

The wickedness of a nation's laws reflects the weakness and the wickedness of the lawmakers; and before the bar of Justice and the Court of Heaven a plea that crime must be recognized can gain no remission of the dire consequences. Just as men do not demand nor expect chastity from all women, but only from a portion of them, so the law, when it recognizes vice, does not attempt to dispense equity nor pretend to expect morality—only partially so.

Certain forms of wickedness—such as murder, theft, arson, perjury, rape, etc.—the law absolutely discountenances and does not attempt to trifle with. But while rec-

ognizing that sexual immorality means social degradation, and that it is a most prolific source of crimes in general, it nevertheless tolerates and condones it, and in many countries has even actually favored it.

"There are no grotesques in Nature," and shame will fall upon that nation which adopts the scoundrel maxim that unchastity is necessary for the health of men. The appetite comes by eating; and vice, if cherished and stimulated, will excite a relish for indulgence which Nature never intended, until the frightful monster lashes and stings the immoral gluttons, and menaces with the foulest corruptions the community in which it is tolerated. Such cobweb laws cannot restrain the fixed activities of the universe, and when law is not—at least to some extent—in accord with the eternal truths which science has revealed, then tyranny begins.

Prostitution is regarded as the shame of women; it is not—it is the shame of men. It is the unwholesome play of men, but the degradation and death of women.

In the United States there is no regulation of prostitution openly recognized by law; but propositions are constantly brought before the legislatures of the various States, having in view the "State Regulation and Control of Vice." Within the past few years strenuous efforts have been made to secure the licensing of brothels in New York, Philadelphia, Baltimore, Washington, Cincinnati, Chicago, Pittsburg, San Francisco, and some other cities; but public sentiment has so far caused the projects to fail—with one exception, the St. Louis experiment of 1870–73. This St. Louis experiment of 1870 was the one instance in our country in which regulation was enforced by law, in accordance with the recommendations of commissioners who were sent to Europe to study the methods there in vogue. It, however, proved an utter failure, and was repealed by the Missouri legislature of 1873 in deference to the appeals of the best citizens, assembled in mass-meet-

ings. During the unwholesome years in which the license laws were in force there, the number of prostitutes increased at the rate of twenty per cent a year, and venereal disease extended in a corresponding ratio, as shown by the records of the United States Marine Hospital.

The license system has been found pernicious and has been repealed in many municipalities and localities in France, Belgium, Denmark, Italy, Switzerland, Germany, Holland, Sweden, and some other countries; and Great Britain and Norway have absolutely abolished all regulations. For us to take it up would be a step downward. And yet the reader has probably heard intelligent men—lawyers, doctors, business men, and even occasionally a minister of the Gospel—assert strongly that the police should be given control to license and regulate brothels for the safety of the community and the prevention of disease.

To every important question there are two sides—a right and a wrong one—and it is the duty of every citizen to seek light; to have a reason for the faith that is in him; to see when he cannot argue against the inevitable, and in no case to be an invertebrate.

The expounding of this subject rightly belongs to the medical profession, while to the layman is left the work of appointing the authorities who shall frame and execute the laws; so it is surpassingly important for every citizen to be thoroughly informed as to the exact truth. Truth is adamantine—absolutely unbending and uncomplying; and therefore it is not astonishing that the majority of thinking men and women, who are in a position to understand the question, are unconditionally opposed to this unscientific and unnatural law which is rightly termed license.

The Medical Examination of Prostitutes for Disease.

The plan of compelling the inmates of bawdy-houses to submit to medical inspection once or even twice a week is so unscientific and unreasonable that its absurdity cannot fail to be at once apparent to the merest tyro in medical matters; and in fact, no government or municipality which has ever enforced this system has been able to materially lessen the disease which goes hand in hand with prostitution.

In some countries, in certain localities subject to military rule, the soldiers as well as the prostitutes are submitted to inspection by well-qualified surgeons; and the diseased of both sexes are promptly sent to hospital until no longer considered capable of spreading contamination. Of course this lessens the spread of venereal disease at the military cantonments; but it must be remembered that most of the women, as soon as they have reason to believe that they are diseased, flee to the surrounding towns in order to avoid the examinations of the military surgeons, and there spread havoc among the civilians who are unprotected by the same system. Therefore all statistics compiled from army records are inapplicable to civilian communities where the uninspected men are free to roam at will and communicate disease.

Laymen impute powers to the medical profession which we do not possess, and think that any doctor can tell at a glance when a man or a woman has venereal disease. But in reality the highest degree of medical skill is required in order to diagnose these disorders, except when they are in an active stage of development; and one examination, however thorough, is practically valueless in giving assurance of the absence of venereal disease. As previously mentioned, it is at times very easy to say when a patient has venereal disease, but most difficult to decide that he or she

has it not. For the detection of gonorrhœa, several examinations must be made by the most skilful experts; and for the recognition of syphilis we have, during the greater extent of the progress of the disease, absolutely no proofs except the patient's verbal history of the case—and those who would be subjected to inspection by force of law would naturally lie.

To determine bacteriologically whether gonorrhœa is present or not, the venereal specialist is compelled, in doubtful cases, to keep the suspect under observation for at least two weeks; and it is a common procedure to artificially produce an irritation in the urethra, in order to favor the reappearance of the disease germs in the discharges.

The health department of every town quarantines all cases of small-pox, scarlet fever, yellow fever, cholera and diphtheria, whether occurring in man, woman, or child; and yet the regulation system has attempted to examine only the prostitutes for venereal disease, while it is estimated that five times as many men as women are unchaste!

"No system of inspection can ever be effective so long as it applies to but one party in the act, and that party, collectively, in the minority. Regulation of vice is not only unjust to women, it is not only immoral and cowardly, but it is utterly unscientific. You might as well try to prevent the spread of small-pox or cholera by quarantining one sex only."[1]

At the time of the medical examination of the prostitute for disease she might appear perfectly healthy; for the incubation period in gonorrhœa lasts usually from two to six days, and in syphilis usually from ten to forty days, during which periods there are no symptoms, although the patient is almost certain to spread infection.

Dr. Mauriac, attending physician to the Hôpital du

[1] "Personal Purity," by Prof. Howard A. Kelley, M.D., of Johns Hopkins University.

Midi, Paris, and one of the greatest authorities in Europe, says:

"If you imagine that the public health is the supreme law, and that it is necessary to employ every means to safeguard it, then strike at the man as well as the woman. . . . You exact from these miserable women guarantees for your health, but what guarantees do you give them? None whatever; you infect, and you expect not to be infected; you have therefore caused the system to fail."

At The Hague, in Holland, Dr. Huet, the prefect of police, a surgeon of high standing, says: "The number of 'clandestine' women cannot be estimated and is continually increased. You ask me if the laws of regulation work well for morality. I reply, No! Do they work well for suppression of syphilis? I reply, No! Do they really diminish disease? My opinion is, No, no, no!"

Physicians are beginning to deliberate on the expediency of sending in to the health department reports of every case of venereal disease, just as they are now required by law to do in cases of other contagious or infectious diseases; for gonorrhœa and syphilis are productive of the most deleterious effects, so that medical men believe that it would be far better for the human family if those who go about uncured were wiped out of existence.

If the medical examination of prostitutes did anything to lessen venereal disease and insured a sanitary improvement for the community at large—if the experience of other nations had proved it so—if it were scientifically reasonable—if it shielded the innocent or diminished the amount of prostitution,—we should be inclined to favor it; for the abolishment of such dire calamity from the present race and from posterity would in a measure counterbalance the degradation inflicted upon these poor women whom men have set aside for torture, just as the physiologists have set aside a lot of guinea-pigs and rabbits and frogs, and

other animals for vivisection, with the ultimate public good in view.

In some parts of Europe the women are driven in vans bi-weekly to dispensaries, where they pass in review before the examiners. Surely neither America nor England can abide to see these unsightly covered wagons, nor tolerate the house-to-house visitation!

"In the year 1869, while studying in Paris, I used often to see passing along the pleasant streets great closed wagons, covered with black. Inquiring of my elegant landlady the explanation of these sombre vehicles, she answered sorrowfully: 'It is the demi-monde who go to be examined.' I then learned for the first time that in Paris fallen women have a legal 'permit' to carry on what is a recognized business, but must remain secluded in their houses at certain hours, must avoid certain streets, and must go once a week, under escort of the police, to the dispensary for examination and certificate that they are exempt from contagious disease. Always after that, those awful wagons seemed to me to form the most heart-breaking funeral procession that ever Christian woman watched with aching heart and tear-dimmed eyes. If I were asked why there has come about such a revolution in public thought that I have gained the courage to speak of things once unlawful to be told, and you may listen without fear of criticism from any save the base, my answer would be:

"'Because lawmakers tried to import the black wagon of Paris to England and America, and Anglo-Saxon women rose in rebellion.'"[1]

To obviate the necessity of appointing public examiners, it has been proposed that the prostitutes might be allowed to choose their own doctors for the examination. In this case then, any one legally authorized to practise medicine could sign the certificate of health, and the outcasts of the

[1] Frances E. Willard. Address before the Chicago Central Woman's Christian Temperance Union.

profession would soon get all this class of work. Assuredly none of the women would patronize the scientific specialists—the only ones whose word is worth having in these cases—because their methods are necessarily exact and painstaking, and they would require the patient to remain under observation for many days, even in cases apparently well, before signing any certificate of health. Though we have stated with emphasis that it is quite impossible to demonstrate that a woman is free from gonorrhœa or syphilis without the most skilful methods of research, and without keeping the patient under observation for many days or even weeks, still let us grant that a given prostitute is perfectly clean at a given time. What if she is? Does she not go from the examination directly back to her dangerous calling, where the first male with whom she cohabits may be infected with disease? And will not all who follow after this diseased man be jeopardized?

Any person of common sense must quickly see that all these perfunctory medical examinations of the prostitutes are outrageously preposterous, and that the quarantine, in order to have any value, must be extended so that the equally diseased fivefold majority shall also be subjected to medical inspection before they are allowed to set foot in the brothels.

Any system of regulation dealing with the highly infectious and serious venereal diseases precisely as with the specific contagious fevers would be cordially indorsed by every scientific man, and this is the only possible way in which to check the spread of these maladies; but, in order to enforce it, we should be compelled to provide a large increase in the police force for patrolling the haunts of vice, and to imprison in the lazaretto all those who are diseased, male and female alike.

THE CRUELTY AND INJUSTICE OF THE REGULATION SYSTEM.

Expediency may at times render necessary the temporary enactment of laws which are not altogether equitable; as, for instance, when civil rights are extinguished or suspended by martial law to the fullest extent required by the exigencies of war. But in the ordinary course of things, in a republican form of government, legislation must be applied with equal justice to man, woman and child, of all sorts and conditions. Let us consider then, if we can tolerate those iniquitous laws which the European Governments have long enforced, but will abandon, in all probability, within the next few years.

Now in vivid narration we must record the self-evident fact that both sexes are concerned in illegitimate love and adultery, but unequally so, with the disadvantage against the men. It is the males who form the fivefold majority, who supply the capital by which the trade thrives, and who create the demand which supports the traffic in girls —it is they who infect their pure wives, and spread contagion from one house of ill-fame to another.

Any government which enforces unjust legislation commits the greatest possible crime against its people; but governments are in the control of men, and men never have been gallant to the weak and the disfranchised.

Such laws are axiomatically bad, because they are liable to great abuses; and there is painful and abundant evidence that respectable girls, who must of necessity go along the streets at night unattended, have been insulted and outraged by the officials authorized to enforce the provisions of the regulation laws.

"Here are a few facts showing how regulation works in foreign lands:

"In Brescia, Italy, a respectable young woman was ar-

rested by the police who worked the system. She wept and implored to be spared the humiliation of examination, declaring that she was virtuous and pure, and her old father and mother also protested and implored in vain. She was dragged to the hospital and subjected to the examination. When brought before the doctor her manner was entirely changed; she no longer implored or wept; she was calm and decided. After the examination, the doctor pronounced her a virgin. She waited until he had made a declaration to this effect, and then, without uttering a word, went to the window and threw herself out. She was taken up dead.

"In Paris a respectable young working-woman went out in the evening to fetch a doctor for her child, taken suddenly ill with the croup. The 'morals police,' as they are hypocritically called in France, chose to 'suspect' her of being a prostitute, and arrested her. She explained matters to them, and told them that her child was dying of croup. They jeered at her, and insisted on taking her to the examination house. There the poor woman, distraught at being prevented from caring for her child, and appalled by the outrage to which she was subjected, very naturally went into hysterics. Then the police charged her with being 'a drunk and disorderly prostitute,' and she was sentenced to a month's imprisonment. Her baby died during her absence, and when she got out of prison she was childless and 'a registered prostitute.'" [1]

Many, many instances of the grossest cruelty occur daily wherever the inspection system is in force. Police supervision can reach only a small number of loose women, and such are easily blackmailed. The great mass of harlots seek to hide their shame, and never come forward voluntarily to be blacklisted; these go about with

[1] "State Regulation of the Social Evil," by Howard A. Kelly, A.M., M.D., Professor of Gynecology, Johns Hopkins University, Baltimore, Md.

their secret diseases, and never can be included in the inspection.

The infected women should in every way be encouraged to seek medical relief; but if a clandestine prostitute apply for treatment she is certain to be reported and put on the register. Naturally they detest the thought of being in the power of the police doctors and of being compelled to report for examinations; and they do not wish to be forced to withdraw from their avocation, even temporarily. Consequently these women, being led to hide their disease, are more dangerous by far than the prostitutes in unregulated countries, who do not hesitate to apply for relief at the dispensaries and hospitals.

Compulsory examination is in its abstract audacity a legalized assault. It is an easy matter for the police to entrap and register and outrage every unprotected woman who has no visible means of support; but it is an awful sight to see those of them who refuse to be degraded by examination in the ugly prison garb which is put upon them as a punishment.

Such injustice is intolerable in enlightened countries. Without trial, without the right of appeal, with no provision for redress, robbed of all the most inviolable personal rights, these women are to be more grossly enslaved by the police authorities than ever the Africans were, and are to be forcibly subjected to the authoritative will of the most unscrupulous and inefficient pariahs of the medical profession,—those low-caste officers of the law styled "medical inspectors of prostitutes."

The days of a nation are numbered when it allows considerations of policy to supersede conscience—when it metes out injustice and brutality—when it protects a commerce which places the young, the poor, and the innocent at the mercy of the foulest bidders for human flesh, and when it fashions its laws in compromise with the Devil.

The Results of the Regulation System.—In plain words,

such a system gives sanction and protection to brothels, though not disputing that these quarters are the manufactories of everything that is indecent, and the harbors of refuge for every class of men whom the detectives seek. In no possible way could the State do more to demoralize society, spread disease, ruin posterity, and protect criminals. This has been so obvious in those countries where the regulation-laws have been in force, that municipality after municipality has seen fit to abandon them; and royal commissions of eminently well-qualified men, including some of Europe's most eminent scientists, such as Huxley, Virchow, Blaschko, Neumann, etc., have unanimously and unequivocably proclaimed this method most unscientific and a complete fraud.

See how the results of this system appeared in Berlin in 1892. "In the consideration of this question, the proportion of public to private prostitution in Berlin is important. While more than 5,000 prostitutes are registered, according to police estimates more than 50,000 live by prostitution."[1]

In Paris it is even worse. The police look on stupefied and aghast at the awful condition which has grown up around them, and are forced to acknowledge that their vile system of tyranny can reach only one-tenth of the women who live by prostitution.

And even with inspections the police surgeons do not begin to make efficient reports.

"Neisser, of Breslau, with several assistants, examined 573 prostitutes; and in 216 he found gonococci present (37.6 per cent). Dr. Passavant, of Paris, is quoted as saying that out of every 100 inscribed women, 35 to 50 per cent have venereal disease. Dr. Fiaux shows that in Belgium, in 1881–1889, one-half of the inmates of the licensed houses had to be sent to the hospitals for treat-

[1] "Suggestive Therapeutics in Psychopathia Sexualis," Schrenck-Notzing, p. 88. Translated by Chaddock.

ment with venereal disease, of whom about 50 per cent were syphilitic. Of inscribed women, about one-third were treated at the hospitals, about one-sixth of these being syphilitic. Laser, in an extensive examination of prostitutes for the presence of gonococci, found in the examination of the urethra of 353 patients that the gonococci could be demonstrated 112 times, although in four-fifths of these cases there was no macroscopical evidence of gonorrhea. Several of these patients had been discharged from the hospitals as cured."[1]

After prolonged trial of the method, the consensus of opinion among scientific men and among the police officials is that the system is inefficient.

"The general opinion in the Berlin Congress was that venereal disease was on the increase, and that measures must be taken to check its advance. Blaschko in his paper stated that, from the standpoint of public hygiene, no benefit whatever was received from the control as then practised. A commission consisting of Virchow, Blaschko, Meyer, Strassman, Langerhaus, Villaret, B. Frankel, Pistor, Lewin, S. Neumann, B. and M. Wolf were appointed to consider the subject; and they reported that the sanitary conditions and measures existing in Berlin for the prevention and treatment of venereal disease were insufficient. And this was the general opinion arrived at by all the men throughout Europe who had the investigation in hand, that the protection did not protect, neither did the control check the advance of the evil.

"Having arrived at this definite conclusion, the next point was what should be done. Here the opinions varied greatly. One of the French ministers told Lassar that the conditions varied so in the different cities that no general law was possible, but that each municipality must deal with the problem as it was presented to it. Another French

[1] "Prostitution—The Relation of the Experience of Europe to the Solution of the Problem in Boston," by Arthur K. Stone, M.D.

minister, Gayot, who has given this subject a great deal of study and written a book upon prostitution, has reached the conclusion that abolition is the proper thing and prostitution is a moral and personal question, and that there was no reason why it should be recognized by protecting law, taking the position that has so far been held in England and America."[1]

If one city maintain the regulation system, the neighboring cities and towns suffer, because the women very naturally migrate from the "protected" districts, where they will be subjected to outrage, and even imprisonment if diseased. In the same manner, if one nation enforces this system, the contiguous nations suffer; thus, London is filled with the refuse of Europe's prostitutes. If the advocates of the regulation system are in earnest about protecting the decent members of the community, they will make provision that the men must have licenses to indulge in fornication as well as the women; that licenses will not under any circumstances be issued to married men, but only to boys past eighteen and bachelors and widowers; that both sexes must submit to an inspection far more searching than anything now required; that the license of a diseased male or female profligate shall be revoked and the victim incarcerated in a lazaretto until pronounced innocuous by a skilled corps of medical examiners, consisting of female physicians for the women, and of male physicians for the men; and that if a woman become pregnant she shall be withdrawn, tenderly cared for in a retreat, and her illegitimate child reared up as a ward of the State until twenty-one years of age.

If some lawyer will take his cue from the above and elaborate such a bill in legal form for presentation to a legislative body, there will be thousands of sensible people who will support it. As a rider to his bill he should also make provision for an increase in the local police force in

[1] A. K. Stone., M.D., *loc. cit.*

order to contend successfully with the opposition of the men who might be relied upon to rebel against such brutal tyranny and the abrogation of their rights as citizens.

The Three Methods of Dealing with Prostitution.—The following systems present themselves for our consideration:

I. The System of Toleration—*laissez faire*—or the "Let-Alone System."

II. The System of Regulation, or the system of traffic which demands the legal sacrifice of fresh young women continually.

II. The System of Repression, which seeks to reduce impurity to a minimum.

From these three systems our lawmakers have the privilege of selecting.

We must candidly own that the proper solution of this problem is very difficult indeed, being surrounded with obstacles which are all dependent on ignorance and misconception; and we crave pardon for expressing our firm conviction that no individual is competent to pass judgment who does not fully understand all the subject-matter of this book, and even more. The expounding of the question is properly the task of students who have enlightened themselves on the science of sex-life; but on the other hand, we are often grieved to see men with an equipment of dangerous pseudo-science placed in positions of trust and power.

Legislation cannot purify men's hearts nor make them more virtuous; but it can by corrupt laws rapidly develop an enormous number of uncontrollable libertines whose children will inherit their feelings and tendencies—and then what hope is there for our dear country?

Society cannot be purified by devoting sections of cities to the practice of immoralities which poison the sources whence posterity is to come. This may hide from a portion of the community the external signs of the fructification

of corruption, but it cannot prevent licentiousness from growing and rankling, and extending diffusely.

Christianity cannot countenance such immoral laws; for it has elevated woman to a rightful social equality with man, and has thus been the most powerful of all influences in establishing a normal standard for the sexual relations. Better the polygamy and the harems of the Mohammedans than the devices of the modern God-defying anti-Christians who are more than eighteen centuries behind the times.

It must be particularly noticed that, where the Regulation System is in force, the law does not impose penalties on the girls for the sin of being prostitutes—far from it; but only if they refuse to comply with the demands of the police for frequent and brutal examinations. If by chance they escape disease, the law encourages them to continue in their trade, and to expose themselves to the embraces of unexamined men, an enormous number of whom are diseased. Young girls can be decoyed and bought and destroyed as easily, almost, as sheep; and when the legal stamp of infamy, and the "abiding seal of shame," is affixed to them, they have not even the humane rights which civilized communities accord to animals.

How can a chivalrous nation treat unfortunate women as the mere instruments of man's pleasure? Why is it that a nation should be so careful to throw safeguards around the vicious men, and bait their appetites with healthy girls whom it does not scruple to sacrifice to disease, infamy and death? Why should the State leave the most important fivefold aggressive majority unregulated?

It is partly because vicious legislators are given control, and partly because of the apathy and indifference which pure women show for the humiliation of their sex, and the welcome which so-called good society holds out to libertines.

The Anglo-Saxon race cannot understandingly tolerate such gross injustice to the personal rights and liberties of

any one class as that of enslaving and outlawing them, and at the same time legally employing them for the wanton pleasure of its coarse men. Better than this is the "Let-Alone System," which permits licentiousness to stalk with bold face in our streets, soliciting in our parks and thoroughfares, and shocking our sense of decency by brazen-faced display. Better to have assignation-houses and brothels spring up sporadically than to establish by legal sanction sections in the city which become the recognized foci from which emanate fornication, adultery, disease, drunkenness, divorce, illegitimacy and abortions—manufactories for the corruption of our young men, schools for the debasement of the sentiments of society, and will-o'-the-wisps which by their lying lights betray and lure our fellows to destruction.

Dr. Chanfleury, of Holland, who was for many years an advocate of the Regulation System, and officially employed in the work of supervision, reported his final conclusions regarding the system to the last meeting of the "Continental Federation for the Suppression of State Regulation" as follows:

"1st. That it is absolutely impossible by any medical supervision to guarantee the health of a woman leading a life of vice.

2d. That any partial advantages of such supervision are more than compensated by the increase of libertinism engendered by a false sense of security, so that such supervision actually results in increased disease among men.

3d. That the attempt at supervision is demoralizing to all engaged in it."

And the eminent French statesman, M. Jules Faure, who expresses the verdict of experienced men in continental Europe, says:

"Governments have never looked the question of prostitution fairly in the face; but when interfering at all, have almost invariably done so in order to elevate it into an

institution, by which means they have increased and given permanence to the evil. Regard for the public health is their sole excuse. But even the worst that could befall the public health is nothing to the corruption of morals and national life engendered, propagated, and prolonged by the system of official surveillance. It is utterly inexcusable, and an act of supreme folly, to give a legal sanction to the licentiousness of one sex and the enslavement of the other."

In some of these countries illegitimacy is not considered a great national calamity, for the enormous foundling asylums supply boys for soldiers, and girls for work in the various state institutions—many of the girls sinking into the brothels.

"It ought to arouse suspicion that this movement is supported by the brothel-keepers; but the association has adopted a fair-sounding name, the Woman's Rescue League. It proposes to appeal to the women of the country, apparently in the interests of morality, and it professes to be working only for the public health. Now, all these things are deceptive; and when it is considered that they are put forward with the aid of persons who make a living out of vice, you may be sure they are meant to be deceptive. I have no doubt whatever but that many good people, many good Christians, even, sincerely believe that the regulation of vice is right and proper in the interests of good morals. I am just as sure that if they really knew what regulated vice is they would have none of it; they would recognize it for what Dr. Charles Bell Taylor, on the second reading of a 'Bill for the Repeal of the Contagious Diseases Acts,' in England, called it in the House of Commons, a 'despotism so obscenely cruel, so hideously unjust, so unconstitutional, that it is impossible to understand how any decent race of men can consent to endure it, even for a day.' It is an interesting comment on a movement which asks the decent men and women of Washington for regulation, to

read that while the English regulation rules were in force in India, the Parsees of the country and the Buddhists of China defied the Christian English to put the examinations of women in force over their women!"[1]

The London *Daily News* of November 7th, 1896, says:

"Our Dunkirk correspondent writes: The police authorities here have been advised of the arrival, at an early date, of a gang of evildoers, who, for some time past, have with impunity been engaged in an infamous traffic. These scoundrels, who, in reality, are purveyors for houses of low character in New York, Buenos Ayres, Montevideo, Rio de Janeiro, etc., operate in the usual manner. By means of advertisements they entrap young girls into accepting situations as governesses, nursery maids, domestic servants, etc. The sequel need hardly be stated. Their victims are conducted to places whose character can be easily defined. Once in such a house, the poor girls are lost forever. Fortunately, full information is now in the hands of the authorities, and the band of unprincipled ruffians, who have already worked so much mischief, will undoubtedly be at no distant date brought to account."

In "unregulated" England such an infamous traffic is not tolerated, while in "regulated" countries it is tacitly countenanced by the police. In the latter countries the governments have salaried spies, policemen, doctors and commissioners; and these men cannot prosper unless they make work for themselves.

Do the wretched young women who live in these houses get rich? Oh, no! They are sold body and soul to the brothel-keepers, and are in an abject bondage of slavery to the police and to their mistresses. They have no more chances of getting rich than the live-stock on a farm.

"The girls suffer so much that the shortness of their miserable life is the only redeeming feature. Whether we

[1] Prof. H. A. Kelley, *loc. cit.*

look at the wretchedness of the life itself; their perpetual intoxication; the cruel treatment to which they are subjected by their task-masters and mistresses or bullies; the hopelessness, suffering, and despair induced by their circumstances and surroundings; the depths of misery, degradation, and poverty to which they eventually descend; or their treatment in sickness, their friendlessness and loneliness in death, it must be admitted that a more dismal lot seldom falls to the fate of a human being."[1]

A distinguished Englishwoman, Mrs. Josephine E. Butler, one of the world's foremost workers for the cause of fallen women, and President of the "British, Continental, and General Federation for the Abolition of State Regulated Prostitution," says:

"State prostitution is the most rapidly corrupting influence you can imagine. Pastor Durand said to me at Liége, 'Tell your friends in England they do not understand it. It is the greatest and most terrible hindrance to the spread of the Gospel we have in our schools and churches.' In Belgium there is a great moral revival. When I was in Brussels I was speaking about this to the Minister of Justice, and he said: 'We saw that our nation would cease to be; it was in an odious state of rottenness in the midst of the nations. It was destroying the physical and mental and moral vitality of the people. We had touched the bottom.'"

If the license system were instituted here, there would be an international traffic in women, and scores of outlawed women and prostitutes with hidden or chronic diseases would flock to our shores to get registered, in order to become mistresses of establishments, and would teach new forms of vice to our men and harlots.

No vivid word-painter, no mint for the coinage of new and poignant terms, could bring forth language which would fully express the horror of our detestation of such

[1] Booth, "In Darkest England," p. 71.

a fatal policy as legalized vice, promoted libertinism, and encouraged procurement. Let lawmakers foresee the aftermath and comprehend the after-reckoning, and not think that calamity can be averted by a fondling of or concession to such a monster!

The Repressive System, which aims to subdue and quell this nefarious business, is the only method which appeals to the true citizen. A righteous nation will not say that its men must be impure in order to remain healthy and virile; for that is false physiology, and necessarily demands the sacrifice of women, who every one grants should be chaste.

A nation as well as an individual can commit a sin which is beyond pardon, and its citizens can just as readily become "sin's fools" in the aggregate as in the segregate.

Some apologists for prostitution profess to believe that repression would be followed by outbreaks of violent licentiousness, and they are in a measure correct. We do not wish to take an extreme position, such as has been tried heretofore, and do not urge measures which will attempt immediately to legislate the community into morality—for that cannot be done.

On the other hand, the visible outbreaks of indecency which are now and again apparent in every locality are no more than symptoms of a diseased society; and certainly we cannot hope to palliate the malady by recommending more of the very poison which produced the toxic effect. We must at least avoid adding fuel to the flames.

With so many corrupt men and women in the community of every large city, and with so many nervous "step-children of Nature," it would be, we think, sheer madness to close at once all the long-endured brothels, and that is not what we mean by the Repressive System. What is first necessary is the enlightenment of the public in the correct physiological law that the principles of nature and

of hygiene conform, and that one individual's health is never dependent on another's damnation.

Even in the scheme of government of the universe we are taught that there is a place without the gates of the Holy City where there are reprobates of all kinds; and quite plainly, also, it is seemingly prudent to tolerate such a vent, for the immediate present, at least, in our large cities. But the law should take the stand that such a section is a hell-gate and a mischievous pest, and not the abiding-place of Nature's God. And the law also should at once take the stand that in this destructive business the men should be amenable to the same punishments as the women; and that the gentler sex, the sex which bears children, should not be portioned off as instruments for the irresponsible lust of profligate men.

Alcoholic drinks should not be permitted to be sold in brothels; minors of either sex and married men should not be allowed there; the "age of consent" should be raised to eighteen years; soliciting on streets, whether by men or women, should be a misdemeanor; procurers should be dealt with by the imposition of crushing punishments, and in every possible manner the way to reform should be made easy. If temptations be removed, the desires of the men will be lessened, and unprotected women will not be so liable to insult as they are in Continental cities where morality is low. The commerce of procuring is reduced to the lowest possible limits by this method; and only those who are naturally vicious will resort to licentiousness. Unquestionably, thousands upon thousands would refrain from immoral practices if a judicious repressive system were in force. With the decrease in the number of brothels would come a decrease also in the amount of clandestine prostitution, as we may read from the experience of foreign cities. Fallen women, if they desired, would have a chance to reform; illegitimacy would be enormously lessened, and crimes would diminish, for every

policeman and every detective know that brothels are the hot-beds of every evil machination.

Debauchery and disease would lessen, and we should have fewer of those sexual perverts who resort to the lowest degradation of infamy such as are common in vice-infected haunts, and such as the inhabitants of Pompeii practised. Pompeii, the pagan city whose vileness was covered by "indignant Vesuvius," reads the traveller a lesson on the depths of infamy to which a people who are given up to libertinism will come. Over the doors of her well-preserved brothels, in sight of the passers-by on the streets, are the exaggerated genital organs of the male, which seemed to be *facile princeps* in their estimation, as in the mind of many a man to-day. On the walls within these brothels there are yet to be seen frescoes, in a wonderful state of preservation, illustrating every conceivable perversion which any demon might invent. And in the locked rooms in the museum at Naples, closed to women, we have seen the obscene statues which point us to that abyss of shame to which we too shall descend if we trifle with, or encourage, or countenance impurity in our sexual relations.

Repressive measures inflict no hardship on any individual or class, while the license system and the tolerating system do; for where prostitution flourishes, the women's interests are never considered as of anything like equal importance to the men's. Any law liable to great abuse or without equity should have no life in a republic. Laws are meant to punish the vicious, to protect the weak, to throw safeguards around minors and the unprotected, to encourage right-doing, to honor the sanctity of marriage; and not to appoint any policeman, physician, or other agent to degrade himself by the cowardly and unmanly work of helping along a traffic whose object is to sacrifice an untold number of young women to the basest passions of a mob of coarse and diseased men.

All that we ask is that brave and humane men will merely do their duty as they understand it—reverencing all women, and not consigning, by their influence or their votes, thousands of them to the extremest agony of shame and the darkest abysm of degradation.

CHAPTER VIII.

Criminal Abortion.

"Murder most foul, as in the best it is;
But this most foul, strange and unnatural."
Hamlet, Act. i., Sc. 5.

Illegitimacy, or the alternative of Criminal Abortion, is the goal to which the path of lust inevitably leads.

To be deprived of the endearing love of a parent, to be born out of wedlock, a bastard, is the most unfair legacy which can be bequeathed to a child; while abortion is nothing but "murder most foul," a secret killing with premeditated malice—a proof that the "wages of sin is death."

The generation of new individuals, *i.e.*, the perpetuation of the species—is of course the result throughout all the animate world when the male and female reproductive elements of like species are brought together under favorable conditions; and when a woman, in whom Nature lives and upon whom life depends, plants the seeds of a thorn-tree, she shall surely in the plucking of the fruit be pricked till she bleeds, and it will then be too late to repent her of having harbored the seed from which such fruit grows. The unpitying consequences which follow upon the perverted abuse of Nature are visited by a dreadful reckoning, not so much on the man, who plays a trifling part in reproduction, as upon the mother and the babe.

Illegitimate sexual pleasure is in no sense a trivial offence; for in no possible way can sexual congress be indulged in outside of wedlock without the participants either committing the most immoral and despicable acts, or else assuming the responsibilities of parentage.

Bad in the beginning, the crime of venery is often rendered worse by the shedding of blood; and any sophist who defends the slaughtering of the innocent child, at any period of its existence, is held in the deepest contempt by every member of repute in the medical profession, and by every one who is not so dull as to be deceived by impotent conclusions. One must abhorrently spurn such a sacrifice if he will but make the effort to inform himself in regard to the wonderful truths of embryonic development which the following pages attempt to explain clearly. Man is not like the tree, which after the growth of hundreds of years at last falls as a mere log; but, as we believe, his physical nature is inseparably correlated with the moral, so that he hopes to ascend to a higher and a nobler life, coming nearer and nearer to the throne of the Creator; and while he is yet a dumb and unseen embryo, undergoing a secret growth, he is by degrees being shaped and perfected for the hopes of the loftiest estate of any created thing of which we have knowledge.

That this hope should be blighted, and that the precarious life of the defenceless human being should be snapped off by a violent expulsion from its natural place of lodgment, is an outrage which disappointed Nature punishes by calamities to the mother, both physical and moral, of the most threatening kind. We rightly insist that our bodies are temples of the living God; but must we not fear that a blighted fœtus is but a ruin of a few columns whose evolution has been ruthlessly cursed by the transgressions of its parents?

If the murderous, fatal hour come to it untimely, there is registered in heaven a crime of the same magnitude as if its death were brought about after its birth.

When some of us as children asked our nurses whence we came and how we got here, they told us that "we dropped down from the clouds."

That seemed wonderfully beautiful—to rest content in the belief that we had been gently deposited on this earth from some bower in the deep blue vault of heaven! But when those of us who were so privileged came to the time when we began the study of biology, including comparative anatomy, botany and zoölogy, along with human anatomy and embryology, then our souls burned within us at the new wonders of life; and we have ever since continued to wonder at and to admire the provisions of Nature for the propagation of the species.

Modern microscopical appliances have rendered it possible for us to observe the marvellous evolution of a complete and highly complicated organism from a single germ of undifferentiated protoplasm; and proof of the cell-theory plainly shows us that the growth of the earliest embryo is precisely of the same nature as the growth of the child and youth.

It is of paramount importance for the reader to understand the significance of the sexual act, what the fœtus is, and the main facts in its development. The subject of conception and fœtal development is one which would overwhelm the average person were he left to consult the technical works on that subject; and yet the essential points of this advanced branch of anatomy may be chronologically presented in a way quite intelligible to the careful reader.

It will well repay one to devote some considerable attention to the following pages bearing on the nature of our development; and while all may not be perfectly understood upon the first reading, and while the terms, derived from the Greek and Latin, may seem perplexing, yet the essential points will clearly appear. These facts every intelligent man should of course know.

Hermaphroditism.—As pointed out heretofore, all sexual animals primitively show the characteristics of both genders by actually possessing the male and female genital

glands, which ultimately assume, normally, the special characters of one or the other sex.

A true hermaphrodite is an animal which has both an ovary and a testis, *i.e.*, the male and female genital glands; and in it reproduction can take place without conjunction with another animal of its own species.

There are some true hermaphroditic animals; such is often the case among mollusks and worms. Thus the snail has an *ovotestis* which has the functions of an ovary and of a testicle, producing ova and spermatozoa; and several varieties of tape-worms, which infest the alimentary tracts of man, the ox and the dog, are true hermaphrodites. Earth-worms, though they copulate, are yet true hermaphrodites, each impregnating the other during the act of conjunction. Both the male and female germ-glands exist in these animals; and other animals, again, are at one time female and at another male. Thus in some of the *Turbellaria*, or ciliated worms—some of microscopic size, some several inches in length—the individual first attains to maturity as a male, and later as a female, and during copulation among these animals, one is practically a male and the other a female, though later on the rôle may be reversed.

As anomalies among the vertebrate animals, including man, there are authentic instances of one individual having a testicle on one side and an ovary on the other, as well as the other imperfectly developed sexual characteristics of either sex. These monstrosities are however, *spurious hermaphrodites*, being in reality of one sex or the other, though imperfectly developed as to either.

The occasional union of the two sexes in the same human individual is only apparent, and so-called human hermaphrodites exhibit the psycho-sexual peculiarities of only one sex. Psychically and functionally there is no human hermaphroditism. For our procreation, accordingly, it is essential that there shall be a union, or "marriage," of the male and female elements of generation provided by two

individuals of opposite sexes. The male element is called the *spermatozoön*, or *spermatozoid*, and the female element the *ovum*, or egg; the special function of the former being to *fertilize*, or *impregnate*, the latter, and from the conjunction of these male and female reproductive elements the embryo is conceived, succeeding generations of descendent cells being produced which ultimately bring it to full development.

The Essential Male Reproductive Element.—The *semen* is a thick, starchy fluid, of a whitish color and peculiar odor. The amount discharged at each ejaculation varies from a quarter of a teaspoonful to two teaspoonfuls, and it consists of the combined secretions of the testicles and the accessory generative glands—the *prostate* and *Cowper's glands*, and the secretions of the *seminal vesicles* and *vasa deferentia*. The fluid itself is merely a vehicle for the *spermatozoids* or essential male fertilizing elements. Impotent men may discharge the normal amount of fluid, in which, however, no spermatozoa exist.

In a single drop of semen there are countless thousands of spermatozoa, only one of which is concerned in the impregnation of the equivalent female reproductive element. These microscopic sperm-cells give to the seminal fluid its vital characteristic; and millions are present in each discharge, in order to insure the impregnating or fertilizing of the ovum provided by the female.

Nature is everywhere lavish with the reproductive elements of the two sexes in order to insure fertilization, a familiar example of which is to be observed in the clouds of pollen—the male fecundating element in flowering plants—which at certain seasons of the year are borne by the breezes far and wide, the vast majority of the pollen-grains of course never reaching the ovules, the female fertilizable cells.

The male fertilizing elements enormously exceed in number the female fertilizable elements, and in the human

race, with which we are here concerned, there are countless thousands of male sperm-cells to one ovum; for the female supplies only one ovum at each menstrual period, except in certain exceptional cases of twin- or triplet-births, when two or three ova are supplied.

Each spermatozoid is an independent protoplasmic body, or cell, which under the microscope looks remarkably like a tadpole.

The length of each spermatozoid is from $\frac{1}{500}$ to $\frac{1}{185}$ of

FIG. I.—*A*, Two spermatozoa showing broad view magnified 600 diameters. *B*, profile view.

(*From Century Dictionary under Spermatozoön.*)

FIG. II.—Spermatozoids, lower power of microscope.

an inch. Each one of them is described as having a *head*, an *intermediate segment*, and a *tail*.

Under the microscope the seminal fluid is seen to be alive with these spermatozoa, which actively swim in it, each individual element executing spontaneous and powerful vibratile or lashing movements, and collectively they appear like "a shoal of microscopic fishes," each one seeking to impregnate the ovum, if it be present, and any one by chance or fate succeeding. The consummation of sexual intercourse, impregnation, is ended when one of these countless spermatozoids unites with an ovum. All the acts of courtship, marriage and sexual intercourse are

subservient to this one microscopical phenomenon of the "marriage" or fusion of the male and female elements—for Nature has then given origin to a positive entity belonging to a new individual.

The tail of each spermatozoid executes rapid undulatory movements, which drive it forward head-first in opposition to the force of gravity and the flow of the secretions in the female; and the late Dr. Marion Sims said that by virtue of their own motion they would travel from the entrance of the vagina to the womb in three hours.

"In men who had been executed spermatozoids have been found alive, seventy and even eighty-two hours after death; in the bull six days after it was killed; in the oviducts of bitches and rabbits seven to eight days; in the cow six days after copulation; in the human female they were found endowed with active movements in the cervical canal, by Hausmann, seven days and a half, and by Perry eight days after coition. In the female bat they retain their fecundating power for many months, and in the queen bee for more than three years. The spermatozoids of a frog may be frozen four times in succession without killing them. They will live for seventy days when placed in the abdominal cavity of another frog."[1]

The semen is the most highly vitalized fluid in the body of the male; and it is amazing to reflect that these independently active cells, or spermatozoa, remain alive, as cited above, for seventy or even eighty-two hours after every other tissue in a man is dead!

But when they have been planted on favorable soil, such as the warm, moist mucous membrane of the female genitalia, they have been actually observed to retain their life and functional activities for upward of eight days, and it is highly probable that they remain active even longer than this.

The profound chemistry of Nature has elaborated no other fluid which can compare in vitality and importance

[1] Parvin, "Science and Art of Obstetrics," p. 108.

with the semen, the sole design of which secretion is for procreation.

The spermatozoa are developed in the *testicles*—two oval glands, suspended in the loose *scrotum* by the *spermatic cords;* besides forming spermatozoa they also secrete some of the other fluid elements of the semen. Each testicle contains a great number of minute tubules—the *tubuli seminiferi*—in which are epithelial cells, called *spermatoblasts,* which undergo a series of changes and become converted into spermatozoa. From each testicle the *vas deferens,* or excretory duct, carries the secretions to two pouches on the base of the bladder—the *vesiculæ seminales*—which serve as reservoirs for the semen, and also secrete a fluid of thinner consistence, which is added to the secretions from the testicles. These *vesiculæ seminales* discharge their contents periodically, or under stimulation, into the urethra by means of the two *ejaculatory ducts.* There are many men who entertain the erroneous idea that a woman is barren for twenty days of every month; but when one thinks to select the time of intercourse with a woman at a period when he supposes she cannot be impregnated, he must remember that his spermatozoa stay alive in her for more than a week. Practically there is *no time* during a woman's sexual life when she may not be impregnated. The conservation and proper expenditure of this fluid, upon which the phenomena of life depends, give to man his moral and physical force, while its squandering and abuse in any way whatsoever outside of married life is a perversion to be deeply ashamed of, and every lusting man at least courts, if he does not actually acquire, repulsive disease and moral degradation, and furthermore, he makes himself exceedingly liable to be encumbered with the moral obligations of paternity, from which the weak excuse of "*pater incertus*" can hardly free him.

Physiology of Reproduction and Development in the Female.—The most profound attribute of organized beings

is the distinction of sex—the essential factor being the generation of *spermatozoa* by the male and of *ova* by the female.

Reproduction can occur only when the female element is fertilized by the male element; and this is of course effected by the act of copulation, which, while being the normal way, is by no means essential—for authentic instances are recorded where a virgin has been impregnated by using a bathtub after a masturbator had defiled it, or after contact with clothes or sheets which had been "wet" with semen.[1]

The essential point is that the male and female elements must in some way meet within the mother's body, where the "soil" is favorable for the growth of the germ-cell.

In most fishes the ova are impregnated externally to the body of the mother. Thus the female "*roe*," or "*spawn*," of many fish—*e.g.*, the codfish—contains many millions of eggs which are "spawned" into the water and fecundated by the "*milt*," or spermatic secretion of the male, without the act of copulation, the meeting of the male and female reproductive elements being left to chance. In the process of fish-culture the *spawn* and the *milt* are artificially stripped out of the female and male fish, and mixed together in a specially constructed jar filled with water, when in the course of time myriads of fish are hatched.

Among frogs the male embraces the female, and when the latter discharges ova, the male ejects sperm on them.

So also, veterinarians, when they have difficulty in mating animals, sometimes inject semen with a syringe into the female genitalia. A royal scion of France is reputed to have owed his existence to the application of this device, while times without number this procedure has been successfully followed in women hitherto sterile.[2]

A woman at each menstrual period experiences a sort of

[1] For numerous allied cases, *vide* "Anomalies and Curiosities of Medicine," Gould and Pyle, pp. 40–45.

[2] *Vide* Gould and Pyle, *loc. cit.*, p. 40 *et seq.*

"mimic labor," discharging a sanguineous fluid with which she "lays a little egg"—the ripe *ovum*.

"The menstrual and gravidital changes follow the same cycle, and differ from one another essentially only in two points: 1, the time occupied, and 2, the extent of the changes. In fact the alterations, though of the same character, are greater in extent and occupy a longer period during gestation than during menstruation. These considerations force us to the conclusion that the gravid uterus is passing through the menstrual cycle prolonged and intensified. The function of gestation is a direct modification of the function of menstruation, and the two are physiologically homologous."[1]

If one of her ova be fertilized by a spermatozoid, there is at once initiated in the woman a series of astonishingly pronounced and rapid changes, which continue throughout the whole period of gestation and lactation. Within the short space of nine months, corresponding to the growth of the embryo, there is an enormous increase in the size and power of the uterus, so that it is both adapted to give lodgement to a full-sized babe, and to expel it by tremendous contractions through the "birth-passages" at the termination of pregnancy.

While performing the functions of gestation and suckling, she normally ceases to menstruate, and all her primary and secondary sexual organs undergo marked changes, while her heart and blood-vessels are rendered more powerful, for the increased work which is demanded of them.

The secretion of semen is largely controlled by the mental condition of the male, and by his surroundings and habits; and he can perform the sexual act at one season as well as another, or remain absolutely continent indefinitely without impairing his procreative ability.

Most of the lower animals have a "*rutting season*," or a

[1] "Human Embryology," Minot, p. 25.

time of periodical sexual excitement, being without desire at other times; but man is entirely independent of this, and maintains the power to found his family in accordance with reason and prudence at any time during his sexual life.

But Nature has not ventured to subordinate the control of the sexual functions of the woman to her will, and so once every lunar month she involuntarily passes through a series of remarkable transformations which are the expressions of desire on the part of Nature that she shall perpetuate the species.

The female sexual apparatus consists primarily of the organs of generation, and secondarily of the organs of lactation—the mammary glands or breasts.

The vagina is the sexual passage which extends upward from the external genitals to the womb; it serves as the organ of copulation and is the chief part of the "birth passage" during the delivery of the fœtus.

The uterus, or womb, is a pear-shaped, hollow, muscular organ, about three inches in length, communicating below with the vagina by the cervical canal, and receiving the openings of the two Fallopian tubes, at either side, in its upper portion; it is lined with a thick mucous membrane which is shed at each menstrual period, and its cavity serves as the resting-place in which the ovum, if impregnated, is harbored and developed for a period of ten lunar months—two hundred and eighty days—at the termination of which time it expels it as a full-time child.

The *Fallopian tubes*, or *oviducts*, are two muscular canals which extend in a sinuous wavy manner from either side of the uterus at its upper part, outward toward the ovaries. Each is from four to five inches in length, and they are lined with a thick mucous membrane covered with ciliated epithelial cells, which by their lashing movements create a current toward the uterus. At their outer extremities they are provided with finger-like processes, or *fimbriæ*, whose function is to grasp the ovaries on either side at the

point from which the ripe ovum is about to escape, and these tubes serve to transmit the ova to the uterus.

In spite of the current which is established by the ciliated epithelium of the tubes toward the uterus, the spermatozoa, by their independent vibratory motions, force themselves contrary to it to the extreme limits of the Fallopian tubes, where fertilization of the ovum takes place.

The *ovaries* are a pair of *germ-glands* situated in the pelvic cavity, one on either side, at the extremities of the *Fallopian tubes.*

They are analogous to the testicles of the male, since they develop the essential female reproductive element, or ovum, which when impregnated by a spermatozoön, develops into a fœtus. (See "Female Genital Organs and Appendages, Fig. XI., page 305.)

Each ovary is a flattened ovoid body about one and one-half inches in length and one-half inch in thickness, slightly varying in size at different times.

Each ovary contains upward of seventy thousand *Graafian follicles*, in each of which there is an *ovum* or *egg-cell.* The ovaries of a child a year old contain as many Graafian follicles with their contained ova as do those of the fully developed woman; but these ova do not begin to "ripen" until puberty, and even then only a small minority of the seventy thousand ever come to maturity. Each ovum rests in a *Graafian follicle*, and as a rule but one of them ripens monthly. As the *Graafian follicle* with its enclosed ovum develops, it moves to the surface of the ovary and produces a protuberance, which finally ruptures and allows the ovum to escape into the Fallopian tubes.

At each menstrual period, one and sometimes two or three ova of mature size burst out from the ovary or ovaries, and, if unimpregnated by a spermatozoön, pass on into the uterus and are lost in the menstrual discharges. An ovum being discharged at each menstrual epoch, a woman may consequently conceive at any time of her sexual

life from puberty to the menopause, *i.e.*, until the final cessation of her menstruation. If two or three ova are discharged, and each impregnated, she will bear twins or triplets, though twins, curiously enough, are sometimes developed from a single ovum.

This *menstruation* is a remarkable phenomenon, which comes on in cycles, characterized not only by a periodical flow of blood from the uterine cavity, but also by constitutional disturbances; there is a shedding of the superficial layers of the mucous membrance of the uterus, and at each of the epochs an ovum is discharged from one or other of the ovaries. It occurs in properly developed women, in temperate climates, between the ages of fourteen and forty-four years, sometimes normally beginning earlier or ending later than these figures, and being observed earlier in warm and later in cold climates.[1]

Normally this phenomenon occurs thirteen times a year, at intervals of a lunar month—twenty-eight days—and the name is taken from the Latin word *mensis*, "a month." During all the period of a woman's menstrual life the function of menstruation can, in health, be interrupted only by pregnancy and suckling, so that it has been quaintly said that "woman only escapes being sick twelve times a year by having an illness—pregnancy—which lasts nine months."

The general public, in accordance with their usual erroneous opinions about physiological subjects, have an idea that intercourse during the first week after a menstrual period is liable to be followed by conception, but that at other times there is no danger of it.

"Experience has shown, however, that there is no single day in the intermenstrual period in which conception may not occur. Jewish women indeed, who are forbidden sexual intercourse by the Mosaic law during menstruation and the seven days following, are proverbially fruitful."[2]

[1] Vide Hart and Barbour's "Gynæcology."

[2] Lusk, "Science and Art of Midwifery," p. 116.

After an intercourse occuring just before a menstrual period, one might suppose that the semen and the ovum would be expelled when the flow began, but the spermatozoa pass into the distal, or remote, extremities of the Fallopian tubes within a few hours after intercourse, and—the Fallopian tubes not actively sharing in the phenomena of menstruation—these spermatozoids, which continue to possess life for upward of eight to ten days, may be retained and impregnate the ovum which is discharged at the menstrual period immediately following.

The law of reproduction is so strongly impressed on all animate Nature that when a healthy male and a healthy female have sexual congress the chances of *insemination* are very great indeed.

Conception and Development of the Fœtus.—By conception is meant the animation of the female reproductive element by the male reproductive element so that an embryo is formed.

The ovum represents *one cell* and the spermatozoid *one cell*, and when they become fused in the process of conception there results *one cell*—the impregnated ovum which is now the *germ* of an embryo. "The earlier the stage the fewer the cells, until we reach the condition when there are but few cells, then two, and finally one only. This cell is the impregnated ovum, the beginning of all development, but is itself formed of two separate parts, very different in their origin and constitution, namely, the egg-cell or ovum and the spermatozoön, whose union is the act of impregnation—the beginning of a new existence."[1]

Our lives, then, have their origin from two cells of intensely vitalized protoplasm which unite to form a single cell. The saying of Linnæus, "*Omne vivum ex ovo*," is now known to be true, for all animal life springs from a cell which has all the true characteristics of an egg. The ova of all animals higher in the scale of life than the *protozoa, i.e.*,

[1] Minot, "Human Embryology," p. 35.

from the *Porifera*, or sponges, up through the animal kingdom, including man, are scarcely distinguishable from one another in their essential characteristics and their structure, though varying much in size in the different animals.

The *ovum*, like most cells, is usually of microscopic size, though sometimes it is of enormous bulk, as in the bird-tribe, ostrich's eggs averaging three pounds in weight, and holding about three pints. An ostrich egg is an example of one of the largest cells known to physiologists, but morphologically it differs in no degree from the human ovum. The largest known eggs are those of the gigantic fossil bird of Madagascar, *Æpyornis maximus*, being twelve to fourteen inches in length, six times the bulk of an ostrich's egg, and equivalent to twelve dozen hen's eggs. And yet these eggs are single cells!

Other examples of enormous cells are the eggs of all birds, of most fish, of some batrachians, and most reptiles. In some animals the ovum is encased in a hard, chalky egg-shell, while in others it is protected by a more or less tough envelope.

But yet these ova are all morphologically similar; in some of them there is an enormous adventitious addition of the albuminous part, or "white" of the egg, which serves to nourish the developing embryo, while the egg-shell is merely a protective envelope of calcareous matter derived during the passage of the ovum down the oviduct or Fallopian tube of the bird.

A hen, like a woman, may "lay" an egg which is incapable of developing an embryo, for this is only possible if the ovum has been fertilized by a spermatozoön.

At each menstrual period, then, a woman discharges one of these ova, or eggs, similar in every detail morphologically to the ova of all other *metazoic* animals, *i.e.*, all animals higher in the scale of life than the *protozoa*, from *sponges* up—and unless it is vivified by the male cell it is soon

discharged from her body, successive ova continually ripening, and continuously preparing themselves, as it were, for a possible fecundation. All animals which have feminine sex "lay" eggs, some being hatched outside the body, *oviparous;* some hatching within the mother's body without having vascular connection with the parent, *ovoviviparous;* and others, *viviparous*, establishing a vital connection within the mother by means of a *placenta* and *umbilical cord.*

All mammals are viviparous with the single exception of the curious *Ornithorhynchus*, or "duck-billed mole" of Australia, which lays eggs like the birds and is oviparous.

Most eggs are spherical in shape, but some are cylindrical; some are ovoid, as in birds; while others are conical or elliptical.

With the exception of the anomalous *Ornithorhynchus*, the ova of mammals are exceedingly minute spherical cells; but it must be distinctly remembered that they are structurally the same as all other eggs, the "white" and the "egg-shell" of the latter being merely modifications of homologous parts in the former which serve for the nutrition and protection of the embryo.

The human ovum has thus been compared with the ova of other *metazoic* animals, and especially to the ova of birds, because of the familiar acquaintance with the latter, and because they are structually identical.

The eggs of hens occasionally do not have this "egg-pod," or "egg-shell"; nor do those of the turtle, nor the "roe" of fish—these being encased in tough, elastic "egg-cases"; and the human ovum also has a very elastic "egg-case" which is called the *zona pellucida.*

To one unfamiliar with physiology the word "*cell*" is almost meaningless, but for our present purpose some knowledge of it is essential.

Not to be misleading, it must be pointed out that almost all cells are invisible to the naked eye, and the enormous

eggs of birds, though single cells in every respect, are only wonderful and exceptional examples of modification for a particular design. The body of a man contains untold millions of cells, all practically microscopic in size and with a great divergence of function; but in the beginning, when the germ was conceived, his existence sprang from a single nucleated cell.

The fundamental type of a cell is a minute mass of *granular protoplasm* having a *cell-wall* which limits it, and a *nucleus* and *nucleolus*, though the cell-walls and nuclei are not essential constituents of all cells.

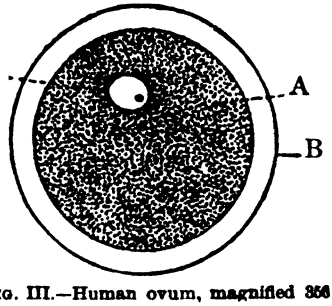

FIG. III.—Human ovum, magnified 356 diameters. Represents a typical cell. *A*, Granular protoplasm (vitellus or yolk); *B*, cell-wall or zona pellucida; *C*, nucleus with nucleolus, called also germinal vesicle with germinal spot. (From Gray's "Anatomy.")

Cells are modified in various ways to perform the different functions of nutrition, sensation, automatic and spontaneous motion, and reproduction, each cell being an independent organism which enters into the formation of tissue by association with other cells. Thus we have bone-cells, blood-cells, lymph-cells, fat-cells, cartilage-cells, muscle-cells, nerve-cells, mucus-cells, etc., and in addition to these the cells which are concerned in reproduction, *e.g.*, the ova and spermatozoa.

Structurally or morphologically, the ovum is similar to other cells; but physiologically it is vastly different, since it is capable, if impregnated, of developing an organism which is the counterpart of the parent.

From this semi-fluid, almost homogeneous cell which constitutes the ovum there are developed all the myriads of cells of the body. The higher we ascend in the scale of life the smaller the ova become, until in the human female this minute "egg," or ovum, measures only $\frac{1}{125}$ in. in diameter.

The ovum discharged at each menstrual period, being incapable of locomotion like that of the spermatozoa, is directed by the Fallopian tube, on the side corresponding to the ovary from which it came, into the uterus.

The *fimbriæ*, or finger-like processes of the Fallopian tube, grasp the ovary at the point where the rupture of the *ovi-sac*, or Graafian follicle, is about to occur, and when the ovum is received into one of the tubes it is passed along toward the uterus, partly by the current established by the ciliated epithelium lining the tube, and partly by the peristaltic movements of the ducts on either side.

The ovum is probably almost always impregnated by a spermatozoid not in the uterus, but in the distal, or outer part of one of the Fallopian tubes, one-third to one-half way down from the fimbriated extremity to the uterus, it being remembered that the spermatozoa reach these parts of the Fallopian tubes by their own independent active movements.

In the ovum discharged once in every lunar month certain important changes occur independently of impregnation, so that each ripe ovum is prepared to meet a spermatozoid whether the latter be there or not.

The *germinal vesicle* moves to the surface of the ovum, disappears from view, and in its place two *polar globules* appear, while a portion of the original germinal vesicle moves back toward the centre of the ovum to form the *female pronucleus*. The object of the *polar*, or *directing globules*, is to facilitate the entrance of a spermatozoid, while the *female pronucleus* is an indication that the ovum is ready for impregnation.

The *female pronucleus* is thus seen to be a part of the original *germinal vesicle*, and it is now adapted to blend itself with the head of a spermatozoid, which, if it should happen to fuse with the ovum, buries its head and intermediate segment in the yolk substance so as to constitute the germ of an embryo.

Especially bear in mind that these changes, which result in the formation of the *female pronucleus*, occur in the ovum, whether it be impregnated or not.

If unimpregnated it passes off with the menstrual discharges; but if fertilized it plants itself on the mucous membrane of the uterus to develop myriads of cells, which become differentiated and specialized in the fabric of a human being.

Out of the tens of thousands of spermatozoa which may have found their way up to the distal extremities of the Fallopian tubes, only one is concerned in the process of fecundation, the other less fortunate ones becoming no more than refuse. All have been trying, as it were, to force their heads through the egg-pod, or *zona pellucida*, of the ovum, but only the one succeeds.

The fecundating part of each spermatozoid is its head and intermediate segment, the tail being designed solely as a locomotor apparatus to propel it to its destination and enable it to penetrate the walls of the ovum.[1] This *zona pellucida* of the ovum which the spermatozoön is required to penetrate is analogous to the thin white "skin" enveloping a hen's egg, which is readily seen by cracking off the shell from a hard-boiled egg, but, of course, in the human ovum it is much more delicate.

The ripe ovum having prepared itself for impregnation by the formation of the *female pronucleus* and the *polar* or *directing globule*, the head of the favored spermatozoid here finds a spot in the cell wall of the ovum which has been thinned out and weakened, and thus it is forced within by the lashing movements of its tail.

This conical projection of the ovum, the *polar* or *directing globule*, after the head and intermediate segment of the spermatozoön have entered, contracts and cuts off the latter's tail, which, having performed its function, is now useless.

[1] Some embryologists maintain that only the head of the spermatozoön is the fecundating part.

The head and intermediate segment of the spermatozoid, being now buried in the yolk of the ovum, become surrounded with a radiate formation of the granular protoplasm, which appears like a star, and their metamorphosis results in what is called the *male pronucleus*, which fuses with the *female pronucleus*, and the two together form the *new nucleus of the fertilized ovum*, in which are initiated all the activities which finally result in the development of

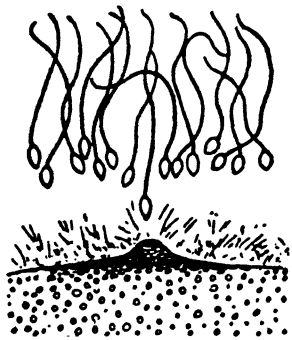

FIG. IV.

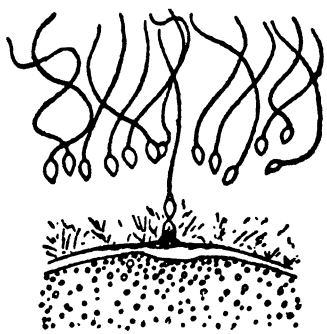

FIG. V.

PORTIONS OF THE OVUM OF ASTERIAS GLACIALIS."—FIG. IV., a prominence is seen rising from the surface of the ovum toward the nearest spermatozoön. FIG. V., the prominence and spermatozoön have met. (From Balfour's "Comparative Embryology," p. 65.)

a human being. This impregnated ovum, though yet a single cell, is entirely different from the simple ovum.

Now a new human life has sprung into existence, and this impregnated ovum is the starting-point in each individual's life history.

Such work seems to be indicative of superhuman power indeed, but we do not call it a miracle simply because it violates none of Nature's laws, and is so frequently repeated; and yet from its infinitude of repetition throughout Nature, these wonderful manifestations would seem to proclaim that there is a Creator in the Universe far more convincingly than if the phenomena had only been observed once and labelled a "miracle."

This single cell has, within the short space of a few hours, become an exceedingly interesting *new human individual;* and we must insist that if a man will take the pains to inform himself on the rudiments of embryology, he cannot run the risk of allowing any of his spermatozoids to meet within an ovum of any woman but his wife, unless he is either an abandoned man or a fool; for after the semen has left him, he no longer has the slightest control over a single one of the myriads of reproductive elements, all of which are independently and automatically striving to their utmost to fertilize the ovum, which has independently done everything in its power to prepare itself for the admission of the head of a spermatozoid into its yolk-substance, and to fuse with it.

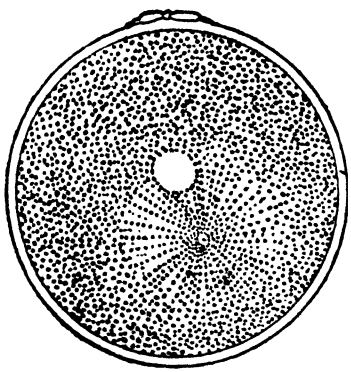

FIG. VI.—"Ovum of Asterias Glacialis, with male and female pronucleus and a radial striation of the protoplasm around the former." (From Balfour's "Comparative Embryology," p. 66.)

The earliest beginning of life, then, is the impregnated ovum, or germ-cell, which has the morphological value of a single cell, and is endowed with the capacity to germinate into the next stage, which embryologists designate the *embryo-stage.*

The definitions of *germ, embryo,* and *fœtus* are purely arbitrary, the new individual being called a *germ* until the rudimentary characteristics appear; then within a short space of time it is called an *embryo,* and retains this name for the first three months of gestation, or until the placental circulation is established; then after the formation of the placenta, from the end of the third month to the close of pregnancy, it is called a *fœtus;* then when it is born and

separated from intimate connection with its mother it is called a *babe;* then while it is dependent on its mother for nourishment, and while it occasionally attaches itself to her breasts, it is called an *infant;* and subsequently it receives the different titles of *child, pubescent, adolescent* and *adult,* until finally it becomes a *neuter,* to all intents and purposes, with the advance of senile decay. It is, of course, the same individual throughout all this course.

The reader must not be misled by the scientific phraseology into thinking that the newly created being is anything but human; for this nomenclature has been adopted merely for convenience of description, and is just as artificial as the divisions into which its later life is marked off. Nature has no such lines of demarcation.

The ovum having become a *germ-cell* as described, its *yolk* or *vitelline substance* contracts around the newly formed nucleus which resulted from the blending of the *male* and *female pronuclei,* and then the *yolk* and this new nucleus spontaneously divide into *two nucleated spheres,* which are simply two new cells, each with a new nucleus, which have been formed by the splitting of the original cell into two halves.

Each of these two new cells subdivides into two other cells; these newly formed cells again subdivide in the same manner, each being the parent, as it were, of a new nucleated cell, and so they continue to subdivide in a geometrical ratio of progression forming 4, 8, 16, 32, and so on. This process is called *cleavage,* or *fission,* or *segmentation* of the cells.

In this manner of geometrical increase, rapid multiplication of cells is attained, and the growing child owes its evolution into adult life by the same process of *fissiparous division* of cells.

This process—called *cleavage of the yolk*—is continued until the whole of the yolk is subdivided into numerous small nucleated cells which form an agglomeration within

the *zona pellucida* looking like a mulberry, from whence it is called the *morula stage.*

While this *morula* is developing within the ovum, the latter is at the same time increasing in size by the absorption of albuminous fluid which coats it during its descent along the Fallopian tube.

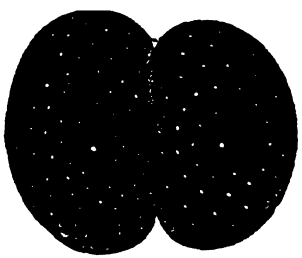

FIG. VII.

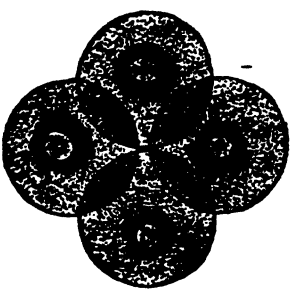

FIG. VIII.

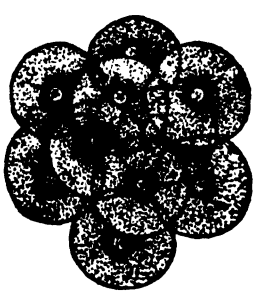

FIG. IX.

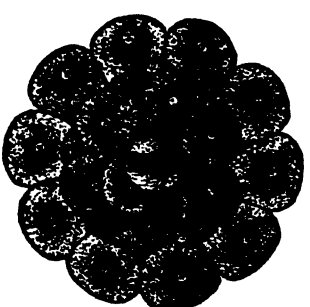

FIG. X.

FIRST STAGES IN SEGMENTATION OF A RABBIT'S OVUM.—Fig. VII., Ovum has split into two cells. Fig. VIII., Four-cell stage. Fig. IX., Eight-cell stage. Fig. X., The *morula* stage.

The cells of the *morula*, from mutual pressure, become eventually so arranged as to form an envelope, or bladder, which is closely applied all around to the *vitelline membrane* (zona pellucida). This arrangement of the cells which shows the first indications of coherent tissue is called the *blastoderm.*

The *blastoderm* is the first step in the development of the ovum after segmentation of the yolk-substance (vitellus),

and it gives rise to two germinal layers of cells, the *epiblast* and *hypoblast*, between which there soon develops a third layer of cells, the *mesoblast*, and *from these three germinal layers of cells all the structures of the mature adult are formed.*[1]

There appears at one part of the *epiblast* the earliest trace which is at all characteristic of form; this is called the *primitive streak* or *groove*, in close relationship with which the central nervous system, or *cerebro-spinal axis*, is developed.

While this is going on, blood-vessels are formed within the mesoblast which become distributed over the blastoderm.

Eight to ten days are supposed to have elapsed since the ovum was fecundated; it is now about the size of a pea; the first characteristic human shape, the *neural canal*, has appeared; it is still in the Fallopian tube, where it was fertilized, but presently passes into the uterus, where it finds lodgement for the remainder of the gestation period.

While these early changes have been taking place in the ovum, and while it is yet in the Fallopian tube, certain preparatory changes also occur in the uterus, the mucous membrane of which, through a sympathetic reflex trophic influence, becomes swollen and thrown into folds, so that when the eight- or ten-day-old ovum reaches the uterine cavity it is stopped in its descent by becoming lodged in one of these folds.

The ovum, now resting in a cup-like cavity on the surface of the uterine mucous membrane, and being endowed with a wonderfully energetic vitality, seems to exert a peculiar irritative influence upon the area immediately surrounding it, so that the edges of this cup-like cavity grow

[1] The differentiation and specialization of these cells into the various organs and tissues of the body is exceedingly intricate, and cannot be explained here, and for such enlightenment the reader is referred to the special works on embryology.

up around it and finally meet so as to include and retain it. Thus is formed what is called the *decidua reflexa* (turned-back decidua). In addition to this there is a layer of membrane formed, closely applied to the uterine cavity, which is called the *decidua vera* (true decidua), and of this that portion which lies immediately adjacent to the fecundated ovum becomes specially modified to form the *decidua serotina*, at which site the future *placenta* is developed. Thus there is a threefold division of the deciduous membranes—called *deciduous* from the fact that they are discharged at the time of birth.

These deciduous membranes, developed from the uterine mucous membrane, and so of maternal origin, form an external investment for the ovum, while within these are formed yet other membranes of embryonic origin, constituting the fœtal parts of the embryonic sac.

While these changes are going on in the formation of the membranes the embryo itself continues to grow.

The embryo at this very early period, *i.e.*, after the formation of the *neural canal*, possesses a thickened anterior extremity, the head or *cephalic end*, and a *caudal extremity* or *tail*. From these extremities hollow pouches develop, which finally meet and coalesce to form a single shut sac inclosing the embryo. Thus is formed what is called the *amnion*. This amniotic sac contains a bland, serous fluid, the *liquor amnii*, in which the embryo floats; eventually this sac fills the entire uterine cavity, being closely applied to the inner surface of the deciduous membranes, and constitutes one of the membranes composing the "bag of waters," which ruptures when labor comes on. Sometimes during birth a portion of the *amnion* adheres to the child's head as a skull-cap, which event is regarded as an auspicious omen by superstitious midwives, who then say that the child was "born with a caul."

The allantois is a membranous pouch which springs from the embryo and ultimately envelops it, so that the

embryo is completely invested by *allantois* as well as by *amnion* and *deciduous membranes*.

Part of the allantois becomes the urinary bladder, part of it forms the umbilical cord, and part of it enters into the formation of the *placenta* by its union with the *chorion*.

The *chorion* is the outermost layer of the fœtal envelope and is of later development; it is formed by the *allantois* fusing with the external layer of the *amnion*, and these in turn become amalgamated with the *vitelline membrane* to form a new membrane, which receives the name of "*chorion*."

The *chorion* then becomes covered externally with a multiplicity of little vascular tufts which give it a shaggy appearance. These little tufts, called *chorionic villi*, consist essentially of minute *arterioles* and *veinlets*, held together by *connective tissues*. These villi are concerned in the early nutrition of the fœtus. They eventually disappear from two-thirds of the surface of the chorion, leaving this part smooth, and the remaining one-third remains shaggy with the vascular tufts, and forms the fœtal part of the placenta.

Just here it will be well to remind the reader that the term *ovum* is used in various senses. In the preceding pages we applied it to the female reproductive element, or immature ovum; to the impregnated ovum or oösperm; and to the various later stages of development. We started by calling it a single cell, and later on described it as consisting of myriads of cells. This seems strange indeed, but the reason is to be found in the fact that all the developmental changes of the embryo and of the fœtal membranes, take place entirely within the original cell-wall, or vitelline membrane, which of course becomes enormously distended by the wonderful changes which occur within it.

With this use of the term *ovum*, a woman who has arrived at the end of the pregnancy, and who has a full-time child within her uterus, is yet spoken of as carrying an entire

ovum, the fœtus, of course, constituting by far the most important part of the ovum.

Furthermore we must acknowledge that the foregoing changes have never all been observed in the human embryo, but that we derive our information from a study of comparative embryology, concluding by a justifiable inference that the processes exactly describe the early conditions found in man. "The embryos of a man, dog, seal, bat, reptile, etc., can at first hardly be distinguished from each other."[1]

Among animals the exact date of coitus can be readily fixed, and at any subsequent day the female can be killed for the purpose of studying the development of the embryo. Obviously it is impossible to observe these changes in a woman except by an occasional accident.

No human ovum has ever been seen and described during the first week of embryonic development, and very few as early as the third week.

Reichert's ovum is one of the earliest ones to have been described. It was taken from the womb of a woman who committed suicide, as supposed, thirteen days after impregnation.

The *placenta*, or "*after-birth*," is the organ of circulation, nutrition, excretion and respiration of the fœtus, and the structure by which the fœtus is attached to the wall of the uterus by means of the umbilical cord, or "navel-string."

It begins to be formed about the end of the second month of gestation, but is not fully developed until the end of the third month. At full-time birth its long diameter is six to eight inches, while its greatest thickness is from two-thirds to one inch; its weight is about twenty ounces, and, roughly speaking, it is about the size of a soup-plate.

It is partly fœtal and partly maternal in origin, and exceedingly vascular. The maternal and fœtal blood-vessels come into the closest possible relationship to each other,

[1] Darwin, "Descent of Man," i., 31.

only the thinnest membranous septum separating them. But the maternal and fœtal bloods never mix, there being no direct communication between the two circulations, and yet by diffusion, or osmosis, there is an interchange of nutritive elements and gases, constituting nutrition and the equivalent of respiration. The *umbilical cord*, or *navel-string*, connects the fœtus and placenta; it contains two arteries and one vein; through it the fœtus derives its nourishment from the placenta, and also gets rid of its waste products.

The placenta, navel-string, and fœtal and maternal membranes together constitute what is called the "after-birth," or "secundines," which are "born" usually about twenty minutes after the birth of the child.

The Growth and Development of the Human Fœtus.—The ovum having been impregnated, the phenomenon of *segmentation* follows until a *morula* is formed. Then, probably on the thirteenth or fourteenth day, there is the appearance of the *medullary groove* and *cephalic expansion*, which give the earliest indications of the embryonal form. The *neural* or *spinal canal* having been formed, there develops in it a rod of nerve tissue, the anterior extremity of which enlarges to form the brain. Thus the nervous system is among the first of the structures of the body to be formed.

By the end of the *second week* the primitive heart appears in the form of a tubular cavity, when the embryo is only one-eighteenth of an inch in length.

At the end of the second week, or beginning of the third week, the heart is actively beating, and at the end of a month the four chambers of the heart have formed.[1]

The brain-vesicles can now be seen, and the rudiments of the eyes and ears are differentiated. As early as the twenty-first day the limbs begin to appear, as well as the elements of the eyes, nose and mouth.

During the *fourth week* the growth of the embryo is more

[1] By "*month*" is here meant a *lunar month* of twenty-eight days.

active in regard to its changes of form and feature than at any other time. It now changes its attitude, so that from being erect it becomes strongly flexed until the cephalic and caudal extremities meet or even actually overlap. At the end of the fourth week the whole "ovum" is about the size of a pigeon's egg, the heart has increased in size and power, the rudiments of the limbs are prominent, the primitive intestine is well formed, and the vertebræ and nerve centres are distinct.

In the *second month* the eyes are distinctly seen, the external ear has appeared, and the kidneys are formed. As early as the fifth or sixth week the nose and mouth are formed, and the fingers and toes can be seen. In the second month, also, the external sexual organs are formed, though it is not yet possible to determine the sex, for male and female are apparently identical in their early development. At the end of this month the ovum is about the size of a hen's egg, and the contained embryo from one inch to one and a half inches in length.

At *three months* the embryo is about three and a half inches long in its curved position.

The eyes, ears, fingers, and sexual organs are well formed, and the sex can now be determined. At the end of the third month the placenta is well formed. The fœtus is now markedly human, though the head preponderates in size.

At the fourth month the fœtus is pretty generally covered with downy hairs; the eyes, nostrils and lips are closed; it can move its limbs freely, and is quite human in appearance. The external sexual organs are well defined.

At the end of four and a half to five months a skilled ear can hear the sounds of the fœtal heart through the abdominal walls of the mother, and in specially favorable cases, if the woman's abdominal walls be not too fat, if the room be quiet, and if the listener be skilled in auscultation, it can be heard somewhat earlier. At the close of

the fourth month the mother can usually distinctly feel the active movements of the fœtus—"*quickening.*"

The heart-sounds of the fœtus give absolutely positive signs of pregnancy. The younger the fœtus the more rapid they are, and even at birth the child's heart-beats are about twice as frequent as the mother's.

A fœtus born at *five months* breathes, cries faintly, but dies at the end of a few hours.

At *six months* the fœtus is a little more than a foot in length and weighs in the neighborhood of two pounds. It may live for from a day to two weeks, and, if kept in an incubator, may possibly survive. At the end of *seven months* the child is viable—capable of surviving—though infants born at this time usually succumb. The popular idea that a "seven months' child" is more likely to live than one born at the eighth month is erroneous and unreasonable.

At the end of the *eighth month* the fœtus is about sixteen inches in length and weighs about five pounds.

At the end of *nine months* the fœtus measures nineteen and a half to twenty-two inches in length, and averages six or seven pounds. A child born at nine months is less energetic than at full term, sleeps the greater part of the time, and is less apt to survive. At the end of pregnancy, *i.e.*, *ten lunar months*—two hundred and eighty days—the average length of the child is from twenty to twenty-two inches, and its average weight is from six to eight pounds. Its body is plump and well rounded; the nails on the fingers and toes are hard, and the finger-nails project beyond the tips of the fingers; the hair on the head is about half an inch in length; the child cries lustily on being born, and makes active efforts at sucking any object placed between its lips.

It is certainly quite evident that the individual has life, and therefore the rights of a separate being, from the moment of conception, and that the earliest part of that life

is, if anything, fuller of developmental incidents and changes than any of the later periods of existence. Floating in a membraneous sac filled with amniotic fluid, the minute embryo assumes constantly varying positions and executes movements which, of course, are too delicate to be perceived by the mother, until at about four and a half months it is powerful enough to "leap within its mother's womb" and make its presence felt. This is called "*quickening.*"

Some would seek to maintain that the soul does not enter the fœtus until this "quickening" has been felt by the mother, and these are the kind of people who would argue as to how many angels could balance themselves on the point of a needle.

The soul, being an unsubstantial entity, is, of course, incapable of demonstration, but if we have faith to believe that mortal man has such a gift, we cannot in reason assume the task of defining when it has entered into the body. We do know that the responsibility of giving birth to life is equally as great as the taking of life, and that if the fœtus were left to fulfil its normal destiny it would have the chance to round out a useful career; and it is not for us to say whether it shall be destroyed any more than if it were a few stages further advanced in life.

The mass of people of course never see human beings except during their air-breathing existence, and they look upon illustrations of the early embryo as being hideously ugly and repulsive, not stopping to realize that each one of us has passed through similar stages, and that, after all, the gradations are hardly more marked than those occurring between infancy and senility.

Friends who knew us as children pass us by unrecognized when we have added years to our bodies, and graded changes are the rule throughout the cycle of life. Under the microscope the early embryo is just as beautiful, so physiologists think, and shows as much, or even more,

vitality in its young tissues than when it has reached the maturer stages of development.

It is a misconception to assume that the spark of life in the embryo is precarious and easily quenched. On the contrary it seems that the younger it is the more tenacious is it of life.

Even such crude biologists as butchers and fishmongers have daily evidence that some fishes, *e.g.*, shad, will live for upward of thirty-six hours after being removed from their element, and it is well known that turtles will live for more than a day with their heads cut off; so also will snakes and some others of the cold-blooded animals—reptiles and amphibians.

In our early development we pass through forms very similar to those of these animals, and the writer has repeatedly seen evidences of life in fœtuses, born before they could respire, for some considerable time after their expulsion. Thus, for instance, in one fœtus, born during an accidental abortion between the third and fourth month, life was observed in a most striking manner. After the mother had given birth to it in the hospital, the nurse placed it in a jar of water, where it remained immersed for more than two hours. Not realizing that there was life in it, it was pinned to a board for the purposes of dissection in order to study the fœtal circulation. Upon laying open its thorax and abdomen the operators were astonished to see violent respiratory efforts, through the lungs were incapable of expansion at this early date.

It being recognized that the fœtus was at a non-viable age, and that it was insensitive to pain, the dissection continued, until finally the pericardium was laid open and the beautiful physiological demonstration of a beating human heart was afforded. The auricles and ventricles were then laid open, showing the mechanism of the action of the valves of the heart, and even then the contractions did not cease for almost two hours.

At the risk of the reader misunderstanding how one could make such a dissection on a human being, it is, nevertheless, here mentioned as a valuable example of the wonderful pertinacity of life, a point of the utmost importance.

We believe that what we call "life" was not present during this observation, but that the muscles merely retained their contractility, as do those of the frog after they have been separated from all connection with the brain.

It is a complete demonstration, however, that the early fœtus possesses a remarkable vitality, comparable to that commonly observed in the cold-blooded animals, and the writer gives the assurance that it is an exceedingly difficult thing quickly to kill an early embryo; and furthermore, he believes that the younger the embryo the more tenacious of life it is; and that an embryo born even at the first or second month will continue to live, even under very unfavorable circumstances, for several hours, while others may survive, even though maimed by unsuccessful attempts at criminal abortion, and be subsequently born deformed.[1]

Thus we see most plainly that life is present with wonderful activity, and with progressive evolutionary advances, and not stopping to discuss the trivial question when the soul meets the body, we are now in a position to proceed intelligently to the subject of criminal abortion.[2]

Definitions.—The definitions of the term "abortion" vary somewhat in different countries, and are not used in the same sense by the medical and legal professions, nor yet by all doctors or all lawyers. By many doctors the term "abortion" is confined to the expulsion of the contents of

[1] *Vide* p. 286.

[2] The reader who has become interested in embryology, and who wishes to gain more profound information, is referred to the works of standard authority which have been studied by the writer. A few of these specially to be commended are: "Human Embryology," by Charles Sedgwick Minot, of Harvard University; Lusk's, Playfair's, Parvin's, and King's text-books on obstetrics, and Gray's "Anatomy," Landois and Sterling's "Physiology."

the womb during the first three months of gestation—*i.e.*, before the placenta has fully formed; "miscarriage" is the term employed from the third month to the end of the sixth or seventh month, when the child is supposed to be viable; and "premature labor" is said to occur at any time after the child is viable to the end of the full-time pregnancy. Artificial divisions of time for defining abortion are used only for convenience; but all these are not without great imperfections, for Nature has no fixed rules of time and is not confined to hard lines of demarcation. It is no less difficult than to define "where lamb ends and mutton begins."

A child may or may not be viable before the expiration of seven months, and instances have been recorded where a child born considerably before the sixth month survived.

Bouvier's "Law Dictionary" defines abortion to be the "expulsion of the fœtus at a period of utero-gestation so early that it has not acquired the power of sustaining an independent life." Storer defines abortion to be "the violent and premature expulsion of the product of conception, independent of its age, viability, and normal function."[1]

The "Century Dictionary" says that the distinction between the terms *abortion* and *miscarriage* is somewhat useless, and that "*criminal abortion* is premeditated or intentional abortion procured, at any period of pregnancy, by artificial means, and solely for the purpose of preventing the birth of a living child—fœticide. At common law the criminality depended on the abortion being caused after quickening. Some modern statutes provide otherwise."

The law requires that the procuring of abortion, in order to be criminal, must be *with felonious intent*, for it may be necessary as a therapeutic measure. Again, abortion has been legally defined thus: "Any person who does any act calculated to prevent a child from being born alive is guilty of abortion. The intention constitutes the crime, not the

[1] R. H. Storer, M.D., "Why Not?"

means employed. The drugs may even be harmless." Usually in law, the term abortion is applied to delivery at any time before the viability of the child, but it should be extended to the expulsion of the fœtus at any time before the full period of gestation is completed. Bouvier's "Law Dictionary" again says:

"In this country [the United States] it has been held that it is not an indictable offence, at common law, to administer a drug or perform an operation upon a pregnant woman with her consent, with the intention and for the purpose of causing an abortion and premature birth of the fœtus of which she is pregnant, by means of which an abortion is in fact caused, unless at the time of the administration of such drug or the performance of such an operation such woman was 'quick' with child."

Or, in plain language, it says that abortion is not an indictable offence unless the woman be "quick" with child.

The English law makes no distinction between a woman "quick" or "not quick," with child. Therein it is better, as will presently appear.[1]

"Every woman, *being with child*, who, with intent to procure her own miscarriage, shall unlawfully administer to herself any poison or other noxious thing, or shall unlawfully use any instrument, or other means whatsoever, with the like intent; and whosoever, with intent to procure the miscarriage of any woman, whether she be or be not with child, shall unlawfully administer to her, or cause to be taken by her, any poison or other noxious thing, or shall unlawfully use any instrument, or other means whatsoever, with the like intent, shall be guilty of felony, and being convicted thereof, shall be liable, at the discretion of the court, to be kept in penal servitude for life, or for any term not less than five years, or to be imprisoned for any term not exceeding two years, with or without hard labor, and with or without solitary confinement."

[1] Statutes 24 and 25 Vict., c. 100, s. 58.

In an editorial appearing in a prominent medical journal the punishments accorded to the crime in the various countries of the civilized world are thus summed up.

"In England and Ireland the punishment is penal servitude for life, or a less term. Should the mother die, the crime becomes murder, which may be punished by death. In Scotland (says *The Lancet*), the punishment is arbitrary; in France, Spain, the German Empire, Austria, Hungary, Italy, Russia, Norway, Sweden, and Denmark—in short, throughout the whole of Europe—the crime is punished with imprisonment for from six months to twenty years, or for life. In Sweden the penalty is death if the mother dies; and in Russia the mother, if a consenting party, may be exiled to Siberia; in the Dominion of Canada the penalty is imprisonment for life; in Nova Scotia, Quebec, Ontario, British Columbia, and in Prince Edward Island it varies from imprisonment for two years to for life; in New Brunswick the penalty is death; in Australia and New Zealand the punishment is very severe, ranging from two years' imprisonment to penal servitude for life; in the United States it is punished with fines ranging from $100 to $5,000, with imprisonment for long periods, and with death."[1]

Significance of the Term "Quickening."—In the United States many of the States still lay stress in their statutory laws on the objectionable term "quick," though this disastrous word has been intelligently stricken out from the laws of many of our commonwealths, and it will doubtless soon be universally recognized by the legal profession that this requirement of "quickening" is of no moment whatever in fixing the degree of the crime of procuring abortion.

Had the popular views regarding "quickening" and embryology been correct, it is certain that millions of lives, some undoubtedly of priceless potential value to society, would have been saved. At the date of this occurrence the

[1] New York *Medical Record*, August 19, 1893.

fœtus is first *felt* to be alive by the mother, though of course it has been hitherto steadily developing and making active movements, which, however, have been too feeble to make themselves apparent.

Let us here quote from the report of the committee appointed by the New York Medico-Legal Society in 1872—James J. O'Dea, M.D. (Chairman), Elbridge T. Gerry, George F. Shrady, M.D., William Shrady, Stephen Rogers, M.D., Judge Gunning S. Bedford, committee:

"At length Christianity came to measure swords with the growing evil"—*i.e.*, in the first century. "For a time the contest was warm. A society corrupted by ill-gotten wealth and sensual gratification would not surrender such convenient doctrine without a determined resistance. The battle waxed fierce, but the already assured triumph of the purifying faith was postponed by a compromise (how originated or by whom proposed does not appear) no less disastrous than the pagan theory it supplanted.

"By this compromise it was agreed to consider the fœtus as endowed with life only from the date of the maternal sensation called 'quickening.' Abortions forced after 'quickening' were branded as serious crimes, but all so caused before this period were suffered to pass unnoticed. Henceforth 'quick' became a word of evil omen. It is true the canon law subsequently disregarded this compromise, declared the fœtus alive from conception, and condemned its destruction at any period of utero-gestation as a great and wicked crime. The Christian Church, to its eternal honor be it said, has ever advocated and enforced the principle of the inviolability of fœtal life. But the mischief could not be undone. A doctrine, only a degree less heartless than its pagan predecessor, took a firm hold on society. How effectually it influences the opinion and practice of our own time, how completely it has permeated all, but more particularly the higher, ranks of contemporary society, needs not to be insisted upon here. Among those

who are competent to pronounce on this question of 'quickening' there is, however, but one opinion, and to it your committee ask the undivided attention of the community. *The fœtus is alive from conception, and all intentional killing of it is murder.* The world is free to discuss the transcendental problem concerning the stage of development at which the fœtus becomes endowed with a soul. If there never were such an existence as a soul, if men perished utterly when they died, laws against murder would still hold good, because laws against murder were enforced, not for the soul's sake, but to preserve the peace and even the existence of society."

What is the significance of this sinister word "quickening," which has for so many centuries been the cause of millions of deaths, and which has persisted in our statutes, so that our laws have made it the basis of a distinction between the degrees of guilt of criminal abortion? The deductions from the word have been entirely erroneous and immoral.

Quickening occurs at that time in the life of the fœtus when the mother's perception first enables her to detect life in her womb by its active movements; then its throes of life unmistakably arrest her consciousness and render her reasonably certain that she is with child. The movements of the child are due to a reflex action of its nervous system, whereby it assumes positions favorable for its growth, and these motions occur long before the time when there is any possibility of their being perceived by the parent—as may occasionally be seen in the muscular actions of embryos of abortions occurring before the natural time of "quickening." The fœtus, in the earlier months of pregnancy, is very small in proportion to the size of the cavity which it occupies, and, floating in a large membranous sac filled with amniotic fluid, it may freely *swim* or move about without imparting the slightest sensation to its mother. Later on, as it increases in size, it more completely fills the uter-

ine cavity, and is able, as it were, to get a "purchase" on one side of its confined space while it kicks against the other. These motions are at first slight, and Montgomery has compared the sensation which they impart to the mother "to the tremulous motion of a little bird held in the hand"; others describe it as a "fluttering" or "pulsating" sensation; later on the motions become so violent that bystanders can see the effect by the marked *kicking* within the mother's womb, and she sometimes cries out in pain and alarm at their intensity.

"The pregnant woman receives a great many hints as the signs and symptoms accumulate and corroborate each other that a live and growing fœtus is developing in her uterus, but she now waits for a decided kick before she will believe that the fœtus is alive. This kick is awaited anxiously by the woman as well as the law to announce that the child is sufficiently formed for its destruction to constitute even a misdemeanor.

"It must kick very decidedly and unmistakably for several months before its killing constitutes a felony, and, as one judge has held, should it be knocked on the head with a hammer or strangled with a garter after its head is born, but before it is wholly delivered and separate from its mother, it is not sufficiently alive in the eye of the law for its killing to constitute murder."[1]

Public opinion and the courts have for a long time seemingly contended that at this time the soul meets the body, but we know that the child is as much alive in one month as another, that its individuality dates from the time that the spermatozoön first impregnated the ovum, and that subsequently to its creation it was as much *alive* in the dim dawn of its existence as in maturity.

The fœtus is quite able to employ its muscles at the tenth week; and "quickening" is frequently felt as early as that,

[1] "Abortion and its Effects." Joseph Taber Johnson, M.D., *American Journal of Obstetrics*, vol. xxxiii., No. 1, 1896.

though usually not until it is about four and a half months old. However, this sensation is sometimes not experienced till the sixth month, and sometimes not at all even when the child is ruddy and strong. The fact that "quickening" has never been felt does not at all imply that the fœtus is not perfectly well and healthy, though the phenomenon does occur in the large majority of pregnancies. "Quickening" is merely an incident, and a trifling one, in the course of the pregnancy; it does not in any way indicate the union of "life" or the "soul" with the body, nor any new state in the existence of the fœtus, but is merely an incidental perception by the mother of the very active manifestation of a pre-existing life. Is it not most evidently absurd to suppose that the fœtus is not endowed with life until the mother can feel its motions? What has it been doing all this time if it has not been growing and developing? Its muscles and the bones to which they are attached must, of necessity, have time to grow and develop before it can make movements of sufficient violence for the mother to detect.

As the reader sits in his chair perusing these pages he is not conscious that the blood in his arteries and veins is coursing through them endowed with vitality, and yet, because he cannot detect any sensation whatever, it is none the less vital.

Some advance the argument that the fœtus, being dependent for its existence on its connections with the mother, has not a separate life, and that consequently it may be wilfully destroyed without incurring the guilt of murder. But are we not all of us dependent for our existence upon the media of our environments—the atmosphere we breathe, the food and drink which nourish us, and the fire and raiment which give us warmth? Neither do we adults lead independent existences, and to deprive us of any one of these agencies upon which our lives hang would be murder. The infant at its mother's breast is no less dependent

upon her than the fœtus which gets its nourishment through the umbilical cord and placenta. The plea that the child may be killed because it is dependent for its existence upon its mother is as applicable to the suckling as to the fœtus. A pregnant woman is sacred and should so be regarded both by herself and others; her hallowed womb is the *atelier* of Nature, in which the child should be nourished safely, in perfect tranquillity, and undisturbed in its evolutionary stages by the faintest suspicion of a plot against its defenceless life. How ineffectual and absurd is the law which requires that "quickening" must have been felt by the mother in order to establish an indictable offence! If the sensation were denied by the mother to be appreciable at the time of the deed, who is to gainsay the truth of the assertion? No one except the mother feels the first "quickening," and, especially as it is a painless sensation, she can deny its presence with impunity.

Historical.—Let us shortly consider the execrable history of Criminal Abortion, and then inquire further into the frequency of the practice in our present life. It is a picture of human crimes and weaknesses—a history of assassination—a consideration of which may prevent the evil deeds from gaining an infamous acceptance by posterity.

Fœticide has been chronicled from the earliest times, and casts a shadow over our land to-day; it is no new crime, but has been practised among all nations with the sole exception of the Jews. The statutes of Moses registered no laws in relation to this crime, except the sweeping law of the sixth commandment, "*Thou shalt not kill.*" Jewish women have ever considered it an honor to bear large families to their husbands, and this is one reason why the Jews have spread over the earth and prospered in spite of the most violent opposition. This remarkable people, who have a history which is the "standing astonishment of the world," can never rise to preëminence among the nations until the curse under which they labor is removed; nor can they

be annihilated, because they live under a blessing—the propitious influence of their kind of ancient civilization being in no small measure due to a strict adherence to the Mosaic laws governing their sexual hygiene and relationships. However, the writer has been told by Jewish doctors that the crime is beginning to spread among the Americanized Jewesses, but only among that class who have put aside all religion.

Among the Mohammedans the practice is very prevalent, for, although it is contrary to the laws of Mohammed, it is considered less wicked than to give birth to an illegitimate child.

In China, Japan, India and Africa this practice has been, and still is, fearfully prevalent. These benighted peoples, with their teeming and redundant populations and overtaxed food-supply, place very little value on human life. It is related that during the last century vehicles went regularly round the streets of Pekin every day to collect the bodies of infants, martyrs of infanticide; if a Chinese sailor fall overboard, he is allowed to perish without any effort to save him; in India thousands upon thousands of infants, mostly females, were thrown into the sacred Ganges to be devoured by the crocodiles; in Madagascar, New Granada and Greenland, if the mother dies during or after confinement, the living child is buried with her; and in Africa the wives and female infants are frequently buried alive with the head of the family. With such ideas of the value of human life, is it to be wondered at that abortion is fearfully prevalent? In Polynesia and among the Indians of our own continent the crime is common. Plato advocated the procuring of abortion in the "Republic";[1] Aristotle taught that no child should be permitted to be born alive whose mother was more than forty or whose father was more than fifty years of age.[2] The

[1] Lib. v.

[2] "Polit.," lib. vii., c. 17.

Athenian mother placed her new-born child at the feet of its father, who decided upon its lot, though the semblance of legality was usually followed by calling in five neighbors as a sort of court. Deformed children, girls, and those of the inferior classes were thus frequently condemned to death.

The teachings of the ancient Greek and Roman philosophers resulted so disastrously that it became necessary to denounce the practice, and this was vehemently done by Ovid,[1] Seneca,[2] and by Juvenal.[3] In one "satire," after praising the exemplary patience with which the matrons of the lower classes bore the pains of labor and the fatigues of nursing, he upbraids the ladies of fashion with their unwillingness to submit to these duties. "You'll scarce hear tell," says Juvenal, "of a lying-in among ladies of quality, such is the power of art, such the force of medicines prepared by the midwife to cause barrenness and abortion."

> "Sed jacet aurato vix ulla puerpera lecto.
> Tantum artes hujus, tantum medicamina possunt,
> Quæ steriles facit, atque homines in ventre necandos
> Conducit."

Rome was filled with abortionists, the crime prevailing, as in our own day, chiefly among the so-called upper classes of society, and infanticide continued to prevail in Rome until the epoch of Ulpian (in A.D. 205), who repressed it with severe penalties. Throughout these several nations in the different centuries many millions of lives have been sacrificed, some of which, no doubt, would have been of priceless value to the world. The recorded experience of those times, while shocking us, leads us to consider the advance which we have made in the same direction.

Prevalence of the Crime To-day.—With the present stand-

[1] "Amor," lib. ii.
[2] "Consol. ad. Helv.," 16.
[3] Satire vi., 591-596.

ard of health in civilized society one pregnancy out of every five results in accidental abortion, and ninety per cent of married women suffer such a mishap at least once during their child-bearing life. So frequently does this accident occur unintentionally and regrettably that one must be exceedingly loth to impute wrong motives to a woman whenever he may have cause to believe that she has so suffered. But with every allowance for the great frequency of accidental abortion, it is well recognized, by those who are in a position to know, that the intentional and unnecessary destruction of the fœtus represents a carnage of such vast proportions as to be almost beyond belief. There is no darker page in history than the record of this sin, and probably at no period has the slaughter been greater than in our own times. The results to our own country and to the world at large have been disastrous to the last degree, and with the spread of atrocious advertising by abortionists, and the open display and sale of alleged abortifacient nostrums by the druggists, one cannot wonder at the fact that it is alarmingly on the increase.

The consultation-rooms of physicians are in reality confessionals, wherein, trusting in the known inviolability of a doctor's confidence, the patients daily tell of their misdeeds, led to do so by the desire to aid in their bodily cure. Statistics never have been and never can be published showing the frequency of the crime, and our only evidence must be by confession, for the deed is done secretly; the mother of course seeks to hide her shame, and cannot be compelled by the law to testify against herself, and the abortionist takes good care to stop up the keyhole and the chinks of the door of his treatment room. It is only by the testimony of many hundreds of physicians that we can gain a fair idea of the frequency of the crime.

Countless thousands of abortions occur that are never returned as such to the Health Bureau. Many a death from abortion is reported as being due to heart failure,

anæmia, syncope, inflammation of the bowels, peritonitis, pelvic abscess, kidney diseases, embolism, etc. It is a very difficult matter, in fact, to prove that an early abortion has occurred before the positive signs of pregnancy have been distinguished, *e.g.*, the sounds of the fœtal heart, "quickening," and "ballottement," or the actual feeling of the fœtus within the womb by the physician.

We physicians, nevetheless, are constantly called upon to attend women who are aborting or who have aborted. We know criminal abortion to be prominent among the great vices of the day, and it has increased so rapidly in our day and generation that it has created surprise and alarm in the minds of all conscientious persons who are informed of the extent to which it is carried. A very great number of abortions occur which are purposely concealed even from the knowledge of physicians, but in most cases the women are eventually compelled to apply for surgical treatment, and to confess the origin of their ailments.

Prior to 1840 the testimony of American physicians is that criminal abortion was not practised very generally, and to but a slight extent by married women; but this verification has now all been changed.

The "Report of the Special Committee on Criminal Abortion" [1]—committee, Edward Cox, H. O. Hitchcock, S. S. French—contains this startling passage:

"To so great an extent is this [abortion] now practised by American Protestant women that, by calculation of one of the committee, based upon correspondence with nearly one hundred physicians, there come to the knowledge of the profession seventeen abortions to every one hundred pregnancies; to these the committee believe may be added as many more that never come to the physician's knowledge, making thirty-four per cent, or one-third, of all cases ending in miscarriage; that in the United States the number is not less than one hundred thousand, and the num-

[1] Transactions of the Michigan State Board of Health, p. 165.

ber of women who die from its *immediate* effects not less than six thousand per annum."

Dr. W. A. Chandler, a physician of over thirty years' practice, has been quoted as saying that he believed that more than one-half of the human race died before birth, and that three-fourths of these were abortions by intent.

Edward Cox, M.D., President of the Michigan State Medical Society, says:

"A combination of circumstances has produced a depraved and debauched public sentiment that not only winks at but condones, palliates, and defends the crime. It goes further in many instances; it recognizes the abortionist as a useful member of society, and even extols him as a benefactor. It will take line upon line and precept upon precept, facts, figures, and eloquence, to overcome this false and pernicious sentiment. Yet it must be overcome before we can make the least progress in the much-needed reformation."[1]

Some abortionist is found in every town and village, and the crime is not limited to any section or country. No one for an instant supposes that the procreative ability of mankind has very materially lessened within the past generation; yet it needs no very careful scrutiny to observe that the standard size of our families has fallen from what the average used to be in recent generations. An American family nowadays too often consists of a husband and wife, with perhaps a child or two—not often more than three or four children. Such are the recent statistics, and the cause cannot be referred to a lessened fecundity of the men and women. The reason can, however, not infrequently be found in one of three causes: (*a*) either one or both of the married parties have been rendered sterile, usually from a gonorrhœa which was thought to be cured; (*b*) or criminal abortion is performed; (*c*) or expedients are

[1] Transactions of the Michigan Medical Society, Lansing, 1879, p. 369.

adopted for the prevention of conception. In passing we may say that even this latter procedure is a curse to the good health and the morals of both parties, and that there is no harmless way in which to prevent conception. A home without the prattle of children is the most dreary, lonely and melancholy of households, only too frequently disordered by estrangements and jealousies and inconstancies. To be "barren," or "sterile," without "issue," is the greatest of griefs in a normal marriage relationship.

As many as twenty years ago Dr. Nathan Allan, of Massachusetts, pointed out "that the native American stock of that State seemed to be dying out." Whereas one hundred years ago it was common to see families with from six to ten children, he said that at the time of which he spoke it was rare to find a family of three children, and not unusual to find only one child or none at all. And, further, the same authority showed that in those towns in which the American families predominated the rate of birth was less than the death-rate, and that the increase of population was left to those of recent foreign origin.

Our large families are more apt to be found among Roman Catholics and those who have recently emigrated to this country.

In fairness to the Roman Church it must be said to its glory that its women rarely resort to this crime, the priests giving the soundest of teaching to their parishioners on these vital points, as follows:

"That the destruction of the embryo at any period from the first instant of conception is a crime equal in guilt to that of murder; that to admit its practice is to open the way for the most unbridled licentiousness, and to take away the responsibility of maternity is to destroy one of the strongest bulwarks of female virtue."

The private spiritual and hygienic directions which are given in the "confessionals" by men who are usually intelligent and saintly are undoubtedly of great value to certain

classes of people who are incapable of judging rightly for themselves.

"It is not, of course, intended to imply that Protestantism, as such, in any way encourages, or indeed permits, the practice of inducing abortion; its tenets are uncompromisingly hostile to all crime. So great, however, is the popular ignorance regarding this offence that an abstract morality is here comparatively powerless; and there can be no doubt that the Romish ordinance, flanked on the one hand by the confessional, and by denouncement and excommunication on the other, has saved to the world thousands of infant lives."[1]

And again let us quote from the report of the Special Committee on Criminal Abortion:

"It is well known that in this country the faithful ministrations of the Catholic clergy prevent the commission of the crime to such an extent that it is very seldom committed by a Catholic married woman, and the committee believes that if the Protestant clergy would properly present the subject to their congregations, with the assistance of the press and other auxiliaries, the crime would soon become as rare among the Protestant as the Catholic women. But the clergy claimed to be ignorant on this subject. They must therefore be instructed and urged on to their duties by agitating it through the press and in assemblies like this and others of which we have spoken. The press needs educating almost as much as the clergy before it can place the subject in an intelligent manner before its readers."[2]

The daily press is largely responsible for the increasing frequency of this crime by permitting the obscene advertisements of charlatans and abortionists to appear, disgustingly aiding in the work of criminal malpractice and

[1] Storer, Essay, p. 42.

[2] Transactions of the Michigan State Board of Health, 1881, p. 166.

being most efficient accessories in this abhorrent iniquity of fœticide. *It is the price of blood.* If the daily papers would consent to give up the fees received for advertising this class of work in their "personal columns," they could do more to abolish it than all other agencies combined, and if they will not voluntarily do so the responsibility will then rest on the legislatures which fail to enact laws to prevent the public press from printing suggestive advertisements. These avaricious abortionists, ignorant pretenders, and unprincipled impostors roam over the country from village to town, putting up their signs, and freely using the daily papers and the mails to allure the ignorant and the wicked and the perverted ones of the community to their ruin.

So badly does Lombroso, the great European criminologist, think of the moral laxity of our laws that, with perfect truth, he says: "Another occasional offence, specifically local, is abortion in the United States, where it is so diffused that public opinion has ceased to condemn it. In proof, we have the advertisements of doctors and female midwives who practise chiefly in this branch and recommend their establishments in newspapers and on posters."[1]

It is greatly to be desired that Congress shall create an additional office for a cabinet minister, who shall be the director of a national bureau of health.

We have cabinet officers to advance the interests of agriculture, the postal service, and our internal and external policies, but no national influence is at work for the betterment of our nation's health except the power to establish quarantine. It is true that each of our States represents a sovereignty and that each State is jealous of these rights; but, nevertheless, a cabinet officer of health could disseminate knowledge and bring about much-needed reforms.

It is high time, indeed, that the law should awake to the necessity of appointing censors or supervisors over the

[1] Lombroso, "The Female Offender."

public press; for if left to itself there is every reason to believe that it will continue, for the sake of the blood-money, to aid and abet the traffic in human life by admitting to its columns the advertisements of abortionists, baby-farmers, procurers and brothels. If the reader is not aware of the truth of this, it is simply because he has failed to inform himself; and for ready proof he is referred to the daily papers of our large cities. All the papers do not sin equally in this respect; but if the reader will take the trouble to send for specimen copies, especially of Sunday editions, to Chicago, St. Louis, New York, Philadelphia, Boston, Washington, Cincinnati, or any other large city, he will see innumerable alluring advertisements plainly inserted by the keepers of houses of assignation and brothels and by abortionists. It is a shame that America tolerates such journalism.

In the personal columns of these papers may be found such matter as the following: "Ladies in trouble will not regret calling at ——"; "Mrs.——, midwife, receives ladies in trouble"; "——Sanitarium, perfect seclusion, female diseases a specialty, results guaranteed"; "Attention, ladies!——pennyroyal pills are the best"; "Relief for ladies, in sealed letter by return mail for twenty-five stamps"; "Women's complaints and irregularities successfully treated by old Dr. ——." Along with these there are the open advertisements of "massage parlors," which are perhaps worse than brothels, and of "rubber goods," and such nostrums as claim to "prevent" disease or to "enlarge the parts," or to "restore lost vitality."

The medical profession looks upon this apathy of the law-makers with utter abhorrence. *Of course* there is no misunderstanding these advertisements by "those who are in trouble," and *of course* the remedies advertised are sold merely for profit and not from philanthropic motives, being utterly inefficient, but nevertheless the minds of the community become poisoned; pregnant women having

tried the abortifacient remedies advertised become desperate after their failure to act, and seek other more effective means, until they succeed in their undertaking. Abortifacient drugs act by producing violent purgation or vomiting, and may so inflame the stomach and intestines as to cause death; none of them are safe, and none are ever used by physicians even for the purpose of producing "therapeutic," or necessary abortion.

Therapeutic, or Justifiable Abortion.—The law leaves it entirely to the judgment of the medical profession to determine when it is necessary and warrantable to produce abortion. No wise physician, however, would bring this about except after deliberate consultation with one or more fellow-practitioners of repute.

There is no immorality in producing an abortion therapeutically if it gives a chance of saving the life of the mother, when, if it were not done, it would be almost certain that both mother and child would perish.

The indications for therapeutic abortion appear "whenever the mother is suffering from disease arising from the pregnancy or originating before it, or accidentally occurring during it, which imperils her life, and there is a reasonable probability that she will recover if abortion occur."[1]

Abortion has been brought on in the interests of the mother in certain diseases; for instance, in severe affections of the heart, or lungs, or kidneys, when acute symptoms supervene; in certain forms of Bright's disease associated with excessive dropsy; in cases where there is an enormous distention of the abdomen from twins or a superabundance of *liquor amnii;* in the uncontrollable vomiting of pregnancy; in pernicious anæmia; in chorea and convulsions; in hemorrhages from the uterus due to a wrong position of the placenta (*placenta prævia*); in extreme pelvic deformity where it would be impossible for the woman to bear a full-time child; and in certain dis-

[1] Parvin, "Text-Book on Obstetrics," p. 602.

placements of the gravid uterus when it has become *incarcerated* and is liable to gangrene.

However, the attending physicians would carefully consider whether the woman's condition would not be rendered more threatening by the induction of abortion, and they would, in every case where possible, defer the operation until after the time of viability; and, further, in cases of pelvic deformity they would probably allow the woman to go to full time and then deliver her by the Cæsarian section or by the operation of symphyseotomy.

No intelligent critic can offer any valid objection to therapeutic abortion when it is done after deliberation and consultation, and the law in every civilized community concedes this privilege to the medical profession.

In Catholic countries the priests are called in as consultants and assume a part of the responsibility.

The Ineffectual Punishment of the Crime.—Judicial investigation has proved to be almost totally worthless in regard to this crime, and the administration of justice concerning it is practically a dead letter. The crime being perpetrated secretly by parties whose mutual interest it is to cover up their guilt, an arrest is seldom made unless the woman dies, while juries, reasoning by some obscure psychological process, seldom convict the abortionist. Except toward the abortionist we can hardly in mercy ask for the severest penalties of legislative enactments; for the father can rarely be touched, and the woman is usually in a position to ask who shall cast the first stone at her. The proofs which would lead to substantiation are difficult of demonstration, and the community very properly is not disposed to visit the mother with great harshness.

Engelmann, in an article on "Abortion," says:

"Abortionists everywhere are known. In the larger cities of this continent, as well as Europe, they achieve a widespread fame, are well known, and yet rarely, if ever, convicted. It is a notorious fact that these worst of crimi-

nals almost invariably escape; and even in the states of Germany, where the laws are strict and rigidly enforced, where the crime of abortion is punished by imprisonment of from four to twenty years, that eminent teacher of medical jurisprudence, J. L. Caspar, says that of all the many accused never a one was condemned, and in no one case was the crime proven. They are sheltered by the words of the law and the sympathy of the community."[1]

Laws have no efficacy unless there is an inclination to obey them; when this inclination is firmly established in a community they serve merely as guide-posts. If the hearts and consciences of the people are callous, if they cannot see the expediency and justice of the laws, and if public opinion does not sustain the decrees of the bench, then the laws are dead letters and should be stricken from the statute books, since they cannot be enforced.

However severe the laws may be *in posse* they have had very little perceptible effect *in esse*, nor is this to be wondered at when we consider how much is actually permitted to be done to encourage licentiousness by the toleration of brothels, impure literature, and indecent theatrical shows. If a community admits the untrue physiological propaganda that sexual license is necessary for the men, then it will be impossible, as the results have shown, to compel a girl to cherish the badge of her shame while her seducer goes free. Such a community visits all the penalties upon the mother and the absolutely innocent child; so that the destruction of her offspring and the menace to her health seem no more to be feared by her than the cruel punishments which the double standard of purity concerning the sexes visits upon bastardism and feminine unchastity. Mankind will yet be governed by sentiments of love, and society will yet look upon the pregnant woman, whether married or single, as sacred, and "deal gently with those that are with young."

[1] Pepper's "System of Medicine."

Whatever can be accomplished in leading the pregnant woman to refrain from this unnatural crime must come from education and that alone; for no dread of future punishment in time or eternity seems more deterrent to her than the present disgrace.

While pleading for mercy and compassion for the disgraced woman and her bastard child—the exact opposite of what prevails—we cannot be too severe on the heartless miscreants who are permitted to ply their vile trade with comparative impunity, and we cannot find language strong enough to express our detestation for the laws which do not protect the child *in utero* until "quickening" has been acknowledged.

"There is not a household in the land or in the civilized world which is not more or less permeated by the influence and teaching of the noble science which we practise, and this ignorance of the law of life, or the fact of life, before quickening, could, if we were sufficiently alive to its importance, be utterly done away with and wiped off the face of the earth in a single year. Otherwise good women would no longer boast of the number of fœtuses they had gotten rid of, and they would no longer teach their sisters how they could accomplish the same 'innocent' feat. When it is known and universally acknowledged that to extinguish the first spark of human life is a crime of the same nature, both against our Maker and society, as it is to destroy an infant, a child, or a man, then, and not until then, will abortion cease to be a common occurrence, and good men and women become ready to assume the responsibility of their own deliberate acts."[1]

The attorney-general of the State of Massachusetts reported the arrests and trials of thirty-two abortionists during a period extending over eight years, and not one single conviction resulted. Here in the capital of the nation a notorious abortionist was recently found guilty by a jury,

[1] Joseph Taber Johnson, *loc. cit.*, p. 7.

and sentenced to twenty years' penal servitude for causing the death of the mother; he is now free and, it is thought, still imbrues his hands in blood with impunity.

The proper term for the destruction of the fœtus *at any stage* of its existence is *murder in the first degree*, and the law should punish it as such. Abortion induced before the time of viability of the fœtus—*i.e.*, before the sixth or seventh month—necessarily contemplates its death, and even if it be done later it is safe to say that where it is done criminally and not therapeutically the child will be allowed to perish. The arrests of abortionists are usually not for the crime intended by them, but for bungling work which constitutes a double murder, the mother as well as the child dying as a result of the operation.

The Abortionist.—The abortionist fattens on the law which denominates the emptying of the womb of a pregnant woman merely a misdemeanor before "quickening" and a felony only thereafter. Of course the sensation of "quickening" is denied and none can dispute it. The crime is committed in the dark without witnesses, and the woman is under oath to maintain secrecy, which, being a party to the deed, she naturally does, with the occasional exceptions of death-bed repentances. Of course the abortionist, for his own selfish reasons, does not contemplate such a contingency as the death of the mother, it being to his interest that she shall survive; but as regards the fœtus the act is one of cool, deliberate, unrelenting murder, and the mother is a party to the crime.

What sort of man or woman is it to whom the woman applies for relief?

"The professional abortionist is a being who recognizes no higher law than his own base interests, whose heart has long ceased to know a humane feeling, whose soul is freighted with abominable crimes, whose hands are stained with the blood of innocent children, victims of his foul lust for gain. The sentiments of our common humanity revolt

against so vile a wretch. Shall he be suffered to return to his old haunts and his old evil ways, with appetite whetted for more blood, after a few years spent in prison? All experience utters a solemn warning against so blind a policy."[1]

The father, the mother and the abortionist, who connive at the murder of the fœtus, are devoid of all reason, all morality, all pity, all mercy, and all love—destitute of natural instinct and regardless of all law, human or divine; they surely incur the weight of a tremendous responsibility before God, and before the soul of the innocent babe, to whom, as well as to their own consciences, they must be prepared to offer a future explanation. How can a man or woman, abandoned to a life of lasciviousness, continue in the perverted courses of venery, with the resolve to cheat Nature of her just dues, without incurring the wrath to come? Illegitimate sexual congress is sin, not only moral sin, but a natural sin, and those who indulge in it are "sin's fools." It is the abortionist who tells them that chastity is prejudicial to health, and that the "relief" which he gives is of advantage to society; and he is the spontaneous product of the social and national pandering to vice which is fanned and stimulated by the immoralities and indecencies of many of our modern amusements and orgies.

What are the Risks and Dangers Attendant upon the Crime?—Very momentous ones indeed!

Each individual organ, and especially the uterus, of a pregnant woman is prepared by a slow and gradual change for the great effort which is to occur at the end of pregnancy, and if this effort be prematurely induced, whether by accident or design, the system is found unprepared and the imperfectly developed uterus is taken at a disadvantage, so that it cannot contract with sufficient force to completely

[1] "Report of Special Committee on Criminal Abortion," New York Medico-Legal Society, 1872.

expel its contents. Abortion may result accidentally from blows, falls, wounds, violent coitus, excessive emotion, mental shock, etc.; or it may be done therapeutically in the interests of the mother's life or health; or it may be brought about criminally by violence, by mechanical injury to the uterus or ovum, or possibly by the use of certain drugs.

Criminal abortion is usually done at some period between the third and sixth month of pregnancy, because before the lapse of three months there is no appreciable enlargement, so that the woman hopes that she has merely missed her menstrual periods, and is not sure that she is pregnant; but after the sixth month the abdominal enlargement is so evident and "quickening" so active that it then seems to her like deliberate murder. At the time of normal birth—*i.e.*, at the end of the two hundred and eighty days—there has occurred what physiologists call a "fatty degeneration" in that portion of the placenta which is attached to the uterus, whereby it may be expelled whole and entire, thus permitting the womb to contract firmly, preventing an inordinate flow of blood, and allowing the uterus to rapidly return to its natural comparatively small size by a process called "involution." Any deviation from this process entails a chain of events which may lay the foundation of a wide range of serious disorders, such as positional displacements of the uterus; a chronic "subinvolution" which keeps up a continued enlargement and engorgement of the womb; leucorrhœa and copious hemorrhages which deplete the system; ovarian neuralgia, pains in the back, thighs and head; general blood-poisoning leading to death; pus collections in the ovaries, Fallopian tubes and peritoneum; peritonitis which mats the pelvic organs together by adhesive bands; the growth of polypi and tumors, and various other serious and permanent disorders.

It is rare indeed to find a woman who will confess to an

abortion, who does not suffer severely and protractedly from its results.

An accidental abortion or miscarriage is safer than when a criminal operation is done, because in the former the embryo or fœtus usually dies some time before its birth, and the fatty degeneration of the placenta has occurred which sometimes allows the free expulsion of all the fragments; but in forced abortions done with criminal intent the dangers are more grave. In the latter event the element of time is eliminated which would allow the placenta to separate by fatty degeneration, the abortion coming on rapidly without any chance of a complete emptying of the uterus; serious damage is often done to the mother by lacerations inflicted by instruments in the hands of bungling operators, and then sloughing, mortification, septicæmia and peritonitis ensue. In addition every woman is bound to feel a strong compunction for this unnatural deed, pity for the child nestling within her womb, regret for the loss of her babe which would have proved so dear to her, sorrow and shame at casting from her the product of a husband's or lover's affection, fear of the law, and remorse for violating the sixth commandment of God's laws.

There is no wonder then at the frequency with which her health is sacrificed and her reason overthrown.

However active the criminal measures may be, the attempt is by no means always followed by success; and the child may be born at the natural time with a fractured limb, or blind, or paralyzed, or an epileptic, or idiot.

Here is one deplorable case:

"A lady, determined not to have any more children, went to a professional abortionist, and he attempted to effect the desired end by violence. With a pointed instrument the attempt was again and again made, but without the looked-for result. So vigorously was the effort made that, astonished at no result being obtained, the individual stated that there must be some mistake, that the lady could

not be pregnant, and refused to perform any further operations. Partially from doubt and partially from fear, nothing further was attempted, and in due process of time the woman was delivered of an infant, shockingly mutilated, with one eye entirely put out and the brain so injured that this otherwise robust child was entirely wanting in ordinary sense. This poor mother, it would seem, needs no future punishment for her sin. Ten years face to face with this poor infant, whose imbecility was her direct work—has it not punished her sufficiently?" [1]

Abortions are liable to occur with increasing frequency after one has taken place, and the possibilities of impregnation, owing to the diseased condition of the woman's reproductive organs, are more remote, so that even though she may subsequently desire children she may then be sterile. In addition, the lives of children born subsequently are more apt to be embittered by unhealthy, diseased and deformed bodies.

Women are destined by Providence to bear children; it is their natural *rôle* and they should submit to it. Either let them and the men totally abstain from coition or else consent to be mothers and fathers. Most women entertain the belief that the earlier the abortion occurs the more trivial are the consequences; but every obstetrician will testify that he would far rather attend a full-time labor than an abortion, and that he fears the latter the less the nearer the woman is advanced toward the full term of gestation.

The reader will remember that up to the end of the third month the placenta and chorion are firmly attached to the walls of the uterus, and thus an abortion occurring before the completion of this period is almost certain to terminate in what is called an "incomplete abortion," with retention of fragments of the ovum, so that profuse hemorrhage and grave septic conditions are almost certain to follow unless

[1] Gardner, "Conjugal Sins," p. 128.

the patient falls under the care of a skilful surgeon. In a case of impending abortion, until some portions of the ovum have been expelled, the practitioner considers it as a "threatened abortion" and does his best to avert it by appropriate treatment, continued for a few days until all the threatening symptoms have passed; and many a woman who has sought the seclusion of hospital treatment has, much to her disgust and disappointment, had the miscarriage averted.

But if the abortion becomes "inevitable," a different policy must be assumed.

The patient must be put under the influence of ether or chloroform and submitted to a regular surgical operation, and for this the most scrupulously painstaking preparations must be made. A degree of cleanliness must be attained never thought of by the most careful housewife—the object in view being to render *the field of the operation*, the *instruments*, *the hands* of the surgeon and of his assistants and nurses, and *everything* which might touch the area to be operated upon, absolutely free from those microscopic vegetable organisms which are the cause of putrefaction and septicæmia.

All the *minutiæ* of this surgical technique cannot be here explained, but some idea can be given by the following short description:

The hands and arms of the operator and his assistants are thoroughly scrubbed for five or ten minutes with a stiff brush and hot soap-suds and water, the finger-nails are cut close and carefully cleaned, and then the hands and arms are soaked for several minutes in some powerful germicide solution, such as a strong solution of permanganate of potash followed by a dip in oxalic-acid solution, in absolute alcohol, in a solution of bichloride of mercury, 1:1,000, or in some other antiseptic known to be effective.

The instruments, the towels and the dressings have all been rendered absolutely "sterile" by either boiling, or

baking them in an oven, or exposing them to superheated steam.

The patient has been prepared for the operation by appropriate medical treatment, and the parts adjacent to the field of operation have been scrubbed with hot soap-suds and irrigated with an antiseptic or boiled water. The body and limbs of the patient are then covered with several wet, sterilized towels, and, the anæsthesia being attended to by an assistant who does nothing else, all is ready for the operation. The preparations occupy far more time and trouble than the operation itself, and no less degree of care and skill is required than a surgeon would employ in trephining the skull.

After the operation the patient is not permitted to leave her bed for at least a week, while rest and quiet are enjoined for several days more until the uterus has regained its normal size and position, and the raw surface within it has entirely healed.

With all these precautions, done by skilful hands, diligently watched by a skilled surgeon, and treated by rest in bed, good nursing, and a watchful expectancy against sepsis, the operation is usually unattended by evil consequences; but, fortunately, the necessity for resorting to therapeutic abortion is now extremely infrequent since modern surgical advances have made the Cæsarean section and symphyseotomy so safe, though the reputable doctor is frequently called upon to take charge of a case immediately after the attempt has been made by the abortionist.

How different are the procedures and the subsequent history of the case if the abortion have been done criminally!

In this event a serious operation is done by stealth, with no preliminary preparations, by an operator who is no surgeon, heartless, immoral, with hands reeking with the blood of other misdeeds, and with no assistants, upon a patient who is desperate, disgraced, abandoned, and perhaps exhausted by her efforts at concealment.

The woman, having probably sought some reputable physician to relieve her and having been refused, seeks an advertising abortionist or ignorant midwife, and in many instances even operates upon herself. Everything is done with a total disregard for all surgical rules, in the preparation of the patient, in the preparation of the charlatan's hands and instruments, and in the subsequent care and treatment of the case. The abortionist desires the fee and nothing else, except that the woman shall not die—her shattered health being a matter of no concern to the coarse and unskilful brute.

The desperate and exhausted woman, embarrassed at the necessity for concealment, arrives alone, often after a long journey, with no friend or witness, at the wretched office of this foul man, or woman, and bargains over the life of the babe within her womb. Preparations for the operation would excite suspicion, so there are none. The clandestine operator, ignorant of anatomy and surgical technique, clumsily passes a dirty and septic catheter, or other instrument, into the womb and ruptures the ovum. The vagina is then stuffed with cotton to conceal the hemorrhage, and the woman, having paid the largest fee which can be extracted from her, is told to depart, never to return until she again requires similar treatment.

After a long journey in a cab or street-car or train, she reaches home, in bad condition indeed, but continues about her usual duties as unconcernedly as possible, lest she excite suspicion. Within a few hours "labor pains" come on, and she takes to her bed with the excuse of having cramps in the bowels or perhaps painful menstruation. After a few hours, or perhaps a couple of days, "something" passes, and if it is a *formed* fœtus she hides it and either burns it or throws it down the sewer. Portions of the placenta and chorion are sure to remain firmly fixed to the walls of the uterus, but she is ignorant of that. After the severe pains have subsided she gets up and resumes her

ordinary duties, flattering herself, or perhaps telling a confidential friend, that everything is now all right.

For two or three days things continue to go fairly well and she begins to laugh at the doctor who had pleaded with her and had frightened her with the dangers which menaced her.

But now her plight becomes worse and she is compelled to take to her bed with alarming symptoms; a reputable physician is called and the confession made. He finds her to be in a critical condition, with a fever ranging between 104° to 105° Fahrenheit; the tissues of the ovum which were retained have become infected, the hemorrhagic discharge is extremely offensive and putrid, and she shows the symptoms of peritonitis and general blood-poisoning, which conditions may directly destroy her life, or result in serious and permanent pelvic disease.

In many instances such patients are compelled to submit to severe mutilating operations whereby the abdomen must be cut open for the purpose of evacuating collections of pus from the pelvic tissues, and for the removal of suppurating Fallopian tubes and ovaries. Such are of course rendered sterile, and others apply for relief so late that there is little chance of saving their lives.

"Convalescence is generally prolonged from these causes; and the patient has many weeks, and perhaps months, if not years, of invalidism in which to regret the errors of an ill-spent hour. Our free dispensaries and charity hospitals afford innumerable examples of broken constitutions and ruined lives which have had their sad beginning in an improperly treated abortion. Frequenters of our gynæcological clinics often state that the displacements or inflammations of the uterus from which they suffer date back to abortions occurring three, five, or ten years previously. Many of the cases now operated on for otherwise incurable pus tubes or chronic inflammatory disease of the ovaries date all their troubles back to a neglected abortion. These

sufferings are not all confined to the charity patients in the lower walks of life. They are as common as is the custom of abortion itself. No one rank in society appropriates them all. The experience of gynæcologists the world over will confirm the statement that a majority of the patients that we are called upon to treat in our offices or in the fine residences of their fair owners are the outcome of abortions or of the preventive measures against conception."[1]

Many a woman, on the other hand, feels fairly well soon after an abortion, except that she is pale and bloodless and easily fatigued. Probably however, within a few weeks she will be compelled to apply for relief to a physician, who will find upon examination, serious pelvic trouble; there will probably be a copious leucorrhœal discharge, the uterus will be enlarged, soft and tender, and often misplaced and bound down in abnormal position by dense cicatricial bands of connective tissue; the ovaries and Fallopian tubes will probably be exquisitely tender and perhaps disorganized into pus-sacs; inflammation of the bladder is a common complication, and the septic infection not infrequently damages the kidneys. These pitiless consequences follow upon what she perhaps thought a trivial amorousness, and the bad beginning is followed by a miserable ending.

The wretched woman, having stooped to such an unnatural sin, feels a deep remorse, and no verdict of her own can ever acquit her of guilt.

The subsequent history of the woman will be a sad one. She will probably never be entirely well again. Her menstrual periods will be attended with an undue loss of blood and with acute suffering. She will probably suffer with incontinence of urine, with continual "spotting" of blood for weeks at a time, and perhaps from a tumor within the womb—either a "polyp" or a "fibroid tumor." If she ever desires to become pregnant again and bear a child,

[1] Joseph Taber Johnson, *loc. cit.*, p. 10.

she is likely to be either sterile or to lose the products of conception by an abortion or miscarriage; for one of these calamities prediposes to another, and so on in increasing ratio.

In a spontaneous or natural abortion, on the other hand, the results are not often so serious, and where there has been skilled medical attendance it is practically devoid of danger. Even after a criminal abortion, if the woman were to apply for efficient medical treatment at once, the results would not often be so serious, though, as a rule, the dirty instruments which have been used upon her have done irreparable mischief. No place could be more favorable for the growth of septic organisms than the warm, moist cavity of the uterus, rendered especially vascular and succulent by the pregnancy.

Of course the operation of criminal abortion, however skilfully it might be done even by a trained surgeon, means for the fœtus death and murder, and, as it is almost invariably practised, it means for the woman the ruin of her health and character, and the jeopardy of her life.

The man who got her into this trouble and then abandoned her, cutting loose from all the promptings of conscience, is, of course, a partner with her in guilt and responsibility, and all the oceans of the world cannot cleanse him from blood-guiltiness. Any argument whatsoever which might be brought forward for its being sometimes necessary and expedient may be answered by the reply that "the wages of sin is death."

Our sympathy for the seduced woman, under a cloud of shame and with a mind bordering on insanity, is great; but for the man who drives her to this guilt and danger, it is well that a merciful God is the judge.

Very often, indeed, the results of a criminal abortion are immediately fatal from a variety of causes, and the medical and lay press teems with the reports of such cases; and yet the women continue to allow themselves to be practised

upon with reckless abandon by these unscrupulous vultures, who are permitted by the apathy of the law to advertise themselves and to exist in every community. Of course the women who seek relief from pregnancy abhor these fiendish abortionists, and rarely apply to them until they have been refused assistance in their wicked work by some reputable physician. The position of physicians is indeed unique; no other class of men are urged to commit murder as they are, but these temptations, which are presented to every doctor, should be put aside *without exception*. No argument which the woman may offer to save her from disgrace, no appeal to his sympathies, no fee which might excite his avarice, should lead him to commit this crime against human and divine law. "*Heart's blood weighs too heavily.*"

"Every man who undertakes the practice of medicine is met upon the threshold of his career by what I do not hesitate to pronounce one of the most powerful, baneful, damning combinations of temptations that can possibly assail the human heart. All that is good, all that is evil within him is subjected to the utmost pressure that can be brought to bear by the combined influences of pity, sympathy, and sometimes greed. Youth and beauty on bended knee, with clasped hands and streaming eyes, implores help with more devoted earnestness of purpose, with more burning reality of feeling, than that with which it approaches the throne of grace."[1]

A fair and just estimate of all the risks and dangers attendant upon the crime will do much toward stopping the prevalence of the custom—more, perhaps, with some people than any of the other arguments.

The Withdrawal of Maternal and Paternal Protection from the Offspring.—Many will doubtless be surprised at the statement that criminal abortion is practised much more

[1] Junius C. Hoag, M.D., *Medico-Legal Journal*, September, 1890, p. 117.

frequently by the married than by the unmarried woman. Here is a perversion of Nature indeed! Maternal sympathy and care and tenderness are withheld, and harm is plotted for the child by a mother who has failed in her duty. The parents who have sworn to the obligations of wedlock, which has for its legitimate end the perpetuation of the species; or the parents who, by sexual intercourse, have consummated the recognized rites of marriage, plot for the danger and death of their child, while the lioness will bleed and fight for her cub to the death. The rough hand of the uncouth savage father becomes soft to his babe, and motherhood among all the higher animals means care, and tenderness, and self-sacrifice, and love; but the sexual parœsthesia and degeneration found in a social life which replaces ethics and religion and physiology with lust, has given to the world the most formidably perverted and sharp-witted creatures known to zoölogists.

Abortion, as previously mentioned, is usually brought on before the woman has recognized the active motions of the child in her womb; it is, therefore, most frequently done at some time before the end of the third month, before marked enlargement of the abdomen is noticed, and seldom after the end of the fourth month. On the other hand, it is not usually thought of until one or more menstrual periods have been missed; for the woman who has only passed one or two periods tries to persuade herself that the alarm is false, and cannot recognize any of the signs of pregnancy, except, perhaps, the "morning sickness."

The unmarried woman is not so familiar with the early signs of pregnancy as a woman who has had a child, and she is more apt to let the time slip by, hoping for a natural return of her courses, until one day she unmistakably feels the child to be alive within her, and then, after quickening, few mothers can be found who will not regard the destruction of the child as murder. The unmarried woman also hopes that her paramour may consent to marry her and

save her from the awful disgrace, and that the fact of her lover being the father of her child may arouse his paternal instincts. And, furthermore, the unmarried woman, if pregnant, has little opportunity of remaining in her room or lying by for a few days, as the married woman may do, but labors under the embarrassing necessity of doing everything in her power to avert suspicion. The single woman who contemplates an abortion usually makes the pretext of visiting friends in a distant city, whom she knows to be in accord with her. On account of the ignorance of unmarried girls, and by reason of the difficulties which beset them, it is believed by many physicians that fully seventy-five to ninety per cent of the criminal abortions are committed by married women.

But who ever heard of the law convicting a married woman of this offence? Excuses for them are easy. And yet, if we were the judges, we should more readily pardon the despairing, seduced girl, the victim of treachery and deceit, whose mind is depressed and often actually deranged by her awful shame and sorrow, whose thoughts now turn to a mode of relief from which she would in her right senses recoil in horror and dismay, and whose physical and mental system is weak and prostrated—a wretched girl whose lover has proved to be a devil, whose parents have disowned her, who stands ofttimes in her wild frenzy by the river, meditating death, fearing the social degradation to herself and the illegitimacy of her innocent child, which her natural instinct teaches her to love.

But if the fallen girl who is not insane has no justification for the crime, what pretext can the married woman give for the nullification of the miracle of motherhood?

In rare cases it may be that she is ignorant of the true character of the act, but this can hardly be so in this enlightened age. The fear of childbed cannot be given as a valid excuse, for all doctors agree that an abortion is more dangerous than a full-time delivery. The abortion is "a

labor in miniature, at least so far as it relates to the expelling organ and to the expelled product; but not in miniature in regard to the duration of the process and the attendant suffering."[1] Ambrose Jardien[2] reports that in thirty-four cases of criminal abortion, where their history was known, twenty-two were followed as a consequence by death. Tardieu, the great French medico-legal authority, states that in one hundred and sixteen cases of this class death occurred in sixty.

Joseph Taber Johnson, M.D., says:

"It is an every-day occurrence for ladies to consult busy gynæcologists in our large cities in regard to symptoms which, upon inquiry, are found to date back to an unfortunate abortion. It would be quite within the limits of truth were I to state that two-thirds of the work of the gynæcologists of this age finds its chief cause in the evils discussed by Dr. Goodell and our essayist[3] this evening. It is a sad commentary upon the Christian civilization of the age, but the experience of honest workers in this department of our science would, I believe, corroborate the truth of this saddening statement."

Tardieu gives as causes of death embolism, syncope from excessive pain, and moral shock resulting from a consciousness of guilt; and to this may be added hemorrhage and septicæmia.

Some married women give as excuses the "demands of society," or say that they are going to take "a trip to Europe and cannot put it off," or that they shrink from the disfigurement of childbirth, or that they are too fond of indolence and luxury, or that "they have not the means to support and educate a larger family." Could they not share what they have with the poor, innocent babe, even though it has come as an unbidden guest?

[1] Parvin, "Text-Book on Obstetrics," p. 294.
[2] "Étude médico-légale sur l'Infanticide," Paris, 1868.
[3] J. F. Scott.

To a woman with children who would ask us to perform an abortion on her, we would say: "Madam, let us kill one of the children already born, if you cannot support any more; it will be far safer to your health to allow the babe in your womb to go to full time and be delivered naturally, and the crime will be precisely the same." Such a statement usually drives your meaning straight home.

The Glories of Maternity.—In the beginning, when all was inorganic and chaotic, what a crime it would have been if some evil power should have annihilated the first living cell, a mere mass of primordial protoplasm which had been endowed by the Creator with the principle called Life! From that vivified protoplasmic cell, touched by the Creator's hand, have come all the phenomena of life, the totality of existence; all the plants and creatures of the air, earth, and water; all the thousands of millions of men and women, placed here to work out a civilization which normally points upward to love, and hope, and happiness, and home, and heaven. As Henry Drummond[1] has pointed out, the Mother represents "the last and most elaborately wrought pinnacle of the temple of Nature," crowning the animal kingdom. The highest class of animals, the Mammalia, or those that bear teats and suckle their young, have taken their name from them, and the mother is the type of the highest expression of Nature.

"Is it too much to say that the one motive of organic Nature was to make mothers? It is at least certain that this was the chief thing she did. Ask the zoölogist what, judging from science alone, Nature aspired to from the first; he could but answer Mammalia—mothers. In as real a sense as a factory is meant to turn out locomotives or clocks, the machinery of Nature is designed in the last resort to turn out mothers. You will find mothers in lower nature at every stage of imperfection; you will see attempts being made to get at better types; you find old

[1] "The Ascent of Man," p. 267 *et seq.*

ideas abandoned and higher models coming to the front. And when you get to the top you find the last great act was but to present to the world a physiologically perfect type. It is a fact which no human mother can regard without awe, which no man can realize without a new reverence for woman and a new belief in the higher meaning of Nature, that the goal of the whole plant and animal kingdoms seems to have been the creation of a family, which the very naturalist has had to call Mammalia."[1]

Descending in the scale of Nature to the lowest forms of animal life, we observe that the young are left to hatch and develop without maternal or paternal love or protection; in fact, it is doubtful if there is such a thing as love in animals lower in the scale than mammals and birds. "What does exist, and sometimes in marvellous perfection, is care for *eggs:* but that is a wholly different thing, both in its physical and psychical aspect, from love of offspring. The truth is, Nature so made animals in the early days that they did not need mothers. The moment they were born they looked after themselves, and were perfectly able to look after themselves."[2]

The young of the lower forms of life are so multitudinous that, were they all to develop, the earth and sea would be filled with teeming millions of them; but only a few of the fortunate ones reach maturity, all of them being entirely dependent on themselves from the moment of birth. It is only when we reach the higher forms of life that the mothers even recognize their young, and for this purpose it is necessary that the offspring shall be few in number, similar in appearance to their parents, and dependent, on account of their helplessness, on their mothers. Such is the case with the Mammalia, in contradistinction, for instance, to the reptiles and batrachians and fish, with their innumerable progeny.

[1] Drummond, *loc. cit.*, p. 268

[2] Drummond *ibid.* p. 269.

In the lower forms of animal life the maternal care is limited to the depositing of the eggs in a safe place, the young being left without parental assistance to hatch by chance and to provide for themselves from the outset. Parental affection is entirely wanting, since the early stages do not resemble the mature stages, and since the mothers often die soon after they have deposited the eggs.

It is not until we ascend in the scale of life to the birds that we find this love and domestic happiness, and here, except among the fowls and barnyard poultry, we find the most intimate and lasting marriages; and Dr. Brehm[1] says: "Real genuine marriage can only be found among birds."

"In *birds* parental affection has reached a very high degree of development, not only on the mother's side, but also on the father's. Male and female help each other to build the nest, the former generally bringing the materials, the latter doing the work. In fulfilling the numberless duties of the breeding season, both birds take a share. Incubation rests principally with the mother, but the father, as a rule, helps his companion, taking her place when she wants to leave the nest for a moment, or providing her with food and protecting her from every danger. Finally, when the duties of the breeding season are over, and the result desired is obtained, a period with new duties commences. During the first few days after hatching, most birds rarely leave their young for long, and then only to procure food for themselves and their family. In cases of great danger, both parents bravely defend their offspring. As soon as the first period of helplessness is over, and the young have grown somewhat, they are carefully taught to shift for themselves; and it is only when they are perfectly capable of so doing that they leave the nest and the parents."[2]

With the advance to the Mammalia, mothers made an

[1] A. E. Brehm, "Bird-Life," Trans., p. 285.

[2] Westermarck, "History of Human Marriage," p. 11.

immense step forward through the very fact that their young are more dependent, take longer to develop, and that they must stay close to the parent. The young seeks its mother's teats to derive nourishment, and the mother is no less dependent on it to relieve her breasts of engorgement. In this way an inexpressibly powerful affection and endearment grows up between the two, which is the stronger in proportion to the fewness of the offspring and the length of the time of dependency. Such a mother will start at the slightest cry of pain from her child; and if danger threaten, a maternal fury is exhibited which none can ignore with impunity.

Of all the animals none is so tardy in its development nor so utterly helpless in its feebleness as the human babe. A kitten, a calf, or a colt, or a baby monkey, at six months of age knows immeasurably more and is entirely independent of care; but the infant, even at a much later date than that, is absolutely helpless and dependent for its every want. To elaborate such a fine piece of machinery as the *Homo sapiens* requires time and parental attention, and a lengthened delay by its mother's side. It is precisely this mutual interdependence between mother and child, and the child's helplessness and tardy development, which are the cause of the maternal sympathy and tenderness and watchfulness. The mother runs no less eagerly to the child when it is hurt than the child goes to her; they are in a relationship of perfect trust and perfect love.

If, as Henry Drummond has so beautifully pointed out in "The Ascent of Man," the infant has been the "tutor for the affections" of its mother, it also has transformed man from a savage into a loving father, who, with the mother, concentrates his affections on the object which belongs to both, and in loving the one he loves the other with a new love. While among Carnivora the males sometimes eat up the young, so that the mothers frequently have to hide them away, it is nevertheless the rule with the Mammalia that

the male shall protect and defend his family. Thus, Herr von Koppenfells states[1] that the male gorilla "spends the night crouching at the foot of the tree, against which he places his back, and thus protects the female and their young, which are in the nest above, from the nocturnal attacks of leopards."

And Savage[2] says of the gorillas that "when the male is first seen he gives a terrific yell that resounds far and wide through the forest. . . . The females and young at the first cry quickly disappear; he then approaches the enemy in great fury, pouring out his horrid cries in quick succession." This is the function of a father—that of a protector and a food-getter.

After the consummation of the marriage by sexual intercourse, and after the birth of the infant, there is normally, even among gorillas and chimpanzees and orang-outangs and savages, a sense of permanent relationship to the mother, and a conjugal tie which binds them together. It is a sacred thing indeed to be a mother, for the tie that binds the child to her forever remains more intimate and lasting than the affection for the father. It was the little child which first taught primitive man the qualities of love and tenderness and sympathy; and it is the yearning for offspring which normally compels love and marriage between the males and females of all animals. Sexual intercourse is not intended for so trifling a purpose as that of giving a pleasurable sensation, and the mating of the two sexes finds its highest manifestation in this act of love. Sexual pleasure is merely an incident in the union of the sexes, which draws them together in order to ensure a result—birth—which is attended with pain and anxieties and prolonged responsibilities.

The highest function of a true man is to protect her whom he loves, and to make the greatest sacrifices for her

[1] Westermarck, *loc. cit.*, p. 14.

[2] "Description of *Troglodytes Gorilla*," p. 9 *et seq.*

and for their offspring. During the months and years while the mother is devoting her whole mind and heart to the rearing of his child, he is to infuse into that family circle a fragrance of manliness.

It is man who plays the active, woman the passive part in courtship; and after his approach to the female his manhood must pledge him, by the power of a natural law, to provide for the subsequent protection and guardianship both of the woman and the offspring. This is a higher law of honor than any made by the decrees of fashion or so-called respectability.

Nature struggled up from the first primordial mass of protoplasm, through the plants, and through the lower forms of animal life; up through the invertebrata and the vertebrata, some types persisting merely as fossils, others modified from their ancestors. Ages have been spent in the evolution of the Mammalia, and the culmination of this indefinitely prolonged extension of time has been the masterpiece—Man, or rather the Mother. Nature has made nothing superior, and Man is but the crown of Woman's glory.

Criminal abortion is thus seen to be the most abhorrent crime against Nature which could be conceived of, and the man who permits the mother and her offspring to struggle through the long and bitter years in illegitimacy, without honoring that family relationship in the *natural* capacity of a father, refusing to provide food and shelter, and cravenly withholding his protection, is the product of a corrupt civilization so much below the gorillas and the sparrows that we can only classify him as a Monster. No mother who understands her position at the summit of Creation, or who has any of the natural instinct of love, can connive at the destruction of her babe, unless she be deranged, without abdicating her lofty and holy position of sovereignty in Nature; and if the dumb brutes could speak they would plead with her to ignore public sentiment at any

cost, and to listen to the voice of instinct, of pity, and of love.

Criminal abortion is the most villainous crime against the infant, the mother, the family circle, society and Nature. Except therapeutically, the destruction of this human life is absolutely indefensible. It is attended with extreme danger to the mother's health of mind and body, to her happiness, and to her life. It is no trifling factor in the awful waste of human life, and is possible only in a community which tolerates one standard of purity for men and another for women. It is wholly irreligious and immoral, and is but the natural outcome of men's demand for illegitimate sexual gratification.

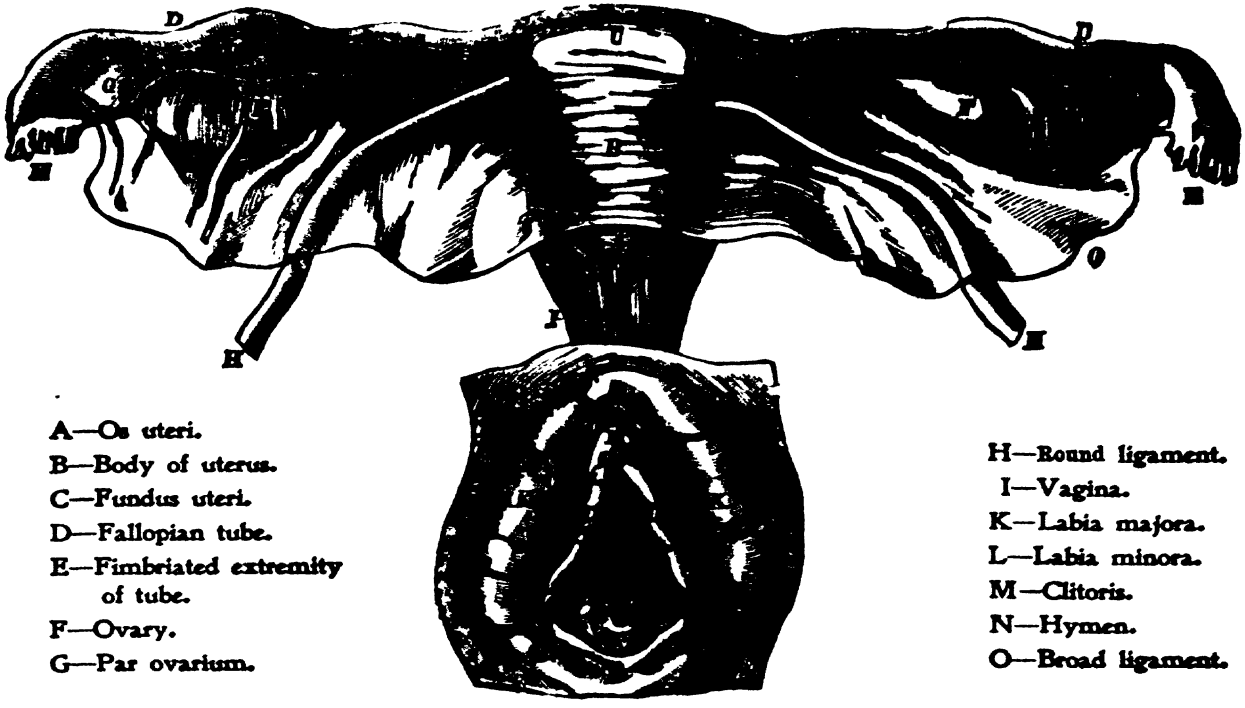

Fig. XI. FEMALE ORGANS OF GENERATION AND APPENDAGES, Page 240—(*Beigel.*)

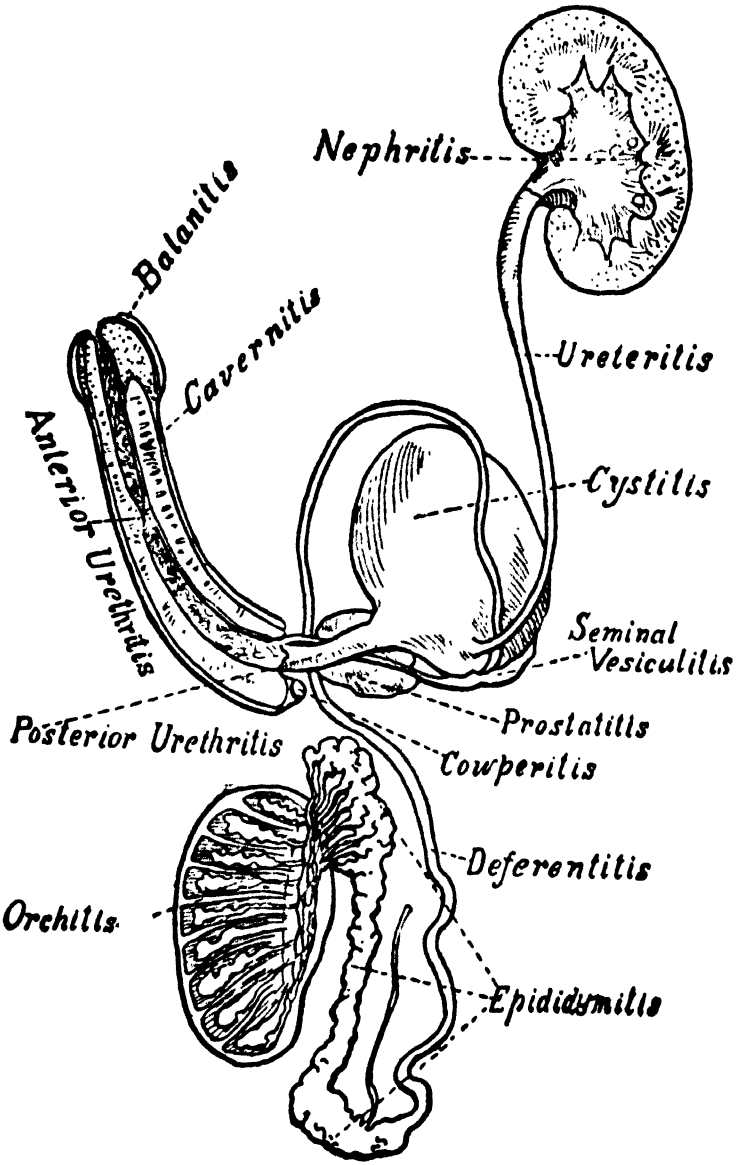

FIG. XII. MALE GENITO-URINARY ORGANS.
Showing the principal gonorrhœal infections. Page 3

CHAPTER IX.

GONORRHŒA.

More diligence has, perhaps, been devoted to the study of Gonorrhœa, and especially to the discovery of its cause, than to almost any other disease; and one who gives to the subject the attention which it merits cannot fail to be moved with admiration at the toilsome laboratory work which has been directed to the elucidation of the many problems which it presents. The greater number of laymen, even those who are the most cultured and highly educated, have entirely erroneous ideas regarding its cause, nature and consequences—little appreciating its extreme gravity and the terrible results which it may entail to the person who acquires it and to his future wife and children who receive it innocently.

One often hears of an otherwise intelligent person who is reported to have said that he thought no more of having a case of "clap" than a severe cold, but no one ever hears that remark from a patient in the height of the attack.

The well-informed physician knows that its consequences may be most disastrous to the health and happiness of the patient himself, even endangering life; and that it may bring into his home circle the doom of a partial or complete sterility, as well as the gloom of blindness, especially to his offspring. The germs of the disease usually invade the tissues of the genital zone, and may lie dormant in them for long periods of time, to recrudesce, or revive into activity, after any sexual excess, or debauch, or strain, or impairment of vitality of the tissues affected.

This serious ailment may remain slumbering for years,

after an apparent cure, causing few or no symptoms which are appreciable to the infected sufferer, and then break out into a number of subacute attacks which are but recurrences of the original one.

In the male the disease very commonly causes a morbid contraction of the urethra, "stricture," which is always a source of distress and danger, often leading to fatal complications from bladder and kidney affections. More generally it causes painful conditions, such as abscesses and "swelled testicles," the latter of which is a fruitful source of sterility in men. Even the mildest case of gonorrhœa may be followed by any or all of the grave disorders.

In the female its effects are most horrible and appalling, leading, as in the male, to severe bladder and kidney inflammation, and in addition, owing to the anatomical differentiations of sex, to inflammations of the vagina and uterus, the formation of extensive pus collections in the Fallopian tubes and ovaries, and to peritonitis. The largest class of patients entering hospitals for the diseases of women, and requiring the severest operations known to surgery, come on account of the ravages of gonorrhœa—it being by no means an unusual thing for women to die from its effects or to sink into a condition of incurable invalidism; and, as a rule, they have acquired it innocently from their impure husbands, who are envenomed with "latent gonorrhœa."

Furthermore, the microbes, which are the cause of gonorrhœa, are in some cases uncontrollable by remedies and become profusely scattered throughout the system, causing a constitutional infection accompanied by the most malignant and dangerous inflammations, such as "gonorrhœal rheumatism"—the severest of all types of rheumatism—and various other inflammations of joints, tendons, and fibrous tissues. The lining membrane of the heart, the endocardium, sometimes shares in this virulent process, and grave forms of heart disease are in this way initiated;

and further, the meninges, or membranous coverings of the brain and spinal cord, may be affected and cause serious and even fatal consequences, while the pernicious effects of the organisms may produce the most deleterious results also on the medulla oblongata, the kidneys, the pericardium, the large veins, etc.

Thus this disease of gonorrhœa, or "clap," which is regarded by unenlightened men as of little moment, is seen to be portentous in its possibilities, even to the extent of becoming a dangerous constitutional infection; though, as a rule, it remains localized at the area of its initial entrance, becoming less and less virulent by degrees, though never characterized by a single element that is not grave. These facts are a *terra incognita* to the laity; and even some doctors, who are behind the enlightenment of the times, make the mistake of regarding the disease as trivial, until a sad experience teaches them otherwise.

A very conservative authority[1] says in his standard textbook:

"When we consider the vast range of pathological conditions which gonorrhœa may cause or lead to, we are certainly warranted in asserting that it is, taken as a whole, one of the most formidable and far-reaching infections by which the human race is attacked."

And Finger, a great German authority on gonorrhœa, says:[2]

"Gonorrhœa of the male urethra is probably the most frequent disease with which the practical physician has to deal. With it he usually begins his early practice, and until the end it causes him many anxious hours. Frequent as is the disease, it is equally ungrateful as regards a positive and radical cure."

There is no doubt whatever that this accursed disease has been known ever since history began. The fifteenth

[1] Taylor, "Venereal Diseases," p. 56.

[2] "Gonorrhœa and its Complications," English translation, p. 23.

chapter of Leviticus is taken up with an evident description of this affection, and explicit directions are therein given for the regulation of those so infected with "uncleanness" in their "issues"; and the literature of the ancient Greeks and Romans, as recorded by Hippocrates, Herodotus, Pliny, Juvenal, Celsus, Galen, and many others, contains numerous unmistakable references to it and its contagiousness.

In the Middle Ages it raged, and continues to this day to be, as Finger says above, "probably the most frequent disease with which the practical physician has to deal."

Within the past few years, *i.e.*, the last two decades, there has been a complete and astonishing modification of the ideas which were formerly held regarding this disease and its dangers, due to the perfection of bacteriological science, with the result that it is now recognized as a social danger of the greatest malignity. Seemingly trifling in its initial stages, it nevertheless tends to remain localized in the genital tract, causing in many instances, sometimes slowly and haltingly, sometimes rapidly, an irreparable damage to the procreative organs, to the bladder and kidneys, to the eyes, the heart, the joints, and various other tissues of the body.

In every case where a woman is infected with gonorrhœa she is in danger, not only of being rendered a permanent invalid and barren, but also of losing her life from peritonitis and septicæmia.

We shall ultimately see the ruin which is visited upon innocent women by husbands who years before had contracted a gonorrhœa from which they never were cured; for only those doctors who are skilled in microscopy and bacteriological technique are in any way competent to say whether the process is still latent or not. A case is far from cured when the discharge of pus is no longer visible, though all patients and many physicians rest content when this result is accomplished.

Gonorrhœa, being essentially a local disease due to definite micro-organisms, is "curable" at any stage, though it must be pointed out that the word "cure" is objectionable to many physicians in relation to almost all morbid processes, for a *restitutio ad integrum*, or restoration to the previous condition, is rarely attained. "Relieved" is a better word than "cured," for the germs can indeed be destroyed, with perhaps little damage to the tissues; but in those instances where there are several fresh infections, each attack is modified in intensity and results by the fact that the tissues have been so impaired that the condition becomes more and more favorable for the formation of scar tissue. In other words, gonorrhœa alters the "state of receptivity" of the urethral mucous membrane so that it is rendered a favorable soil for the growth of other harmful organisms.

A majority of the cases, however, are "cured" in the ordinary acceptation of the term.

Venus was the Latin name for the "Goddess of Love," while the same deity was identified by the Greeks as Aphrodite, the patroness of lust. Her name is used in medicine for things relating to sexual love and intercourse; hence the terms *venereal* and *aphrodisiac*—pertaining to love or venery.

Venereal diseases are such as are intimately associated with the gratification of the sexual passion, and are gonorrhœa, chancroid, and syphilis; and of these gonorrhœa is the most distinctly venereal, since it is rarely acquired in any other way than by sexual intercourse, while the others frequently are.

Ricord, the great Parisian authority on venereal diseases, claimed that eight hundred out of every thousand men who lived in large cities had at some time in their lives suffered with gonorrhœa.

Gonorrhœa, as previously stated, is probably the most frequent disease which requires treatment; and it stands

near the top in the amount of harm it does to the human race.

In contradistinction to syphilis, it is essentially a local disease and does not taint the blood and thus transmit itself to one's posterity. We have said that the germs of the disease sometimes become scattered throughout the whole body, causing grave constitutional effects, and that the wife and child may be afflicted; but these facts must not mislead one into the error of regarding gonorrhœa as a disease which taints the blood.

The gonorrhœal infection is a typically virulent or venomous process, due to the growth of a minute vegetable organism—the "gonococcus"—of which we shall presently speak.

Gonorrhœa can develop only by inoculation with these *gonococci*, which are usually conveyed in the mucous or purulent discharge from another infected person.

It is usually situated in the sexual organs of the male and female; the latter sex being the chief source of its transmission, while the male sex is more frequently infected—the reason for this being that men are more frequently impure, and because a comparatively small proportion of womankind cater to the lewd passions of men.

The main source of gonorrhœa is coitus with a woman so affected, and it is a *conditio sine qua non* that one individual can contract the disease only from another who has the malady.

Gonorrhœa is termed by physicians a "specific urethritis," by which is meant a virulent or poisonous inflammation of the urethra, in contradistinction to the "simple urethritis,"[1] which is an inflammatory condition simulating the specific form, but comparatively trivial. Not every case of urethritis, or inflammation in the urethra, is gonorrhœa. Thus, a man may have a urethritis develop after a pure intercourse with his wife, if she has an acrid dis-

[1] The termination *itis* is used by pathologists to signify an inflammation of any organ to the name of which it is suffixed.

charge or is menstruating, but it is nonsense to believe that one can contract gonorrhœa from another person who has not gonorrhœa.

As explanatory of the above a case recently came to the notice of the author, where a respectable and pure man married and took a wedding trip of several weeks' duration. Upon reaching Washington he applied for medical advice in an agony of mind, saying that he had an inflammation in the urethra, and believing that he had acquired gonorrhœa from his wife, for he had been with no other woman. The case was satisfactorily cleared up by the diagnosis, aided by the microscope, which made it possible to assure him that he was suffering from a "simple" or "non-infective urethritis," and not from gonorrhœa. The man then acknowledged that he had insisted on intercourse with his wife, a few days before, in spite of her disapproval and warning that she was menstruating.

The above case is mentioned in order to allow no married man to wrongfully blame his wife if he chance to get some of her irritating and acrid discharges into his urethra. She and he are then both blameless in their constancy, and the affair is trivial. This "simple urethritis" is not severe and is no worse than a "cold in the head."

Gonorrhœa is what is called a "specific disease," *i.e.*, it is produced by a special or distinctly determined cause, the gonococcus, which has distinctive characteristics of its own.

The term is derived from two Greek words γόνος, "semen," and ῥέω, to "flow," but its etymology is erroneous and the word is pardonable only on account of its antiquity.

The gonorrhœal process may attack any mucous or serous surface; for instance the mucous membrane of the urethra, vagina, uterus, eye, mouth, nose, ear, anus, but of course it usually attacks the urethra in the male, and in the female the urethra, vagina, uterus, Fallopian tubes, ovaries and peritoneum.

The chronic form of gonorrhœa, which may last for

months or years, is termed "gleet." This word, however, is rarely employed in scientific phraseology.

Gonorrhœa of course may attack individuals of either sex at any period of life from infancy to extreme old age, if any of the poisonous substance is planted on a mucous membrane in any way whatsoever. Except in rare instances, which are either accidental, or unnatural, accursed and execrable, one sex derives it from the other.

It may be, and often is, carried by the fingers, or soiled linen, or towels, and then usually affects the mucous membrane of the eye; but in the vast majority of cases it is contracted by direct infection during impure intercourse.

The most dangerous women are those who are most exposed to the acquisition of the disease by the bestowal of their favors on the greatest number of men, and those who practise prostitution clandestinely.

Disgusting as it is, the reader must share in the knowledge held by the profession of the depths of infamy to which the unbridled gratification of the sexual instinct may lead.

Gonorrhœa of the mouth is occasionally contracted by the beastly and unnatural perversion of buccal intercourse, but the cases, of which there are not a few, are too loathsome to dwell upon.

Coitus *per rectum* sometimes conveys the disease to that region, and many well-authenticated cases of rectal gonorrhœa have been reported, usually, but not always, from sodomy.

Winslow[1] reports a case where a boy in a Baltimore institution contracted urethral gonorrhœa while out on leave, and by pederasty, or rectal coitus, spread the contagion to ten other boys, who consequently suffered from rectal gonorrhœa. J. A. Murray[2] reports a case of gonorrhœa

[1] "Report of an Epidemic of Gonorrhœa Contracted from Coition," *Medical News*, August 14, 1886.

[2] *Medical News*, March 7, 1896.

of the rectum where the innocent wife of an innocent husband contracted the disease by using in her bathroom a rectal syringe which had just before been used by a servant-girl—who confessed to having gonorrhœa—for giving herself a vaginal injection. Many similar cases are recorded. Gonorrhœa of the rectum causes great pain, a constant desire to go to the closet, agonizing stools and painful urination, with purulent and bloody discharges from the rectum.

Etiology, or an Account of the Cause and Origin of Gonorrhœa.—A widespread belief is prevalent, even among a large class of intelligent laymen, that gonorrhœa and syphilis are closely related; but the two diseases are entirely distinct.

The modern scientific impetus to medicine has forever put an end to all doubts regarding this.

In 1879 Neisser, of Breslau, discovered an organism, or *micrococcus*, which he found constantly and invariably in the pus discharge of gonorrhœa of the generative organs and gonorrhal conjunctivitis; this organism he named the "*gonococcus*," and scientists now call it the "*gonococcus of*

Gonorrhœa is therefore distinctly proved to be a *microbic disease*, having for its sole cause this minute vegetable "gonococcus," just as phthisis has been proved to be due to the "tubercle bacillus," and as diphtheria, typhoid fever, erysipelas, anthrax, etc., are caused each by its own peculiar and distinctive organism.

The gonococcus is one of the largest of the vegetable micro-organisms which cause disease, but nevertheless it is exceeding minute. The organism can be seen with a microscope which magnifies five hundred diameters, but it is more satisfactory to employ an oil-immersion lens which has an amplification of from one thousand to twelve hundred diameters. When seen unstained it has a peculiar pearl-like sheen, and a quick, rotatory motion, but in order to observe

it satisfactorily, it is necessary, in addition to the high-power magnification, to stain it with an aniline dye. The organism measures 0.8 to 1.6 micromillimeters, or $\frac{1}{31.750}$ to $\frac{1}{15.875}$ of an inch. The gonococci are always found in pairs and are thence called "*diplococci*," and each diplococcus, or pair of organisms which are coupled together, resembles in shape a French roll, or coffee-bean. Furthermore their "grouping" is characteristic, as they are never found in chains, but always in small clusters or clumps, and the number of the organisms is usually divisible by four.

As is well known to most persons, a minute quantity of yeast fungus, *saccharomyces cerevisiæ*, added to dough, causes it to "leaven," or "rise," by fermentation, that effect being due to an enormous increase in the number of yeast cells within a short time; so also if a few gonococci are implanted on a mucous membrane, they rapidly multiply in a manner peculiar to these bacterial organisms by "cleaving" or dividing in a geometrical ratio into countless other "daughter" cells. All this would occur within a few hours' time. Thus, one gonococcus cleaves into two; these again subdivide so as to form four; and these again further split up into eight, sixteen, thirty-two, sixty-four, and so on until countless thousands are soon propagated.

These gonococci, like other bacteria, have a great affinity for aniline dyes, such as methyl violet, fuchsin, gentian violet, and methyl blue, but they lose this stain readily when dipped into alcohol and acids according to "Gram's method," the details of which would be intelligible only to a microscopist.

Suffice it to say that their staining in the aniline dyes, and decolorization by Gram's method, is a valuable means of distinguishing them from other organisms. The mucous membrane of the male and female genitalia, and that of the eye, furnish the best possible "soil," or medium for their culture, a constant, warm temperature, moisture, and fluids upon which the organism thrives.

These gonococci, after their proliferation upon the tissues, set up a virulent inflammation, soon resulting in the formation of pus, which pours out from the affected parts. In the interior of the pus cells will be seen microscopically, after staining reagents have been employed, innumerable colonies of gonoccocci, which multiply so rapidly that they eventually burst open the pus-cells from over-distention.

In the acute stages of gonorrhœa there is no difficulty in recognizing them with the microscope, in the pus discharge, but in the chronic stages they may be much harder to find, and perhaps may not be found at all in some of the specimens examined.

In cases of old-standing gonorrhœa where the gonococci cannot be found microscopically, they frequently again come into evidence if the patient indulge in excessive venery, or in drinking alcoholic liquors, or in excessive exercise. As a rule it is not difficult to diagnose a case of gonorrhœa where there is a history of an impure intercourse and a pus-like discharge, but the determination of the disease is absolutely confirmed by the finding of gonococci in the pus discharge.

Remember, then, (*a*) that gonococci are the cause of gonorrhœa, because they are *invariably* found in the pus discharge of clap, and *never* are found in diseases which are not gonorrhœal; (*b*) that contamination with pus which does not contain gonococci never produces gonorrhœa, while pus containing gonococci does; (*c*) that the gonococci may be conveyed by any vehicle, but that infection is almost always due to impure intercourse.

Signs, Symptoms and Mode of Onset of Gonorrhœa.—Gonorrhœa, like all virulent processes, *e.g.*, small-pox, scarlet fever, diphtheria, typhoid fever, etc., has a period of incubation, of invasion, advance, persistence, decline and convalescence; only in this disease, as in syphilis, the period of *convalescence is frequently very much prolonged.*

Every individual who contracts any specific disease has

a definite road to go over, which he *must* pass, willy-nilly.

For illustration let us take a country in which table-lands or plateaus exist, where the top of the mountain is occupied by an extent of nearly level land instead of a peak. As one advances toward this mountain the level plain represents *health;* the first foot-hills represent the *invasion* of the disease; the abrupt ascent of the mountain represents the *advance* of the disease, and the plateau on top its *persistence:* then the descent of the mountain represents the *decline* of the disease, the foot-hills on the other side *convalescence,* and the broad plan farther on *health regained.*

Travellers make this journey with varying degrees of comfort and celerity—some on mule-back, some with guides who pull them up with ropes, some walking alone, and some carrying heavy packs. In a corresponding manner the diseased patient has a difficult or easy experience according to his constitution and proclivities acquired by habit, the skill of the doctor's treatment, and the virulence of the attack. But once having set out on the mountainous journey, there is no turning back at any price.

Most of the severe diseases are accidental and beyond control; but gonorrhœa, syphilis, and chancroid are *elective* diseases, which the patient decides that he can run the risk of acquiring "for the fun of the thing," just as the mountain climber ascends the Matterhorn from choice and not necessity.

Climbing the Matterhorn, however, is far safer—for the majority who make that trip never suffer harm, while the impure man practically never escapes acquiring disease sooner or later.

Let us, with our telescopes, observe the traveller on this rough and dangerous journey, refusing to follow him until we see how the parties who take the trip appear at the other side.

A fine, healthy young man, fit to be a husband and father, heedlessly decides that he will take his chances of escaping disease. In a large number of instances he is bitten upon his first experimental trial, only to find himself a sacrificial sin-offering on the altar of Venus, a mark for the shafts of ridicule from his "friends," and a shamefaced attendant at the doctor's office, remorseful and repentant, but nevertheless compelled to take this difficult journey in common with the coarse and the vulgar and the dissolute.

His punishment may be syphilis or chancroid, but let us suppose that he has acquired gonorrhœa.

After the impure intercourse there elapses the *period of incubation*, between the introduction of the virus into the body and the commencement of the disease. This incubation period, which is occupied in the maturation of the gonococci, may make itself evident at any time from two to fourteen days after the impure cohabitation, though it usually manifests itself in from three to five days. The reason why this period of incubation varies is that some are naturally less susceptible than others, as we know to be the case in many diseases; that in some cases the gonococci are in such overwhelming numbers as to rapidly overpower the tissues, while in another case there may be comparatively few organisms; and, again, that the duration of the impure exposure modifies the time required for incubation, as does also the fact of the vital forces having or not having been rendered less resistive by too much alcoholic indulgence, or by any cause which influences the vulnerability of the tissues.

The gonococci are implanted during coitus either within the urethra or on the lips of the meatus. This being a favorable soil for their growth, they rapidly develop and spread up the canal of the urethra, partly by invasion and partly by capillary attraction.

The onset of gonorrhœa is usually accompanied by a series of mild general symptoms, *i.e.*, the whole system is

affected, though the disease, except in rare cases, is a local one. The patient, at the beginning of the attack, suffers with chilliness, a rise of temperature, loss of appetite, and mental depression. Circles form under the eyes and the complexion becomes sallow. Sleep is disturbed, partly on account of mental anguish, and partly by morbidly increased sexual desire with painful erections. Then during the next two weeks the gonorrhœal process increases in severity, reaching its acme, in a typical case, in the third week, after which the symptoms decline, and at the end of five or six weeks the patient may no longer notice any indications, and may consider himself cured, though this is far from the actual fact unless the course of the disease has been modified by the most skilful treatment. At the end of the period of incubation, *i.e.*, usually from three to five days after the impure intercourse, certain *prodromal symptoms* are first noticed, such as a slight tickling sensation at the orifice of the urethra, reddening of the lips of the meatus, and the exudation of a tenacious, sticky, grayish fluid which glues its lips together. Sometimes these symptoms are severe, sometimes mild. Usually after the lapse of two or three days, during which this secretion is poured out, there is an intense burning sensation felt, which is worse on urination; this is called *ardor urinæ*.

During this prodromal stage sensitive patients usually exhibit symptoms of depression of spirits, lassitude, and loss of appetite, chiefly on account of anxiety of mind and fear of impending gonorrhœa.

After the prodromal symptoms have lasted from two to eight days, there then comes the *acute*, or *florid stage*, which is accompanied by the classical symptoms of heat, pain, redness and swelling—"*calor*, *dolor*, *rubor*, *et tumor*." The drop or two of grayish fluid which was first noticed at the meatus now increases in amount and becomes converted into a milky or creamy pus. At first the redness is confined to the margins at the orifice of the urethra; but this

soon spreads until often the whole glans penis, or head of the organ, and sometimes even the whole penis, is enormously swollen and exceedingly painful.

Patients with a tight or long foreskin are liable to suffer more, since the tissues which compose this structure are of such a nature that they are liable to swell to an enormous degree and to retain the irritating pus secretion beneath them. In some cases the foreskin is so much swollen that it cannot be drawn back, and then the surgeon is compelled to slit it up in order to liberate the pent-up secretion.

Very early in the acute stage, as a rule, the lymphatic glands in the groins become swollen and tender, and one can often trace, from the glans penis to the groins, the red and swollen lymphatic vessels which convey the poison to them.

The discharge at about the beginning of the second week becomes thick, creamy, profuse, purulent, and often blood-tinged. It pours out so freely from the urethra day and night, in the form of large, heavy drops, that it soils the genitals and clothing of the patient and necessitates the wearing of a protective dressing over the penis.

Gonorrhœa begins in the anterior part of the urethra, but in from eighty to ninety per cent of cases travels down the canal until almost its whole length is in an intense state of inflammation. In this event, *i.e.*, when the inflammation has spread down the urinary passage, even the substance of the penis, as well as the urethra, will be acutely inflamed and swollen, and the patient then finds himself in the undignified position of having an absorbing interest in his genital apparatus to the exclusion of all else.

It is important to understand that the urethra is a tube —or rather a potential tube, for its walls lie in apposition when not distended by urine—with a calibre of about the size of an ordinary lead-pencil, extending a distance of eight or nine inches from the bladder to the exterior, and serving as a passage, or conduit, for the urine and semen.

So it is evident that the result of a severe inflammatory swelling of its walls, and of the surrounding tissues, will be to narrow very materially the calibre of this tube.

Urination, consequently, is now a matter of acute pain and even agony, giving a sensation as though a red-hot iron had been passed down the urethra, or as if the urine were scalding the canal. This is due partly to the increased acidity of the urine, but chiefly to the forcible distention of the inflamed and suppurating canal. In such a case the patient exerts every effort to pass his water slowly, and to effect this he holds his breath, relaxes the abdominal muscles, and sometimes even tries to stop the stream of urine. Often there is a spasm of the *compressor urethræ* muscle, so that strangury, or an inability to pass urine, is caused, which condition may require relief by the passage of a catheter. Owing to the swelling of the urethral mucous membrane and the resulting narrowing of the canal, the stream of urine becomes very thin, escaping in drops, or in a twisted, sputtering and weak manner, while sometimes it dribbles away drop by drop involuntarily.

In those instances where the inflammation has not spread along the whole canal, these symptoms are not so pronounced, their severity varying much in different cases, being usually more acute in a first attack than in subsequent ones, unless there has been an interval of several years between the infections. There is always a mucopurulent secretion, the abundance and pus-like character of which affords a good criterion of the severity of the attack. The urethra being freely supplied with a network of capillary blood-vessels, there is frequently, on account of the inflammation, a trickling away of a few drops of blood with the discharge, giving the linen a characteristic sanguineous stain.

The amount of the pus discharged is greatest during the night and toward morning, and less during the day, partly because the patient usually urinates only once or twice

during the night, while during the day he performs this function at frequent intervals, and thus washes away the discharge with the stream of urine, not permitting it to collect in abundance. In addition to this he suffers at night from the injurious effects of exercise during the day.

During this inflammatory stage of the disease the patient should be kept confined to bed in order to give the parts as much rest as possible, though it is often impossible to accomplish this without his compromising himself, unless he takes a trip away from home "for the benefit of his health," or on some other pretext.

The acute stage usually reaches its worst during the second week, and then still more serious troubles supervene. Almost the entire length of the urethra is now swollen and inflamed; it is tender upon pressure and there is a feeling of anguish in the testicles, which is rendered worse by walking or jarring.

A patient in this stage can usually be recognized by a careful observer; when he sits down he does so with the greatest deliberation, in such a manner as to protect his perinæum from pressure; if he crosses his legs, it is done with the greatest care and with the assistance of his hands. His inguinal glands are swollen and tender, and he suffers with pain in the back. He is now really ill and bed is the proper place for him. As in every disease where there is suppuration, his temperature rises, he has chills, and is pale, worried, anxious, without appetite, and constipated. Whatever comfort the patient may have during the day is apt to turn into torture during the night. In the earlier days and nights of the stage of acute urethritis he has a morbidly increased sexual desire and increased ability for copulation. These symptoms are usually provoked by the warmth of the bed, but even independently of this the symptoms are aggravated at night. So great is the increase of the voluptuous sensations that patients often seek relief by masturbation or fornication.

Many of them, feeling that they must have relief, visit the brothels in spite of the known dangers to the women, and to those who use them afterward. It is well for men to lay this point to heart, since a most dangerous class of poisoned and venomous men are going about, unrestrained by the law, with uncontrollable passions.

These voluptuous sensations, at first quite agreeable, early become eminently unpleasant, and the sexual irritation soon causes the patient the most aggravated suffering.

Very frequent and surprisingly vigorous erections occur and the penis becomes distorted, much to the mental anguish and chagrin of the patient, for every man thinks more of the normal shape of his private organs than of any other part of the body. The penis is sometimes forcibly drawn against the abdomen by the powerful erections, and frequently undergoes a series of most painful spasmodic convulsions. With these erections there are apt to be frequent debilitating and involuntary ejaculations of semen, and these erections and ejaculations are sometimes so intense that they cause rupture of the inflamed and congested urethra, so that blood is mingled with the pus and semen. This variety is called "Russian clap."

Sometimes the erections are so strong that they last for hours at a time, and in some cases there is a symptom, called *chordee*, in which the penis becomes arched like a bow, with the concavity downward.

In this condition the virile organ becomes rigid and bent, partly on account of an increased flow of blood to one part of the penis—*corpus cavernosum*—which makes it less extensible than the *corpus spongiosum*, and partly owing to a spasm of the longitudinal muscular fibres in the urethra.

Chordee, though not occurring in the majority of cases, is a most distressing symptom, sometimes so maddening the sufferer by the discomfort and pain that he strives to "break the cord" by straightening the penis forcibly, or by laying the distorted organ on a book and giving it a smart

blow. This manœuvre, however, is exceedingly dangerous, since it is apt to cause a tear in the urethra which may be followed by a serious hemorrhage and which will surely result in stricture; and cases are reported where death has followed from gangrene of the penis, or from bladder and kidney infection, or from general blood poisoning.

The patient's nights are full of misery; the warmth of the bed and the state of sleep promote the tendency to painful erections and chordee, and as soon as the patient has awakened and relieved himself of one attack by walking on the cold floor and the use of cooling applications, he falls asleep only to be re-awakened by the same occurrence time after time. His nights are so much disturbed that he rises in the morning tired and dejected, and unfit for the duties of the day.

There is a discharge of greenish—often blood-tinged—pus during this acute stage of the disease. The discharge of pus from the urethra is often surprisingly profuse, but this is not to be wondered at when one considers the extensive amount of tissue involved.

Every case of acute septic urethritis, or clap, does not run precisely this course, but this is a typical description of a typical case. Proper treatment of course modifies the severity of the symptoms.

In some cases the voiding of urine causes only moderate suffering, and the erections are painless and cause little discomfort; but every individual who elects to acquire gonorrhœa makes himself liable to the severest and most dangerous forms, and but little comfort can be derived from having a mild attack—for the remote complications may become apparent months or years afterward, and the future wife may be rendered an incurable invalid.

In a typical case of gonorrhœa, to sum up, there is a period of incubation, usually of three to five days' duration, during which there are no symptoms by which the disease can be recognized; this is followed by a prodromal

stage of about two days' duration in which the first evidences of symptoms appear. The process increases in severity for about fourteen days and reaches its most acute stage during the third week; but then, if the patient has received proper care as to rest, diet, and hygiene, the severity of this acute stage becomes modified at the end of the second or beginning of the third week after the acute symptoms developed.

At the end of two or three weeks more the symptoms may disappear, and in an uncomplicated and fortunate case the entire process would last from five to six weeks.

As recovery begins, the discharge becomes more scanty, less greenish, and thinner in consistence, and eventually, under favorable circumstances, becomes a grayish mucopus which stains the shirt and bed-linen and glues together the lips of the meatus.

The foregoing description applies only to gonorrhœa of the anterior urethra, where the process always originates and luxuriates for the first few weeks; if the disease spread to the posterior urethra, as it does in a large majority of cases, the results are much more serious, as will later appear.

By attention to all the rules of hygiene and by proper treatment, acute anterior urethritis—uncomplicated clap—may, under the most fortunate circumstances, be recovered from in from six to eight weeks, but such an event is the exception and not the rule.

After the acute stage has lasted from one to three months, it passes into the declining stage, which may drag along for many long months more, or even for years.

In the declining stage there is not usually much pain, the chief symptom being a more or less copious discharge which soils the patient's shirt and bed-linen, but all through this declining stage the recovery is apt to be interrupted by severe relapses, especially if he take active exercise, become constipated, catch cold, or indulge in excesses *in Venere et in Baccho.*

These relapses are regarded by many patients as fresh attacks of gonorrhœa, and it is to these that one refers when he says that he heeds a case of clap as little as a bad cold; and from these relapses quacks and charlatans make a great reputation, for the discharge is readily checked by slightly astringent injections. If, however, the urethra were to be examined by the urethroscope in the hands of an expert, areas of inflammatory tissue would be seen in the deeper parts, although there might be no external discharge whatever.

In reality, in these cases, the patient never has recovered, but healing is taking place with relapses whose intensity grows gradually less and less severe with each succeeding attack. One is more apt to suffer set-backs if he be of a weak constitution, if he have previously suffered from syphilis, if he have pollutions, if he indulge in coitus, or in alcoholics, or take too active exercise, or spicy food, or if he be constipated. Should he be so unfortunate as to acquire any other simultaneous illness, he will also very probably suffer a relapse. Of course, many cases of acute gonorrhœa vary a good deal in the intensity and in the duration of the different stages from the preceding typical description; for instance, sometimes the period of incubation and the prodromal stage last longer and are less severe, while in other instances all the symptoms develop more rapidly and are intensified, so as to be even more severe than what has been depicted.

Sometimes the amount of pus poured out is small in amount and there is not much discomfort, so that an unobservant patient might miss the fact that he had an attack of gonorrhœa, while in other cases, there may be, in addition to the worst symptoms already described, involuntary pollutions, gonorrhœal rheumatism, gonorrhœal ophthalmia or conjunctivitis, or gonorrhœal inflammation of the brain or heart, ending fatally.

Remember that even the mildest case of clap may result

disastrously by spreading to the deep, or posterior portion of the urethra, causing any of these complications, or stricture, prostatitis and sterility. It is erroneous to suppose that gonorrhœa limits itself to the anterior urethra. The whole extent of the urethra becomes involved in the large majority of instances.

All the symptoms heretofore described have been quite apparent to the patient, but, in order to follow the course of the disease accurately and scientifically, it is necessary for the physician to make frequent microscopical examinations of the discharges and of the urine.

During the height of the attack the microscope reveals pus corpuscles and gonococci in enormous numbers, and the treatment will be largely directed by their persistence or decline. By degrees the pus cells and gonococci become less numerous; but the latter are very liable to recrudesce, or crop up afresh with renewed activity, months after their apparent disappearance.

In the early stages there will be noticed in the urine numerous little rice-like bodies, resembling fluffy threads or balls; these are called "clap-threads" (*Tripperfaden* by the Germans), and consist of pus and exfoliated epithelial cells held together by mucus, for which the careful physician must look with his microscope, day by day, until they have entirely disappeared.

The accurate and systematic observation of the urine affords one of the most reliable means of information in regard to the favorable or discouraging progress of the case, but the processes are far too technical in character for the layman to grasp. Suffice it to say that by an intelligent and careful daily examination of the urine the well-equipped physician can conclude as to the progress of the case, even without questioning the patient in regard to his feelings and sensations. Unfortunately relapses in gonorrhœa are very common, and clap-threads and pus-cells are often present in the urine for months and years, during all

of which time the patient is, in very truth, a poisonous animal and exceedingly dangerous to any one with whom he may cohabit.

"It cannot be repeated too often: clap is a dangerous disease! Aside from the many complications and consequences which it may bring to the persons affected, it can make the patient hopelessly blind in twenty-four hours. These facts alone, among a multitude of others equally alarming, which affect the patient's self-love, being duly impressed upon his mind, we may go a step farther. A disppearance of all external evidence of the disease by no means makes the ex-patient unable to cause his wife's death. Lurking in the crypts, follicles and glands of his urethra may be gonococci. In the sexual relation these murderous bacteria are wholly or partially emptied out. Enough of them may be projected to pass with the semen to the regions where a future human being should be given life, and the prospective mother then has within her the fungus of destruction."[1]

The average physician tells the patient that he is cured and allows him to pass out of his care far too early; and the great majority of patients, weary of the expense and eager to believe themselves free from a filthy disease, assume the responsibility of defining when they are cured by the assertion that it is all over when there is no discharge visible at the meatus.

The use of internal remedies alone, such as are prescribed by many physicians and druggists, is not in any event adequate to cure gonorrhœa; with these must be combined irrigations and applications to the diseased areas.

Acute Posterior Urethritis.—In a typical case of uncomplicated gonorrhœa the disease is confined to the anterior part of the urethra, but in eighty to ninety per cent of

[1] Ferd. C. Valentine, M.D., Professor of Genito-Urinary Diseases, New York School of Clinical Medicine; *Medico-Surgical Bulletin*, October 1, 1895.

cases the inflammatory process invades the posterior urethra, and forms an ominous complication.

"It follows, therefore, that the opinion heretofore entertained, that gonorrhœa, as a rule, limits itself to the anterior urethra, localizing itself chiefly at the bulbous portion, is wholly incorrect, since the reverse is true—namely, that, as a rule, the infection spreads in between eighty and ninety per cent of cases through the entire length of the urethra, and only exceptionally in a minimum of cases is limited to the anterior urethra."[1]

The symptoms are not usually noticeable when the disease spreads backward to the deeper portion of the urethra, and it is important to remember that this posterior urethritis causes the discharge from the anterior urethra to cease, thus misleading the careless physician, or druggist, or patient into the momentous error of supposing that a cure has been effected.

The blame for this attaches partly to the patient and partly to the physician; the former will not heed advice, will not rest, and will often continue in the indulgence of his sexual passions; and it is the plain truth that a large number of the latter treat clap in a routine and harmful way. In the typical case heretofore described, the reader will remember that improvement sets in after the third week, or acme of the process; but this is a critical time—and a change for the worse, with ominous symptoms, may occur.

Recovery is then very slow and the conditions are favorable for the development of stricture, epididymitis, inflammation of the testicles, bladder, seminal vesicles and prostate gland. In posterior urethritis there is a profuse suppuration going on without the patient's knowledge; for the pus does not pour out of the end of the urethra as it does in anterior urethritis, but flows backward into the bladder. In this condition the patient will probably suffer

[1] Taylor, "Venereal Diseases," p. 125.

with a burning pain between the testicles and in the perinæum, and will have a frequent and intense desire to urinate—tenesmus—without being able to void his urine. Sometimes there is such a high degree of congestion of the urethra that blood is mingled with the urine.

In some cases the tenesmus, or ineffectual straining, is most distressing, and the sufferer has a constant desire to urinate without relief being obtained. Sometimes he sits on the commode almost constantly, passing a few drops of bloody urine now and then, and bathed in a profuse sweat, while at other times, and in other cases, there is incontinence of urine, or a condition in which he cannot retain his urine from constantly dribbling away.

Frequent pollutions are often induced in this condition, causing relapse after relapse, so that the disease may last for weeks, or months, or indefinitely. Such a patient is very liable to be sterile. In men who have hypertrophy of the prostate, or a stricture from an old attack of gonorrhœa, posterior urethritis is a most distressing and sometimes alarming and dangerous complication, the combination of acute and chronic disorders leading to general blood-poisoning and an ascending gonorrhœa which attacks the kidneys.

Repeated infections of gonorrhœa are more dangerous than a single attack; for then there is liable to be a subacute form, lasting indefinitely and becoming aggravated, as it continues, by various sequelæ and complications which may lead to a fatal termination.

Gonorrhœal rheumatism and involvement of the heart, by endocarditis or pericarditis, are very liable to cause permanent impairment of health and even death; while sterility may follow upon inflammation of the testicles, epididymes and seminal vesicles, and further grievous damage is not infrequently caused by abscesses of the prostate, peritonitis, bladder and kidney complications, and affections of the eyes.

The prognosis in each case, of course, depends on the

conduct and prudence of the patient as well as the skill in treatment. When one considers that the sexual appetite, in some of these cases, is uncontrollably strong and passionate, and that the patient is degenerated by evil ways of living and thinking, he can readily see that the physician must be guarded in the expression of his opinion as to the chances of a recovery which approaches a cure.

If proper care and treatment are employed, a provisional cure may often, under favorable circumstances, be looked for in a month or two.

The Treatment of Acute Gonorrhœa.—A clearer conception of the gonorrhœal process can be obtained by an insight into the general line of treatment than by any other way.

Remember that gonorrhœa, as a rule, remains a local disease, but that the gonococci in the urethra elaborate certain poisonous chemical substances—ptomaines—which sometimes produce a general constitutional effect of septicæmia, or blood-poisoning, and that sometimes the gonococci themselves enter the circulation and are carried in the blood-stream to the heart, the eyes, the brain and the large joints, where they produce disastrous results.

The absolute diagnosis of gonorrhœa can be made only when the physician has demonstrated the presence of gonococci in the mucus or pus discharge by microscopical examination; though of course one can be practically certain of the character of the disease from the information gained by clinical experience.

After cohabitation with a suspicious woman, a man is liable to be worried and anxious and unable to enjoy a single moment's peace of mind. As a rule, therefore, patients present themselves early for treatment, and certainly as soon as the discharge is well developed.

There is hardly any disease for which so many methods of treatment have been tried as for gonorrhœa; and since uninformed men have fallen into the habit of considering it a trifling ailment, the druggist probably treats more cases

in the early stages than the physician, though the latter is bound to receive their visits soon, usually after irreparable damage has been done.

The "man about town" often has a panacea for clap, which he says has cured him time after time, when, in reality, he never was cured of the virulent attack which he had acquired perhaps years before—these fresh attacks of "bastard clap" being merely outbreaks of the original uncured malady. From false reports such as these the ignorant are often deluded into self-medication by the use of internal remedies and injections which are "warranted to cure in three days." The penalty in such cases is usually a stricture or sterility.

Gonorrhœa is inevitably a *self-limited disease*, and just as a bone requires at least six weeks for its firm union in spite of the most renowned surgeon's skill, so this disease also requires from five to six weeks for its cure, even under the most favorable methods of treatment; and if a remedy can ever be found which will give such results in every case, it will be hailed by the profession as a medical triumph. The truth is that gonorrrhœa is one of the most thankless of all diseases to treat if one is to expect recovery with no evil consequences left behind—*i.e.*, a *cure*, or *restitutio ad integrum*. This view every specialist on venereal diseases supports with emphasis. In many ways this class of patients are most undesirable: social conditions usually make concealment necessary, and any disease treated in privacy is always unsatisfactorily controlled, and the sexual appetite, the most powerful of all impulses in these men, is by the nature of the disease abnormally stimulated, while for the subsidence of the inflammatory process this passion should be at rest.

Patients with gonorrhœa under all circumstances wish to be soon rid of it, and in many instances consider a rapid cure imperative. A plan has been adopted to meet this class of cases, called the abortive method.

The Abortive Method.—This method aims to cut short the disease at its very inception, before the gonoccoci have had time to develop—but this can rarely be effected.

Any attempt to abort gonorrhœa after pus has been seen at the meatus is useless, but the patient's importunity sometimes leads the physician of small experience to make the trial.

This method—which need not be described—is very painful; and inflammation, sometimes slight, sometimes severe, is sure to follow, so that there will be a sloughing of the parts touched and an escape of pus from its effects. If the attempt at aborting the gonorrhœa fail, the acute stage will then be rendered much more severe.

The abortive method, consequently, is unjustifiable unless it be used within a few hours after the impure intercourse and before gonorrhœa has actually been diagnosed.

General Management and Considerations on the Treatment of Clap.—The abortive method having failed, as it ordinarily does, the acute stage, which we now have to treat, is rendered worse. However, in most cases, the abortive method will not have been tried, since the patient rarely consults the physician until the acute stage is well established.

Impelled by the solicitations and anxiety of the patient, the doctor will frequently employ active treatment at the outset, using a clap-syringe and nauseating potions; but the severity of the disease is often enhanced by these means, for doctors are human in spite of the trust and confidence which the ordinary patient reposes in them.

Even the medical student, who has just received his license to practise, will often lightly assume the responsibilities of treating gonorrhœa, while he would exercise a greater degree of care and assure himself that he was well informed on modern methods before performing delicate surgery or treating diseases of the eye. Modern requirements have of late years been far more severe, however, and

It is too often true that many an old-time practitioner, who perhaps does not even possess a microscope, is less fitted than the younger man to pronounce when the case is cured.

Both the physician and the patient are far too ready to assume, for their self-glorification, that the disease is *cured* when the external discharge is no longer visible; but this is far from being the case, and the mistake is liable to result in untold harm, even after a long interval, to the patient himself and to any woman with whom he may cohabit.

It is important to let the patient early understand that his ailment is in no degree trifling, but that it is a menace to his whole future enjoyment of health, to his virility, to his life itself, and to his family circle should he ever marry. The modern specialist on venereal disease will treat a case of gonorrhœa quite differently from many practitioners who have failed to properly inform themselves. The details of treatment—lying solely in the physician's province—it is needless to specify here; but too much stress cannot be laid upon the importance of warning the patient that the discharge from his penis is a virulent poison, and that, in order to protect his eyes from contamination, he must carefully wash his hands after every manipulation of the dressings or handling of the penis. The man is "unclean," and his towels and bed-linen must be used by him alone and washed separately. All the dressings and cloths which are contaminated by the discharge must be burned.

After a patient has acquired gonorrhœa it is comparatively easy to be able to inform him of the fact, but a matter of considerable nicety to say when he is free from it; and yet this latter decision is one of extreme moment, both to himself and to those with whom he may cohabit.

It is a very nice matter indeed to manage a case of gonorrhœa just as it should be, for improper treatment, whether of too short or too long duration, or too active or

too mild, will probably convert a simple case into a chronic one which may last indefinitely and be complicated with stricture, sterility and sexual irritative symptoms.

Venereal patients are noted for their lying propensities, often referring the origin of their diseases to the contamination from water-closets; indulging secretly in intercourse when the physician has prohibited it; lying about their habits and symptoms, either from shame or from a desire to lessen the amount of their expenditures; and in every way proving so unsatisfactory in their conduct that, in spite of all the physician can do, they frequently go from bad to worse, and in every particular carry out the rôle of venomous animals who poison innumerable women with disease, insidiously, under the guise of love, not giving warning of danger as the serpents do. The man who lies to his physician is a fool indeed, and the more so if he really expects to hoodwink men whose life-work it is to study human nature and its frailties.

Chronic Gonorrhœa.—Chronic gonorrhœa is often spoken of as synonymous with "gleet"; but the former term is more correct—the latter being a mere symptom.

There are many influences which cause an acute case of clap to become chronic; this mishap, unfortunately, very frequently occurring, in which event the patient is not only liable to a protracted siege of suffering, annoyance and expense, but also for a period of months or years menaces any woman with whom he may cohabit, as well as all who follow him in his impure intercourse.

Of course every case of chronic gonorrhœa develops from a pre-existing acute attack; and when the declining stage, which is characterized by a clear mucous discharge, remains refractory to treatment, the inflammation becomes localized or limited to one patch of the urethra, usually in that part which is the most vascular, and where there are the greatest number of glands, such as the bulbous, membranous and prostatic portions of the urethra.

Causes or Factors which Convert an Acute Attack Chronic Gonorrhœa.—1. There is a natural tendency for gonorrhœa to remain indefinitely latent or dormant, because the gonococci bury themselves deeply in the tissues, where they can with difficulty be reached by medicinal applications.

2. Too active or too mild treatment on the part of the physician, along with infractions of hygienic and dietetic rules on the part of the patient, such as: (*a*) the patient, considering himself cured as soon as the discharge is checked, thinks that he will economize by stopping treatment, though there yet remain pus cells, clap-threads and gonococci in the urine; (*b*) he is intemperate in his eating and drinking; (*c*) he does not refrain from active exercise —if a wage-earner, he must work; (*d*) he gratifies his ardent sexual desires by fornication or masturbation. The ordinary clap patient concentrates his mind and attention on sexual matters, and, if he cannot fornicate, will compromise by associating with lewd and loose women whom he can at least hug and kiss, thereby promoting congestion of the already inflamed tissues by sexual excitement; (*e*) some have peculiar idiosyncrasies or diatheses which favor the development of the chronic form, *e.g.*, syphilis, or the gouty or rheumatic diathesis, or any debilitating disease.

3. Relapses or rapidly recurring fresh infections of gonorrhœa favor the acquirement of the chronic type. After a period of treatment of six or eight weeks' duration, during which the patient has been continent, he thinks that he must now reward himself by a spree, either of drinking or of venery; then comes on a relapse which is treated and disappears. Similar conduct brings on relapse after relapse, each one of less intensity and suffering, but continually conducing to the firm implantation of the gonococci in the tissues, with a resulting serious and permanent damage to important structures.

It is thus seen that there are many influences which favor

an attack of gonorrhœa becoming chronic, and no patient can for a moment assure himself that he will escape this misfortune.

Can gonorrhœa last for a long time? Indeed it can.

"In very many cases of posterior urethritis, there being no visible discharge, and the patients complaining of no symptoms referable to the deep urethra, the affection remains dormant, latent and unrecognized. Thus the cases may drag on for one or more, and even five, ten, and twenty years without giving any indication of lurking trouble. In some of these cases an exacerbation occurs, and then the patient realizes that he has had an uncured gonorrhœa."[1]

Can a patient have repeated attacks of gonorrhœa?

1. One attack, after its complete cure, furnishes absolutely no immunity.

2. An acute attack may be contracted while yet suffering from chronic gonorrhœa.

3. A fresh attack requires two or three days for its incubation or development, while a mere relapse of an old case shows its symptoms at once. The cause of chronic gonorrhœa is of course the gonococcus. These gonococci may remain latent for almost indefinite periods of time in certain parts of the genital area, and become enfeebled in power, but not inert; and men who suffer from chronic gonorrhœa infect their wives with a chronic, and sometimes with an acute gonorrhœa, perhaps months or years after they have supposed themselves cured.

Symptoms of Chronic Gonorrhœa.—Many a man is suffering with chronic gonorrhœa without being aware of it, since there is not always, by any means, an external discharge from the meatus.

When there is chronic gonorrhœa in the anterior urethra there is apt to be a thin, watery discharge, which later on becomes thick, tenacious, and yellowish, gluing together

[1] Taylor, "Venereal Diseases," p. 168.

the lips of the meatus, and constantly staining the linen. To this form the term "gleet" is appropriate. Dietetic or sexual intemperance renders the patient liable to an acute recrudescence of the morbid process, so that he often thinks that he has contracted a fresh case of gonorrhœa.

This gleety discharge trickles away from what is termed the "pendulous urethra," *i.e.*, that part of the urethra situated in the portion of the penis which naturally hangs downward when not in a state of erection. Sometimes the discharge is profuse and sometimes there is merely a drop or two of a yellowish or grayish-white secretion seen only in the morning. This is often lightly spoken of by roués as the "good-morning drop."

This gleety discharge is the most frequent symptom of chronic gonorrhœa, not, as a rule, causing much pain, though productive of a varying degree of mental distress and melancholy dependent on the sensitiveness of the patient. Often this symptom persists for years and nothing seems to be able to check it.

"Cases of gleet are occasionally seen that defy all measures of treatment. Although trite, the expression of Ricord with regard to the obstinacy of gleet is decidedly pat. This famous specialist once said that he dreamed he was dead and had been sent to purgatory. Upon being asked what sort of a place it was, he replied that it would have been pleasant enough if it had not been for the fact that whole troops of male spectres stalked about him, each pointing its ghastly finger at him and exclaiming: 'Ricord! Ricord! you could not cure my gleet.'"[1]

This gleet is kept up by a patch of inflammation in the urethra, and so long as it remains localized on the surface of the mucous membrane it will continue until it heals by the formation of scar-tissue. If this inflammatory process spread more deeply into the structures beneath the mucous membrane, and into the substance of the body of the penis,

[1] G. Frank Lydston, M.D., "Gonorrhœa and its Treatment," p. 79.

as it frequently does, then the condition is much more serious, because scar-tissue forms at that area and retracts, so as to form a dense, gristly constriction, or *stricture*, which encroaches on and narrows the urinary passage to a dangerous degree.

If the chronic gonorrhœa be localized in the posterior urethra, the conditions present a much more serious prognosis. This portion of the urethra not being pendulous, the discharge will of course gravitate downward into the bladder.

In some cases there is a frequent desire to urinate, with uneasiness or severe pain either at the beginning or end of the act; in others there is a stabbing pain or a throbbing in the perinæum or testicles or in the rectum. These symptoms may not be continuously present, but may vary from day to day.

If the inflammation has extended to the prostate gland, which is an extremely sensitive and complex organ in close relationship to the sexual apparatus, there are bound to be irritative sensations on urinating, defecating, or on performing the sexual act, and, in addition, irritation of the whole nervous system.

Often there is bladder-tenesmus, or a straining effort to pass urine without success, or sometimes there is simply a desire to urinate very frequently, only a few drops passing at a time.

In other cases there is derangement in the sexual sphere; pollutions are common, with a corresponding loss of sexual appetite and power. During copulation erection may occur, but there is a premature emission without pleasurable sensation, and even with severe lancinating pains in the testicles, groins, back or thighs.

Sometimes on account of a thickish, opaque mucous fluid which escapes involuntarily, the patient imagines that he has spermatorrhœa; but this is merely a prostatorrhœa, or catarrhal discharge from the prostate gland.

However, in not a few cases there is a true spermatorrhœa, and spermatozoids can be found in the urine; and in other instances there is a free discharge of semen during each act of defecation and urination. Conditions like these would, of course, rapidly bring about impotence and sterility with attendant melancholia and apathy.

Sometimes there is inflammation and irritability of the *caput gallinaginis*—a longitudinal fold of mucous membrane and other subjacent tissues, exceedingly rich in nerves, situated on the floor of the posterior urethra and intimately associated with the voluptuous sensations of the sexual act. There is then apt to be a condition of sexual neurasthenia, or increased excitability and irritability of the nervous system in regard to sexual and sensual matters.

Since the nerve centre which presides over the sexual functions is situated in the spinal cord, these various disorders often produce spinal affections, such as partial or complete paralysis of certain groups of muscles, or hyperæsthesia and extreme excitability of the muscles.

"The general condition always remains good, the appearance and nutrition may be excellent. Nevertheless the patients are usually in a deplorable state. The impotence and pollutions depress the mind, the various sensations rouse the belief in some serious disease which is concealed by the physician, the mood is gloomy and hypochondriacal. This is especially true when the nervous disturbances spread farther, and other spinal symptoms are added. These include the various manifestations of spinal irritation, pressure and pain in the back, formication, cold or heat along the spine, radiating neuralgias and paralgias, particularly in the lumbo-sacral plexus. The neurasthenic symptoms may also spread farther. Digestion then suffers, symptoms of gastric and intestinal catarrh set in, but are only the result of atony. These reduce the patient, and his condition is thus aggravated materially. The nervous symptoms become more severe. There is general depres-

sion, pressure in the head, mental obtuseness, palpitation of the heart, etc. The unstable vasomotor system causes rapidly changing color, pallor and redness, especially in the face. Digestion is poor, the local symptoms in the domain of the uropoietic and sexual organs attain considerable intensity—no wonder that not a few of these patients terminate their existence by suicide."[1]

The Degree of Infectiousness of Chronic Gonorrhœa.—For the ex-gonorrhœal patient who is contemplating marriage, and for the married man who has broken the pledge of fidelity and constancy implied in his solemn marriage vow, and has become infected, it is exceedingly important that they shall distinctly understand that they are, in all seriousness, venomous and poisonous and deadly to whatever woman they approach in the sexual relation, until pronounced safe by a skilled specialist, and that many of them never can be cured. Death does not follow in their path at once, but countless numbers of innocent women pay for their husbands' dirty and illegitimate practices with their shipwrecked health and life. Unlike the cobra's and the rattlesnake's bite, the immediate results of infection are not usually seen to be dangerous to life; but gonorrhœa is characterized by an indefinitely long period of convalescence, so that wives and children will suffer terrible consequences, even years afterward, unless the patient be no longer a gonococcus-bearing animal.

Only the physician who is skilled in the modern methods of microscopical research can decide when the patient is no longer a menace to society, and the opinion of no other is of the least value. As mentioned heretofore, the discharge of chronic gonorrhœa may appear at the meatus in the form of a mere drop of pus, hardly noticeable, or it may come from the posterior urethra and not show at all, externally, on account of the backward gravitation of the discharge

[1] Finger, "Gonorrhœa and its Complications," English trans., p. 148.

toward the bladder. In this latter and by far more usual event the recognition of the disease can be made only by microscopical demonstration of pus-corpuscles and clap-shreds in the urine—a trained eye of course being necessary to distinguish them from other objects in the field of vision. Without exception the gonococci can always be found in a case of acute gonorrhœa, but by no means always in chronic gonorrhœa. The finding of gonococci in chronic gonorrhœa of course makes the diagnosis sure, but the failure to find them on the first examination does not at all exclude the possibility of their presence.

Pus corpuscles and clap-shreds may be seen day after day with the microscope in a case of chronic gonorrhœa, and no gonococci appear along with them; then, after any debauch or excess on the part of the patient, they may exuberate and come out from their lurking-places in the deep recesses and crypts of the urethra and its accessory canals, and reappear in considerable numbers.

In the terminal stages of a case of chronic gonorrhœa specialists sometimes make use of the following plan, in order to see if a man is fit to marry and entirely free from the poison germs:

To make certain that the patient is innocuous, after pus corpuscles and clap-shreds can no longer be found by the microscope in his urine, an artificial irritation is induced in the urinary organs in order to temporarily lower the resisting power of the tissues, so that if there are any gonococci dormant or lurking in the folds and crypts and canaliculi of the genital passages, they may have a fair opportunity to make their appearance. To effect this the patient is either directed to go out and take a large and rather indigestible dinner with plenty of wine or beer; or a relapse is purposely induced by throwing into his urethra a "test irritating injection." These test irritant methods bring about a *simple urethritis*, with suppuration, and the pus is then examined for gonococci. If gonococci

cannot be found after repeated trials of this artificial method of inducing a relapse, then there are almost certainly none present, and the patient may marry.

If, on the other hand, gonococci are found, he must in no event marry until they cannot be made to reappear; nor for a considerable period, preferably six months, thereafter.

If the doctor tell the patient that there are no longer any gonococci, the latter will consider himself cured; but as a rule, after a chronic gonorrhœa, there is not a "cure" in the real sense of the word, since the urethral tissues have been unfavorably modified by the smouldering inflammation, and his genital apparatus is not as good as it once was. In order to insure him against a narrowing of the calibre of the urinary tube—stricture—he will present himself more or less frequently, for a period of several months, for the passage of "sounds." "Neisser (1884) was the first who studied the subject scientifically. He proved that the infectiousness of chronic gonorrhœa is a conditional one, in so far as the secretion may contain gonococci, that there are cases in which the secretion contains the cocci only at times, and finally others which are always found to be free from gonococci despite the most careful and frequent examinations. Furthermore, since the secretion is small in amount, and after being washed away by the urine requires a considerable time for its regeneration, it follows that a single act of coitus with an individual suffering from chronic gonorrhœa does not necessarily produce infection. As the result of numerous examinations I concur in this opinion, and permit a patient who is suffering from chronic gonorrhœa, *i.e.*, the morning drop or clap-threads, to have marital intercourse only after I have convinced myself by a two to four weeks' daily examination of the secretion or clap-shreds that these contain only epithelium and no pus cells, and when, after irrigation of the urethra with a solution of silver nitrate or corrosive sublimate and consequent suppuration, the secretion is entirely

free from gonococci, and there is no further indication for the continuance of treatment."[1] Before a man can indulge in marital intercourse, Finger requires three conditions—"the absence of gonococci, pus corpuscles, and peri-urethral complications."

"One condition I must especially emphasize, viz., the absence of pus corpuscles. The presence of shreds of pus corpuscles in the secretion is always an indication that the inflammation is not extinguished. It is possible that the inflammation still continues despite the disappearance of the gonococcus, its original etiological factor, but this will probably not be true of many cases. On the other hand, the question of the presence of gonococci is often answered with difficulty. Positive findings put the matter beyond question, but negative findings do not prove that gonococci are not present. After long and laborious examinations with negative results the gonococci may suddenly reappear, so that I most urgently caution against answering the question with regard to marital intercourse from the results of bacteriological examination. This should be refused so long as pus corpuscles are present."[2]

The statements of this great specialist are supported by every surgeon who has to deal with the special diseases of either men or women, and it is a fact, lamented by the whole profession, that an immense amount of suffering among innocent married women is due to the old-standing uncured gonorrhœas of their once profligate husbands.

The Treatment of Chronic Gonorrhœa.—Many patients become so neurasthenic and hysterical over their condition that they exaggerate their symptoms and run from one doctor to another, selecting him who will gratify their anxiety by adopting the most active line of treatment. Many such cases, which are submitted to over-treatment by energetic and unwarrantable methods, suffer great damage by the perpetuation of an intractable gleet. Treat-

[1] Finger; *loc. cit.*, p. 154. [2] Finger; *ibid.*, p. 155.

ment will, of course, promise better results in recent cases than in old, neglected, or over-treated ones, and there will be a better outlook if the chronic gonorrhœa is not complicated with stricture or neurasthenic symptoms, such as pollutions, prostatorrhœa, and intense excitability in the sexual domain. While the prognosis may be favorable in simple, uncomplicated cases, we must always bear in mind that the sequelæ and involvements and extension of the disease to other organs not infrequently cause serious and permanent damage, and even death.

So intractable are these chronic gonorrhœas that the physician cannot predict with any assurance the length of time which may be required for their treatment, nor, in fact, whether any marked relief can ever be looked for; nor can he, in some of the cases, ever countenance the marriage of any woman to such an unfortunate man.

There is one point, surprising as it may be, which must be given the greatest consideration—and this is, that a stricture, or retraction and drawing together of the tissues which were once the seat of the localized inflammation, may develop many years after the patient has considered himself entirely cured.

Out of 164 cases of stricture, Sir Henry Thompson gives the period of development as follows:[1]

10	cases	occurred	during	the	acute	gonorrhœa.	
71	"	developed	in	1	year.		
41	"	"	"	3	to	4	years.
22	"	"	"	7	"	8	"
20	"	"	"	20	"	25	"

When a man is yet in the prime of his life his tissues resist morbid influences more powerfully, the repair and the waste of all the structures of the body keeping an approximately parallel course; but when he begins to go downhill, and has turned his face toward the evening of life, the

[1] *Vide* Finger; *loc. cit.*, p. 144.

balance between repair and waste is disordered in favor of the latter, and those parts of his body which are least resistive are the first to suffer from unfavorable influences. The noonday of life is reached early or late, according to the previous habits of the individual and his ancestral legacy; but after this meridian has passed the weak spots begin to appear. Thus, strictures may develop, according to Thompson's statistics, even as long as twenty-five years after the supposed termination of the gonorrhœal attack—scar-tissue forming at the site of the ancient gonorrhœal inflammation. This is what we mean by saying that a cure—a *restitutio ad integrum—cannot be promised,* even in any case, however mild. In a work of this nature it would not be wise to attempt even an outline of the various methods of treatment which different cases require.

The Complications of Gonorrhœa.—Gonorrhœa is exceedingly liable to be followed by one or more of various complications. The male may escape with no perceptible remote results; but if the female become infected, it is regarded as a natural consequence and to be expected as a foregone conclusion that the process will spread throughout the whole extent of her sexual apparatus and render her a miserable and incurable invalid. No disease has a more gloomy outlook for the female than gonorrhœa, while for the male there may be the assurance that in a majority of cases he has been more or less permanently injured and rendered, not infrequently, a poisonous and dangerous man for a husband.

Certain of the complications are peculiar to each sex, owing to the anatomical distinctions, while others are common to both sexes. The following are the principal complications of gonorrhœa:

In the Male.

1. Stricture of the urethra. (See Fig. XII., page 306).
2. Gonorrhœal invasion of the epididymis and testicle.

3. Inflammation of the seminal vesicles.
4. Inflammation of the prostate gland.
5. Inflammation of Cowper's glands.
6. Peri-urethral abscess.
7. Inflammation of the glans penis and prepuce.

In the Female.

1. Urethritis.
2. Vaginitis.
3. Invasion of Bartholin's glands.
4. Invasion of uterus, Fallopian tubes, ovaries, and peritoneum.
5. Residual or latent symptoms of gonorrhœa.
6. Sterility.

In Both Sexes.

1. Inflammation of kidneys and bladder.
2. Buboes.
3. Peritonitis.
4. Gonorrhœal rheumatism.
5. Affections of the heart and pyæmia.
6. Gonorrhœal conjunctivitis and ophthalmia.
7. Gonorrhœal affections of the skin.
8. Gonorrhœa in the infant.

Long monographs have been written about each of these topics, and even books upon the subject of stricture. Within the short space at our command we will briefly consider these, paying especial attention to stricture of the urethra, since that is the most important complication in the male, and to epididymitis, which is the most frequent.

Stricture of the Urethra.—(Latin, *stringere*, to draw tight, to bind, to contract.) Stricture is a morbid condition of the urethra, of serious significance, in which the normal function of that canal is interfered with, (*a*), either by spasmodic muscular contractions of the urethral walls; or, (*b*), by a definite anatomical change in their structure, whereby its calibre is reduced in certain parts of its course

and its dilatability impaired, (1) either by reason of an increased outgrowth and thickening of the mucous membrane, or (2) on account of the formation of a more or less dense connective-tissue, or scar-like tissue, which draws together and contracts the lumen, or passageway, of the canal, with constantly increasing tendency to diminish it more and more with the lapse of years.

Obviously the constantly accumulating urine, a waste-product of the body, must have some channel for escape, and, if the urethra become impervious, *fistulæ*, or false passages form, and the urine finds its exit through one or more openings in the penis, scrotum, or surface of the belly; or else the bladder bursts and the patient rapidly dies from shock.

It may be years after the patient has considered himself cured of the gonorrhœa before the obstruction to the flow of urine becomes so marked as to arrest his attention; for gonorrhœa does not promptly cause stricture—these lesions, as a rule, requiring years for their development.

An expert rifle-shot takes great pains to keep the inside of his rifle-barrel untarnished and in perfect order; if it become in the least degree rusted, it is never the same, while if it have become badly corroded, even in one spot, it is useless for marksmanship until re-bored to a new calibre. So, also, a stricture converts the urethra into a "pathological tube" and unfits it for its proper function. Just as the rifle-barrel must be re-bored, in very nearly the same manner the surgeon must almost literally re-bore and cut and stretch the scarred urethra.

True gonorrhœal stricture is found only in the anterior urethra, *i.e.*, from a point in the urethra slightly posterior to the peno-scrotal angle forward to the meatus. There is, however, an inflammatory condition caused by the stricture in the anterior portion, which secondarily affects the posterior urethra and neck of the bladder. A stricture is said to exist when the calibre of the urethra is diminished

from its normal size, in which event it becomes necessary for the surgeon to restore its patency if the patient is to be in health. The duration of the treatment required lasts, generally speaking, for a period of months, with a supervision extending over years or a lifetime; and it is left for the reader to imagine, if he can, the amount of time and money expended, the inconvenience, and the suffering—physical and mental. There is sometimes a *spasmodic stricture*, which results from an inflamed and hypersensitive condition of the urethral mucous membrane. This may be caused by the use of an improper saddle, whether on a bicycle or horse, by alcohol or sexual excesses, by colds, irritating condition of the urine, piles, fissure of the anus, constipation, etc. It is due to contractions of the compressor urethræ muscle and of the muscular fibres of the urethra itself; and when catheter or sound is passed down a canal so affected there is a sensation of the instrument being firmly grasped by the muscles, or the urethra may close so firmly as to refuse to admit an instrument. These spasmodic strictures are sometimes troublesome in preventing urination, but we do not look upon them as serious, since they usually pass away without serious results.

Gonorrhœal Strictures.—There are three forms of stricture associated with gonorrhœa:[1]

1, the soft stricture; 2, the semi-fibrous stricture; and, 3, the densely fibrous, or inodular stricture, where the urethra is surrounded by an irregular and firm mass of dense, gristly, scar-like tissue. The last and most serious variety results, in gradations, from the second and first forms. The soft stricture is the first to develop, usually in the bulbous portion of the urethra, and the disease may usually be arrested at this stage.

If the case be neglected, however, fibrous tissue forms at the site of the soft stricture and constitutes the semi-fibrous stricture. Here the process may again stop; but

[1] Compare Taylor, "Venereal Diseases," p. 326 *et seq.*

if the case is treated not at all, or improperly, then a new and firmer growth of fibrous tissue takes place, entirely obliterating the normal structures, so as to form a non-elastic, gristly and densely fibrous, or inodular stricture. Thus we see that the semi-fibrous stricture develops *from* the incipient soft stricture *into* the densely fibrous variety, and that these three forms are merely different stages which represent the increasing severity of the lesion.

It will be well to remember that in every case of gonorrhœa which becomes chronic there is, on account of the continued inflammation, a growth of new cell elements, which infiltrates the tissues lying immediately beneath the urethral mucous membrane, and that, unless this condition receives skilful treatment early in its inception, it will result in a serious, permanent injury to the urethra, reducing its calibre and impairing its dilatability.

The soft stricture, or earliest and least severe of the varieties, may remain soft for months or years, always having a tendency, however, to become firm and fibrous and to contract, which it certainly will do upon the slightest provocation, *e.g.*, from inordinate sexual indulgence, a reïnfection of gonorrhœa, severe exercise, or, in short, from any cause which may inflame the damaged urethra.

In the less severe forms of stricture only the mucous membrane and the tissues lying immediately beneath it are affected, while in the severer and later varieties the scar-like tissue forms even in the structures which form the body of the penis, or corpus spongiosum—so that one can feel, by external manipulation, the hard, cord-like masses in which the urethra seems to be embedded. This condition is most common at the peno-scrotal angle, just where the scrotum joins the under surface of the penis.

Even a mild case of gonorrhœa may result disastrously; for the inflammatory processes very frequently last long after the attack is supposed to be over, and are followed by an extensive outgrowth of exuberant and unhealthy tissue.

Many and many a man who has had gonorrhœa and thinks himself cured will suffer from stricture when he gets older; the one precaution which it is in his power to take is, to see that he does not get a reïnfection of this terrible disease. "In many cases the process remains limited for years, but even when it has thus remained dormant it may later on become active and involve more tissue. This is the underlying cause of the extensive and deeply invading strictures which are not uncommonly found in old men."[1]

Owing to the extremely slow processes which take place in stricture formation they are not common before twenty-five years of age, while the greatest number of cases occur between twenty-five and forty years, and the next heaviest figures fall between forty and fifty years of age.[2] "It is significant of the usual slowly developing character of stricture that the greatest number of patients felt the necessity of relief between the twenty-fifth and fiftieth years."

Strictures vary much in the extent and depth to which they extend, and in their softness or density, their tendency, however, being to grow denser and denser, and to narrow the urinary passage more and more.

The layman very naturally might feel surprise that scar-tissue should be so prone to grow and to show activity, because he notices that scars on the surface of his body remain unchanged for a lifetime. But, by way of explanation, it must be pointed out that the urethra is not only an extremely delicate tube surrounded by highly vascular tissues, but that it also *must* be in continual use just like the bile ducts, or even the heart; in other words the scar, being in vital tissues, itself keeps vital and takes on renewed activity with every loss of resisting power on the part of the surrounding tissues. If scar-like tissue, similar to a stricture, form in the passages which convey the semen from the testicles, then it does often completely seal up these tubes and render the individual sterile, because these seminal

[1] Taylor, *loc. cit.*, p. 327. [2] Compare Taylor, *ibid.*, pp. 329, 330.

passageways are not in any way essential to life, nor are they by any means so vascular as the urethra. A stricture which is at first limited to one comparatively small patch of the urethra has a tendency to spread and to travel along the tissues, so that eventually there may be several different places which are the seats of the morbid process. Sometimes there is merely a narrow band or ring of stricture-tissue surrounding the urethra, and sometimes the fibrous tissue extends along the tube for four or five inches; and, again, there may be stricture of the urethra in two, or three, or more places, between which there is a portion of healthy tube. Almost all strictures of long-standing duration are annular, *i.e.*, they have grown until they completely surround the urethral canal.

The stricture tissue—scar-like tissue—does not affect the urethra alone, but extends deeply into the substance of the penis; what we find in the urethra being only a surface indication of the deeply seated malady. These strictures present many varieties in shape and extent; sometimes they are mere thread-like thickenings in the mucous membrane; sometimes there is a crescentic or valve-like flap which juts out into the urethra; sometimes there is a complete diaphragm extending across the canal with an opening in the centre; and sometimes the fibrous tissue has grown to such an extent that the urine has to pass through an extremely tortuous, crooked and contracted canal.

Stricture formation may be quite rapid and develop within six months from the initial attack of gonorrhœa, but, generally speaking, the process is long drawn out.

It would be assuming a great deal on the part of any physician to promise any man who has ever had a chronic gonorrhœa, however mild, that he will never have a stricture. The patient is usually advised to present himself, perhaps not more than two or three times a year, but for many years, for observation, in order that sounds may be

passed for the purpose of detecting a possible stricture in its very beginning, when the most good can be done.

The Symptoms of Stricture.—To an observant patient the first symptom to present itself is usually a gleety discharge of mucus, or of mucus mixed with pus, which comes from the meatus in the morning, or at intervals throughout the day. He will probably very soon notice that the stream of urine has become narrower than it should be, and divided into two or three jets, or perhaps given a peculiar screw-shaped twist. If the stricture is well advanced there will probably be a constant dribbling away of urine, so that the unfortunate man must wear cloths to receive it. This is due to the fact that the dense and inelastic stricture-tissue does not permit the urethra to firmly close, and the urine escapes in drops through the more or less rigid tube.

Long after a gonorrhœa has been supposed to be cured the patient may, on account of an unrecognized stricture, complain of uneasiness or actual pain in the penis and perinæum, and especially at the end of the penis.

Sometimes the patient notices that he is required to make greater straining efforts in order to expel his urine; but this symptom eventually passes away in a few weeks, since the bladder-walls become thickened and hypertrophied in order to overcome the increased resistance which the stricture offers to the flow of urine.

An unobservant person might not notice these symptoms unless they were very well-marked.

As the disease becomes more advanced the bladder becomes so irritable, as a rule, that the sufferer must rise very frequently during the night in order to urinate, the act being accompanied with pain. Sometimes he must strain for a long time before he can start the flow of urine, and when it does come it may suddenly stop before he has emptied the bladder.

In many cases of stricture the first thing to attract atten-

tion to the trouble is the alarming symptom of "*retention of urine*," or the inability to void urine, which may have been brought about by exposure to cold, a drinking-bout, indiscretions in diet, or by any cause which inflames the bladder and urethra. The stricture may have been present for months, but in these cases does not, perhaps, manifest itself until irritation is produced from some cause or other. There is hardly any symptom which is so likely to terrify the patient as this—for he knows that every moment will make his condition worse instead of better, and that his very life depends upon his emptying his bladder. Some men who have stricture suffer with retention of urine almost every time they go on a spree, while others never have it. This is due to the fact that retention is more frequent when the stricture is situated far back in the urethra behind the peno-scrotal angle, and very infrequent when the trouble is in the anterior part of the canal.

Some patients, on the other hand, suffer from "*incontinence of urine*," or the inability to retain their urine. This is especially frequent in cases of very tight stricture where the canal is much reduced in calibre. In this condition the bladder is never completely emptied—the patient being relieved of the imperative desire to urinate by the passage of only a part of the secretion. Incontinence of urine is due to a paralysis of the *external sphincter vesicæ* and *compressor urethræ* muscles, the function of which is to keep the neck of the bladder and the urethra firmly closed until the individual voluntarily decides to urinate.

When this miserable condition of incontinence exists—the bladder never being completely emptied, the retained urine becomes foul and ammoniacal and sets up severe inflammation in the bladder, which ultimately extends to the kidneys. The overflow of urine continually dribbles away, keeping the genital organs and thighs constantly wet, so that the patient has a markedly urinous odor about him.

In some of these cases the urine accumulates to such a

degree that it gives rise to distention of the bladder. As this distention increases the walls of the bladder become paralyzed and lose their power of contracting, so that after a time the amount of urine becomes so great that it overflows, and finds its way out involuntarily. This condition Gross called the "*incontinence of retention*," and in such cases the bladder may become so greatly distended as to reach as high as the navel.

Important changes also take place behind the stricture. Owing to the mechanical impediment to the flow of urine, that part of the urethra behind the stricture dilates, so that sometimes a pouch is formed. The increased hydrostatic pressure and the irritating properties of the foul urine cause ulcerations in the posterior urethra, and eventually a few drops of urine percolate into the tissues through the spots where the mucous membrane has been eroded. This starts an abscess in that region, and the urine will now burrow under the skin and ultimately force its way out by fistulous openings either in the perineum or on the surface of the scrotum, or thighs, or as high up on the belly as the navel.

Extravasation of urine, or a diffusion of urine into the surrounding tissues, occurs when the urethra ruptures at the site of the inflamed and devitalized area. It is an exceedingly grave complication of stricture and always requires prompt surgical aid. It is rendered especially grave from the fact that the urine of patients who are suffering with tight strictures is usually foul and decomposed, and urine in such a condition rapidly sets up blood poisoning and extensive necrosis, or gangrene, of all tissues outside of the urinary passages, with which it comes in contact. The rupture of the urethra may occur when the patient is straining to urinate, or from an uncontrollable spasmodic effort on the part of the abdominal muscles and bladder. At first the patient may experience no pain, but even a feeling of relief from the desire to urinate, though he is

surprised that relief has come without the passing of any urine. The condition is somewhat analogous to what occurs when a garden-hose breaks at some part of its course, the water leaking out at the break, but none, or little, coming from the nozzle. The urine which leaks out at the site of the break diffuses itself through the tissues and burrows through them in various directions, causing them to swell wherever it goes. The swelling is limited to the subcutaneous tissues of the penis, scrotum, perinæum, and walls of the abdomen. This extravasated and putrid urine continues to tunnel passages for itself in various directions and by its decomposition sets up symptoms which are indicative of blood-poisoning, such as nausea, vomiting, loss of appetite, high fever, chills, uræmic coma, delirium, and death if surgical aid be not promptly given. Sometimes the effect of this putrid urine is to cause extensive sloughing of the skin surfaces, so that the testicles may be left bare and denuded of their scrotal covering.

After the rupture the patient will be unable to urinate, and a surgeon is quickly called in.

Abscess of the prostate sometimes develops as a result of stricture. If the inflammation of the prostate gland, which surrounds the prostatic portion of the urethra, go on to end in pus-formation, the patient will suffer with a throbbing pain at the neck of the bladder, and an impediment to the free passage of urine will occur on account of a pressure on the urethra by the enlarged prostate, which may completely close it. In such cases the muscular force demanded of the bladder, in order to expel its contents, is so great that the bladder walls become enormously hypertrophied and more powerful, the thickening in some cases being five or six times as great as normal. As a consequence of this hypertrophy of the bladder walls, the mucous membrane which lines the bladder gets thrown into numerous deep folds, and on account of the powerful straining efforts to evacuate the urine, large pouches or

sacs form, which may even become larger than the bladder itself.

In these pouches the urine stagnates and putrefies, and their walls tend to become thinner and thinner from over-distention, while calculi, or stones, very frequently form in them by a morbid deposition of the earthy matter and salts of the urine. Sometimes the pouches become so attenuated that they burst and allow the putrid urine to escape into the abdominal cavity, in which event death speedily occurs from shock or peritonitis.

Changes in the Urine in Stricture.—In severe and neglected cases of stricture some of the urine is retained in the bladder and decomposes, with the result that the kidneys become involved, and herein lies the chief danger; not in the impediment to urination *per se*, but in the retention of a portion of the decomposed and septic urine.

Such urine—putrid, fetid, and highly poisonous—may so alter the structure of the kidneys by the inflammation excited in them that they cannot eliminate the urine from the system.

The patient's condition is then truly pitiable. He is gravely ill and suffers with urinary fever, severe pains in the back and loins, and dropsy. He usually makes the effort to pass urine every few minutes, perhaps succeeding in voiding at each trial only a few drops of offensive and putrid urine which scalds the urethra. The suffering is intense, and such severe cases usually end fatally.

The Causes of Stricture.—The chief cause is *long-continued inflammation following gonorrhœa*, which leads to the growth of cicatricial, or fibrous, tissue in and about the walls of the urethra. A stricture is more apt to follow a gonorrhœa which has lasted for a long time, no matter how mild the attack was; the sharpness of the attack having less to do with the recovery than the length of the period of convalescence.

We have already discussed spasmodic strictures, but

there yet remain two or three rarer varieties. Syphilitic sores at the meatus are sometimes followed by stricture, and excessive masturbation is said to cause it in some instances by exciting an active congestion and inflammation of the urethral mucous membrane. In a few other cases strictures may be caused by the use of caustic or irritant injections used in the attempt to abort gonorrhœa.

The chances of stricture increase very much with each fresh attack of gonorrhœa, and the patient who presents himself to a doctor with this lesion will usually give a history of having had more than one infection, or else a recrudescence, or fresh outbreak, of the single original infection.

The important point to remember is that even the mildest case of clap is liable to be followed by a stricture unless it be thoroughly and promptly treated, and that the length of its persistence and convalescence has more to do with the formation of stricture than the sharpness of the acute stage.

A few points more—mostly recapitulated—are to be considered regarding stricture. Especially bear in mind that strictures develop very slowly, constantly tending to become firmer and denser with the lapse of time, and often failing to produce symptoms until many years after the patient has considered himself thoroughly cured.

On account of their slow advancement through the progressive changes it is unusual to find the inodular, or densest form, in patients under thirty years of age unless they contracted gonorrhœa when mere children. A stricture which is soft and of comparatively large calibre before thirty years of age will probably, if untreated, become a tight inodular stricture after the patient has passed the fortieth year of life. These ages are, of course, only approximately correct, and are merely the average figures. If a man have had relapses, or several fresh infections, the outlook is so much the more grave, and almost invariably there is a permanent injury to his procreative organs.

A gonorrhœal patient may have cystitis, or inflammation of the bladder, for several years during the late twenties and early thirties without suffering much impairment of his general health, but after he approaches forty and thereafter, the stricture having become denser and more contracted, the urine decomposes, on account of the incomplete evacuation of the bladder, and the septic process travels up the ureters to the kidneys, setting up a severe and dangerous nephritis, or kidney inflammation, or a pyelitis, with accumulations of pus in those glands.

These conditions make a wreck of his health and place him upon the verge of a precipice over which he may fall at the slightest infraction of the laws of hygiene, or upon the receipt of any injury or accident; and they assuredly knock off many years from his allotted expectation of life. The prognosis is of course more unfavorable if the patient is blameworthy in his habits, or unfortunate in his temperament and heredity.

Epididymitis and Orchitis, or Inflammation of the Epididymis and Testicle.

Inflammation of the testicle itself—orchitis—is not so very frequent, while inflammation of the epididymis, the convoluted canal which is accessory to the testicle, is the most common of all the complications of gonorrhœa.

"Swelled testicle" is the popular term which is applied to both these affections indiscriminately, though it is not strictly proper, since the testicle itself is less often involved than the epididymis, which lies in close relationship to it within the scrotum.

In order to understand the subject clearly, a short anatomical description of the seminiferous glands and ducts must here be studied. These semen-producing and semen-conveying structures are of capital importance in procreation, and if they are obliterated the essentials of virility

are withered and the man is thenceforth practically a neuter.

The scrotum is a pendulous double bag which contains the testicles and epididymes and a portion of the spermatic cords. It consists mainly of a brownish integument, or skin, which is very thin and provided with scattered hairs and sebaceous follicles, and of *dartos*—an exceedingly vascular connective-tissue layer, containing unstriped muscular fibres, and lying immediately beneath the skin.

In the median line, extending from the anus forward, along the under side of the scrotum and penis, is seen a dark seam, or *raphe*, which, especially when the scrotum is contracted under the influence of cold, rises up as a prominent ridge. From the scrotal part of this *raphe* the dartos sends in a partition of fibrous tissue, the *septum scroti*, to the under surface of the penis, thus dividing the scrotum into two lateral compartments. Under certain influences, *e.g.*, cold, the unstriped, or involuntary muscular fibres of the dartos cause the scrotum to contract, so that it is closely applied to the testicles, while under other influences, *e.g.*, warmth, they relax, so that the scrotum is flabby and pendulous.

Lining the inside of each compartment of the scrotum is a thin serous membrane, the *tunica vaginalis*, which also forms an investment for the testicles.

The testicles are two oval glands, lying obliquely in the scrotum, whose function it is to secrete the essential male reproductive elements, or spermatozoa, and some of the fluid elements of the semen.

Lying upon the outer border of the testicles, close to their convex surfaces, are the two crescent-shaped *epididymides*, each *epididymis* being described anatomically as having a head (*globus major*), a body (*corpus*), and tail (*globus minor*).

In order to study these structures more carefully it is necessary to make a section through them with a sharp

knife, when their anatomical organization can be seen in detail.

Upon cutting open a testicle it is seen to be of a drab color, and, if it be dissected out in a basin of water, one can unravel a great number of thread-like filaments, each of which has an average length of two and a half feet; these filaments are the *seminiferous* or semen-bearing tubes, each testicle being computed to contain upward of eight hundred of them.

Each testicle is subdivided by numerous *septa*, or partitions, into upward of two hundred and fifty to four hundred compartments, each division containing one or more of the convoluted seminiferous tubules. The seminiferous tubules, approximately eight hundred in number, unite before leaving the testicle into about twenty ducts of larger size, the *vasa recta*, to form the straight tubules which carry the testicular secretions to the epididymis. They emerge from the testicle at its upper part, piercing the *tunica vaginalis* which covers it, and unite together to form the head, *globus major*, of the epididymis. The head of the epididymis is thus seen to be firmly connected with the upper part of the testicle by these *efferent* ducts. In the head of the epididymis the tubules are still numerous and much convoluted, or twisted and curved upon themselves, but at the upper part of its body they unite to form a single tube of larger calibre, approximately twenty feet in length, which by its convolutions forms the body and *globus minor*. The single tube, no longer convoluted, then continues under a new name, the *vas deferens*. The *vas deferens* (*vide* Fig. XII.) is a tube, eighteen to twenty-four inches in length, which begins at the lower part of the *globus minor* and passes upward along the inner side of the testicle, forming a part of the *spermatic cord;* it then enters the abdominal cavity at the *internal abdominal* ring, arches over the bladder and descends to its base, where it becomes sacculated, and finally unites at the base of the *prostate*

gland with the duct of the *vesicula seminalis* to form the *ejaculatory duct*, which opens on the floor of the posterior urethra.

The *vesiculæ seminales* are two membranous pouches, situated on the base of the bladder, which serve as reservoirs for storing the semen—each vesicle of a calibre about that of a goose-quill, and from four to six inches in length, though from their convoluted character they appear shorter.

Each seminal vesicle terminates in a duct which unites with the vas deferens on either side to form a duct of larger size, which then receives the name of the *ejaculatory duct*. The *ejaculatory ducts*, one on either side, are each about three-quarters of an inch in length, and pierce the prostate gland to open by two valve-like slits into the posterior part of the urethra at the sides of *veru montanum*.

With this short consideration of the anatomical features of the seminiferous glands and ducts we are now in a better position to proceed to the complications of epididymitis and orchitis.

The essential elements of the semen are formed in the testicles and conveyed thence by a system of intricately coiled tubes of small calibre to the posterior part of the urethra, so that it is not difficult to understand the manner in which the gonorrhœal process travels backward from the urethra in the reverse direction.

Gonorrhœal inflammation, due to the invasion of gonococci, seems to have a special predilection for the tubules in the head of the epididymis; then, next in frequency, it invades the testicle itself; and next the larger sac-like dilatations of the *vesiculæ seminales*. The gonococci undoubtedly pass down these tubes by contiguity, infecting as they travel along; but the effects are most usually to be seen only in the epididymis, though if the base of the bladder were more accessible it would probably be found that the seminal vesicles were first affected. The inflam-

mation which is set up by the proliferation of the gonococci in the mucous membranes of the seminal passages has a tendency here also to pass into a chronic stage and to produce an abundant growth of scar-like tissue, which will, almost without fail, leave permanent deleterious results wherever it is localized.

Inflammation of the epididymis or testicle, or of both, is more frequent among that class of patients who from necessity or policy cannot rest from their ordinary occupations, or among those who have received too active and harsh treatment in the acute stage of gonorrhœa, or who persist in venery and alcoholic excesses. According to Bergh and Tournier, it would seem to occur once in every eighth or ninth case of gonorrhœa in private practice, while Finger[1] believes that it occurs in 29.9 per cent of hospital cases, and Lydston[2] says that it should not occur oftener than once in twenty cases, provided that the patient has skilful treatment and maintains sexual hygiene and rest. Both sides are affected with equal frequency, though it is rare to find the right and left epididymes involved at the same time.

Time of Onset.—Being a complication of posterior urethritis, which does not develop at once after infection, the inflammation of the epididymis and testicle does not, as a rule, develop until from two to five weeks after the acute gonorrhœa. If instruments are passed in the acute stage, some of the gonorrhœal pus is liable to be carried down mechanically to the posterior urethra and an epididymitis may then develop within a few days. Occasionally these symptoms are not seen until the lapse of one, two, or three years after the beginning of the disease.

Symptoms.—The most constant symptom is a severe and sudden pain which attacks one testicle, the agony being so great and the sensations so depressing that the patient's

[1] *Loc. cit.*, p. 236.

[2] "Gonorrhœa and its Treatment," p. 100.

morale is upset, and he does not fail to realize that a serious complication has befallen him.

There is usually a general systemic reaction, with fever, chills, constipation, furred tongue, hot skin, and a rapid pulse, with frequency of urination and, occasionally, bloody pollutions. With the onset of an epididymitis the urethral discharge usually ceases.

Some patients continue about their usual duties for a day or so before they are forced to give up; but, as a rule, sufferers with epididymitis or orchitis voluntarily assume the recumbent position within twenty-four hours. The physician will probably find the patient lying on his back, with the leg on the affected side drawn up, and with the scrotum supported either by the patient's hand or by a soft cushion.

Pressure on the scrotum causes agonizing pain, and even when the sufferer lies perfectly still the torture is severe and nauseating.

In some cases the inflammation also affects the vas deferens.

Not infrequently the inflammation also attacks the thin serous envelope which lines the interior of the scrotum the *tunica vaginalis*—causing it to pour out a serous effusion which may so distend the affected compartment that the testicle can no longer be felt. This effusion is called an *acute hydrocele*, and the hydrocele fluid, unless drawn off by the surgical operation of "tapping," will remain indefinitely before it is absorbed.

The changes just described usually come on rapidly and attain their greatest intensity within from two to five days, though efficient treatment does much to modify the severity of the symptoms.

Within a few days the inflammatory symptoms subside, as a rule, and the patient resumes his ordinary mode of life; but *residua*, or left-over effects, are practically sure to persist.

Sometimes there is a fatal peritonitis as a consequence

of gonorrhœal invasion of the seminiferous tubes, though usually the inflammation is localized to only a portion of the abdominal viscera.

Termination and Results.—A complete cure is rare. After a time the effused fluid is absorbed, all perceptible swelling disappears, and the patient, suffering little or no pain or inconvenience, regards himself as well. But some induration, or hardening, remains in the globus major of the epididymis, and the skilled physician can usually feel a knot of about the size of a pea even for months or years after all symptoms have subsided. If there has been a severe gonorrhœal inflammation in the vas deferens, one can usually, for an indefinite time thereafter, trace that structure as a firm, dense cord running upward to the external abdominal ring. As might be expected, the inflammation is exceedingly liable to permanently seal up the minute calibre of the seminiferous tubes with a dense scar-tissue, throwing the affected side completely out of service; while if both sides are obstructed, there is of course complete sterility. The individual may thereafter fully enjoy copulation and have a discharge which he thinks is true semen; but in reality he is sterile, the ejaculation being absolutely wanting in spermatozoa.

With every repeated infection of gonorrhœa there is almost sure to be an exacerbation of the epididymitis, with increased risk of sterility. Sometimes the testicle breaks down into pus, suppurates, and becomes an abscess, which discharges its necrosed elements through an external vent. The scrotum of the side so affected may also be destroyed, leaving an unsightly deformity. If a man is so unfortunate as to have a syphilitic taint, that disease will probably attack the testicle, if inflamed with gonorrhœal virus, with terrible intensity.

Chronic hydrocele frequently persists after epididymitis or orchitis, causing much inconvenience and pain and sterility.

Neuralgia also frequently persists for a long time after such an attack. This testicular neuralgia is often agonizing in its intensity, causing insomnia, loss of appetite, dyspepsia, nervous excitability, hypochondriasis, emaciation, and profound depression of spirits. A man naturally prizes the integrity of his testicles to the last degree, and any serious damage to them is well calculated to reduce him to despair.

We see, then, that partial or complete sterility is liable to result from connective-tissue thickenings in the course of these seminiferous tubes; the scar-like tissue tending to constantly become firmer and denser, so as hopelessly to put out of service one-half or the whole of the man's reproductive organs: and, unfortunately, this complication is by no means a rare event among gonorrhœal patients, none having an assurance of escaping, no matter how mild the case.

Inflammation of the Seminal Vesicles.

These membranous receptacles for the semen, it will be remembered, lie on the base of the bladder, between it and the rectum, and their excretory ducts unite with the vasa deferentia to form the common ejaculatory ducts.

We saw how the gonococci spread by continuity down the whole length of the urethra and thence along the twenty-four inches of the vas deferens to the epididymis and testicle, and, as might be expected, they also occasionally find their way into the seminal vesicles.

Like epididymitis, seminal vesiculitis usually occurs within from two to five weeks after the gonorrhœal infection. It is in almost all cases a complication of gonorrhœal invasion of the posterior urethra; though it may result, in milder form, from the passage of a bougie down the urethra, from injuries received by riding on an improper saddle, or from any cause which might excite inflammation in the genital sphere.

The symptoms resemble those of posterior urethritis

and inflammation of the prostate. In seminal vesiculitis there are almost constant erections, the penis sometimes remaining in a condition of *priapism*, or continual painful turgescence. There are frequent and involuntary seminal emissions, which, instead of being attended with any pleasurable sensation, cause a violent and burning pain during ejaculation. The emission is sometimes blood-stained and partly composed of pus.

Such a patient presents a pitiable spectacle; his mind is riveted on his sexual apparatus to the exclusion of all other things; his sexual passion is enormously increased, but the gratification of the appetite, either by coitus or pollutions, is attended with severe pain; he is hot and feverish; it hurts him to allow his bladder to become filled and it hurts him to empty it; his sleep is much disturbed; he cannot have a movement of the bowels without severe pain, and he suffers with dull, throbbing pains, which he refers to the rectum, bladder, perineum, or spine. No wonder that such a patient becomes much depressed in spirits, hypochondriacal, and irritable.

Numerous cases are mentioned in medical literature where seminal vesiculitis has been followed by abscess formation, with subsequent rupture and discharge of the pus into the bladder, peritoneal cavity, or rectum, these cases ending sometimes in death, but usually in the formation of fistulous tracts which are very difficult to heal.

As in all gonorrhœal processes, there is a marked tendency for the condition to become chronic; but the symptoms are so vague and deep-seated that they often pass undiagnosed.

If the seminiferous tubes have become occluded the patient will be impotent, and will soon lose the power of erection and all sexual desire.

These miserable individuals who have lost their sexual power will put forth their utmost efforts to regain it and hail with delight anything which will give them an erect

penis. Some of them have a dribbling of a dirty grayish or brown mucus which stains their clothing, and sometimes they have emissions of gonococci-containing semen mixed with pus and bloody mucus.

Others, on the contrary, who have not arrived at this stage, have enormously increased sexual appetites. "Such is the erotic condition of these patients that the sight of a pretty woman, of her breast, or her ankle, throws them into a high state of nervousness and sexual erethism. I have known several instances in which one woman only exerted this morbid influence upon the man. Accidental slight contact, the glance of the eye, the sound of the voice, and the grasp of the hand served to so excite and exalt them sexually that an orgasm, with or without partial erection, would result."[1]

This is the kind of men who are most dangerous to society. Their lust has been artificially magnified to so great a degree and the gratification of it has so prominently been the one idea of their lives that they are liable to become seducers, ravishers, and fathers of an unhealthy brood of illegitimate children. Such men are bewitched with the society of women, continually indulging in erotic fancies concerning them, frequenting dance-halls, and consorting with many a pure girl who entirely fails to realize their motives.

The Prognosis.—The acute form usually disappears within a fortnight and a seeming cure may sometimes be secured; but the outlook, as in all gonorrhœal processes, cannot be altogether favorable. Occasionally there is a fatal termination from rupture of the suppurating sacs; but more commonly a low grade of chronic inflammation persists, which is liable to recrudesce with every fresh infection or with every redevelopment of the original attack, and with each succession of the relapses the gravity of the condition is increased.

[1] Taylor: "Venereal Diseases," p. 228.

Inflammation of the Prostate Gland and Prostatorrhœa.

Inflammation of the prostate is a rather common complication of gonorrhœa which not infrequently ends fatally —sometimes rapidly, but more often remotely.

The prostate gland is situated at the very beginning of the urethra, completely surrounding it as well as the neck of the bladder. Posteriorly it lies in close contact with the walls of the rectum. In size and shape it resembles a horsechestnut, having the base directed toward the bladder and the blunt apex looking forward. It is partly muscular and partly glandular in structure, the whole organ being invested with a firm, fibrous, unyielding capsule.

It consists of three distinct lobes, the two larger being placed laterally and the smaller one between them on the under surface. Three canals run through it, the urethra perforating it above and the two ejaculatory ducts piercing it obliquely to open into the prostatic portion of the urethra.

The prostate, though containing numerous involuntary muscular fibres, is chiefly composed of glandular tissue, which pours out a fluid of a milky color, of the consistence of a rather weak solution of gum arabic. This *prostatic fluid*, which is conducted to the urethra by from twelve to twenty minute excretory ducts, serves to lubricate the mucous membrane of the urethra and also is a natural vehicle for the semen.

The organ has a rich supply of blood-vessels, lymphatics and nerves, the latter, derived from the sympathetic nervous system, being extremely sensitive.

Being so intimately associated with the posterior urethra and communicating with it so freely by means of these numerous ducts and passages, it is not to be wondered at that the gonococci readily invade it and produce untoward

results which have a tendency to remain chronic indefinitely.

Prostatitis may result from external injuries, from exposure to damp and cold, or from immoderate exercise on an improper saddle; but it is usually a complication of gonorrhœa after it has spread to the posterior urethra. Occasionally it rapidly follows an acute gonorrhœa of the anterior urethra, especially if the abortive method has been unwisely tried, or if a catheter has been passed too early and has carried the virus down the urethra.

Sometimes the results are hardly apparent, but usually the prostate is left in a damaged condition and rendered a scarred, shrivelled mass with little or no glandular structure.

Symptoms.—Being, as a rule, a complication of posterior urethritis, which ordinarily does not develop until after the third week of the infection, prostatitis is not to be expected very early in the course of the disease. The symptoms begin with a dull pain and a sensation of weight in the perinæum. There is difficulty in urinating and a desire frequently to empty the bladder. A sense of fulness is felt in the rectum which gives rise to frequent calls to go to stool, and often there is a tenesmus of both the bladder and rectum which compels the patient to make the attempt to void his urine and fæces, but without success. Sometimes urination is an impossibility, so that relief must be given by catheterization. Owing to the swollen condition of the prostate and the consequent pressure on the neck of the bladder and urethra, there is great danger that a portion of the urine will be retained and set up severe bladder and kidney complications by its decomposition. If inflammation of the epididymis and seminal vesicles be superadded, the patient's sufferings will be much aggravated.

Sometimes the enlarged prostate impinges on the rectum so as almost completely to block up that passage and prevent defecation. These symptoms may be further aggra-

vated by an increased sexual excitability, with erections and pollutions, on account of the inflammation of the veru montanum, which is situated in the prostatic portion of the urethra, and is the chief seat of sexual desire. Few conditions of disease cause so much suffering and agony as a severe inflammation of the prostate—the constant desire to urinate and defecate, the throbbing pains and the general constitutional and mental disturbance punishing the patient with the greatest distress and anguish.

Prognosis.—The affection is always exceedingly painful and the dangers grave. The process may abate in three or four weeks, but it is liable to pass into an obstinate and chronic condition which keeps up a persistent sexual neurasthenia and irritability.

If an abscess form, and if it be not early operated upon by the surgeon, it may result in pyæmia, septicæmia and death, or it may form a recto-vesical fistula, in which case there is a free vent between the bladder and rectum. Such a fistula is exceedingly difficult to heal; and the patient, continually dribbling urine from his rectum and being constantly pervaded with a strong urinous atmosphere, is an object of aversion to every one about him. If there have been extensive suppuration there will be a serious and permanent damage to the urinary tract; the former site of the prostate being occupied by a shrivelled, hardened and scar-like mass.

The prognosis is more serious in those who have a poor constitution, and in those individuals whose will-power fails to restrain them from venereal excesses or indulgence in alcohol.

Prostatorrhœa.—By this condition is meant the abnormal flow of a viscid, glycerin-like fluid from the prostate. It may arise from masturbation, or from direct injuries in the perineal region received by riding on an improper saddle, or from any influence which inflames the prostate gland, though gonorrhœa is by far its most frequent cause.

In this condition there is a flow of mucous fluid, sometimes tinged with blood, which wells out in excessive amount from the prostate into the urethra, sometimes pouring out from the meatus so profusely that the wearing of a dressing is necessary in order to receive the discharge. Occasionally the discharge is promoted by the act of defecation.

In prostatorrhœa there is usually an increased frequency of urination, with pain and a sensation of weight on the perinæum and rectum.

During the first few weeks there is a great increase of sexual desire, amounting sometimes to a sexual fury; but eventually the genitals become cold and flaccid and desire fails.

Under its effects some men undergo a complete mental, moral and physical shipwreck, others acquire the habit of masturbation, while others again are led by their satyriasis to cohabit with any woman whom they can approach. An overwhelming melancholy settles upon some of these patients, which influences their every thought and action, the freshness and plumpness of health giving way to emaciation and the pinched and careworn expression which adorns the advertisements of the charlatan.

If a man who has a chronic prostatitis and prostatorrhœa acquires a fresh attack of gonorrhœa, it is certain to travel back to the inflamed and unresistive tissues and there to luxuriate in an aggravated form. Unfortunately these very patients, with their sexual neurasthenia and satyriasis, are probable candidates for contracting fresh infections, being unrestrained either by love for their neighbors or by the law of self-preservation.

Inflammation of Cowper's Glands.[1]—These two glands, each the size of a pea, discharge a viscid mucus into the urethra by means of two short ducts. It is hence easy to understand how they may become infected by invasion of

[1] *Vide* illustration, p. 306.

the gonorrhœal virus. If one of them become so affected it may remain indefinitely as a hardened nodule, or it may suppurate and discharge pus either into the urethra or externally. In this manner fistulæ sometimes form which allow the urine to trickle away through the vents.

Peri-Urethral Abscesses.—In many cases of acute gonorrhœa the inflammation is not limited to the urethral mucous membrane, but also implicates some of the numerous follicles and glands which open by minute orifices on its surface. The physician may often distinguish one or more of these enlarged follicles along the line of the urethra of a patient in the acute stage, and not infrequently hardened nodules may be found for months or years after the infection. Sometimes these nodules remain in the penis and interfere so much with erection that coitus may be impossible; or they may suppurate and open into the urethra, or externally, and cause urinary fistulæ.

In other cases there are chronic indurations, or hardened masses, in the substance of the penis—in its *corpora cavernosa*—which may cause the organ to become distorted when in a state of erection, or there may be an extensive sloughing and destruction of the corpora cavernosa, resulting in deformity.

Balanitis.—In individuals with a too long or too tight prepuce the gonorrhœal pus, and other acrid secretions also, may be retained beneath the foreskin and set up an active inflammation of the glans penis and inner surface of the prepuce. This condition cannot develop in those who are circumcised. It sometimes results in erosion of the head of the penis, or in gangrene of the prepuce. Buboes, or inflammatory swelling of the lymphatic glands, may form in the groins as a result of this condition.

GONORRHŒA IN WOMEN.[1]

Gonorrhœa in the male in attended with such painful and distinctly marked symptoms that its presence is at once noticed; but in the female its early recognition is the exception.

After puberty every woman is accustomed to have a periodical discharge from the genitals, and little surprise is felt at any leucorrhœal flow, or at a moderate amount of local irritation between the menstrual periods. In fact many women are so accustomed to some vaginal discharge that they pay little attention to any increase of it, nor do they hasten to seek for medical advice under these circumstances. Discharges which by the naked eye cannot be distinguished from gonorrhœ amay arise from other causes, *e.g.*, "catching cold," uterine tumors, polypi, etc.

Even the most unobservant man, having normally no secretion from his genital organs, at once notices the slightest discharge, besides suffering severe pain, while the woman may hardly experience any pain at the first onset of the disease.

If a married woman has contracted gonorrhœa innocently from her husband, she is of course not informed by either him or her medical attendant; and if a woman acquires it out of wedlock her natural shame leads her to conceal her plight until she is compelled to seek relief for the remote effects.

It is notorious as well as surprising that practitioners rarely see cases of acute gonorrhœa in women, except in prostitutes, and that their assistance is usually sought, not on account of the suppuration, but for the relief of the sequelæ, or remote effects, only after irreparable damage has been done.

[1] *Vide* author's monograph in *American Journal of Obstetrics*, vol. No. 3, 1896.

Although gonorrhœa has been clearly recognized from time immemorial, two decades have not yet elapsed since the medical profession has learned its true significance and its great social importance. The chief impetus to the study of gonorrhœa has come from gynæcologists and obstetricians, who are in the best position to observe its ravages in women; and to-day we have a mass of accumulated evidence which puts our ideas regarding this disease on a firm scientific basis.

The first intelligent cry of alarm was sounded in 1872[1] by Dr. Emil Noeggerath, of New York, a gynæcologist, or specialist in diseases of women.

His observations led him to conclude that, as Ricord, of Paris, had previously said, eight hundred out of every thousand men who lived in large cities had had gonorrhœa; that gonorrhœa in males, in spite of apparent recovery, almost always remained latent for many years or for life; that ninety per cent of women who married these men suffered from either acute or latent gonorrhœa; and that the majority of these wives were either sterile or bore at the most from one to three or four children.

The following propositions were presented by him in a second paper in 1876:[2]

"1. Gonorrhœa in the male, as well as in the female, persists for life in certain sections of the organs of generation, notwithstanding its apparent cure in a great many instances.

"2. There is a form of gonorrhœa which may be called latent gonorrhœa, in the male, as well as in the female.

"3. Latent gonorrhœa in the male, as well as in the female, may infect a healthy person either with acute gonorrhœa or gleet.

"4. Latent gonorrhœa in the female, either the consequence of an acute gonorrhœal invasion or not, if it pass

[1] "Die latente Gonorrhöe im weiblichen Geschlecht."

[2] Translations, American Gynæcological Society, 1876, p. 273.

from the latent into the apparent condition, manifests itself as acute, chronic, recurrent perimetritis (inflammation contiguous to uterus), or ovaritis, or as catarrh of certain sections of the genital organs.

"5. Latent gonorrhœa, in becoming apparent in the male, does so by attacks of gleet or epididymitis.

"6. About ninety per cent of sterile women are married to husbands who have suffered from gonorrhœa either previous to, or during married life."

Noeggerath's assertion, that such a vast amount of disease, suffering and sterility in women was due to their marriage with old gonorrhœal patients, most of whom were supposed to be cured, met with a storm of opposition from medical men in both hemispheres; but his dignified answer was as follows: "After the gentlemen have given five years or more of careful study to this question, I shall expect to hear more approval than I have done to-day."[1] At the present time his name is held in high honor in medical circles, though his views have been considerably modified, as is usually the case with the promulgators of new doctrines. In the last edition of his standard work on gonorrhœa, Finger says:[2] "At first Noeggerath's conclusions encountered only opposition. . . . It was not until the discovery of the gonococcus that this question was cleared up and Noeggerath's opinions were found to be in the main correct."

The conservative belief of recent times is that a very large number, a majority, of old gonorrhœal patients of both sexes continue to harbor gonococci within their genito-urinary spheres for months or years, and sometimes for a lifetime, unless they have received very intelligent treatment which the most skilful specialists alone are able to give; and that a certain proportion never can be cured and consequently never should marry.

After Noeggerath's stirring propositions, the next im-

[1] *Loc. cit.*, p. 800. [2] *Op. cit.*, p. 272, 1893.

portant advance in our knowledge of gonorrhœa was made in 1879, when Neisser,[1] of Breslau, proclaimed the discovery of the germ of gonorrhœa, which microbe he named the "*Gonococcus.*" This discovery he further substantiated by a second publication in 1882,[2] and at the present time this gonococcus is definitely accepted by scientists as the infective organism, for it has passed through the imperative ordeal of Koch's classical tests: (*a*), of being present in every case of gonorrhœa, and in no other disease; (*b*), of having been propagated by culture, the new colonies of germs corresponding to those which are under experimentation; (c), of always reproducing the specific disease when implanted on human mucous membranes, *e.g.*, the urethra, conjunctiva, etc.

No specific microbe has been subjected to such furious opposition as this gonococcus, and for years the controversy continued, until in 1892 an Austrian physician, Wertheim,[3] quieted all contention by cultivations of the gonococci in human blood serum and subsequent successful inoculations of the cultures into healthy male urethræ.

Only since the discovery of this gonococcus has it been possible accurately to diagnose all the phases of gonorrhœa in women, and before that important event medical practitioners were quite unable to recognize a large number of such cases—as are those to-day who are not skilled in microscopy—having nothing on which to base their opinions except certain inflammatory conditions in the genital area quite undistinguishable from other like conditions which were not gonorrhœal (*e.g.*, the acrid discharges accompanying uterine fibroids, polypi, cancers, and catarrhal inflammatory conditions).

[1] "Ueber eine der Gonorrhöe eigenthümliche Micrococcusform," *Centralblatt für die med. Wissenschaften*, No. 28, 1879.

[2] "Die Micrococcen der Gonorrhöe," *Deutsche med. Wochenschrift*, p. 279.

[3] "Die ascendirende Gonorrhöe beim Weibe," 1892 *Archiv für* [illegible], Bd. 42.

Furthermore, in addition to the inability to recognize the disease even when actively present, it was also unappreciated that gonorrhœa in women was a most serious affection, and that its despoilments and ravages within her internal sexual organs and peritoneal cavity were far more severe and fatal than those of syphilis.

Frequency of Gonorrhœa in Women.—In long-standing cases of gonorrhœa it is often impossible to distinguish gonococci in the discharges, and it may be that they can only be found in the pus and diseased tissues of the ovaries and Fallopian tubes after removal of these organs by surgical means. Hence we cannot rely solely on the gonococcus for diagnosis in all cases, but must also pay careful attention to the clinical, or bedside, data.

According to Taylor,[1] on account of the greater licentiousness of men, there are approximately thirty cases of gonorrhœa among them to one case in women.

According to Noeggerath's conclusions eighty per cent of married women suffer from latent gonorrhœa. Saenger, of Leipsic, believes that one-eighth of all women who suffer from diseases peculiar to their sex are infected with gonorrhœa; and Sigmund, director of the venereal clinic in Vienna, found that in seven hundred and fifty-eight public women, sixty-three per cent were gonorrhœal.

German authorities impute twenty-three to twenty-eight per cent of all diseases of the internal sexual organs of women to gonorrhœa; English and American authorities place it at seventy per cent.

Pagenstecher,[2] a pupil of Professor Saenger at the gynæcological clinic in Leipsic, says: "The result of our studies regarding the frequency of gonorrhœa in the female sex is that, according to the mode of living and the morality of the various classes, it covers from twenty to sixty-three

[1] "Venereal Diseases," p. 172.

[2] "Gonorrhœa, its Symptoms and Consequences in Both Sexes," English translation, p. 86, 1896.

per cent, which is to say, that in good moral families every fifth woman has a gonorrhœa, and among the public women there are two out of three. These figures will surely appear too high, I know well; yet when we consider that at least seven out of ten young men have had a case of gonorrhœa, and that the most of them are never cured to the point that they can no more be infectious, we shall then understand how, after being married, they contaminate their wives, so that the latter, although virtuous, acquire the gonorrhœa, for who could give it to them except their husbands?"

Valentine,[1] professor of genito-urinary diseases at the New York school of clinical medicine says:

"Noeggerath, of New York, fully thirty years ago, sounded the first note of alarm in this connection. On purely clinical grounds he attributed a vast proportion of death-dealing diseases in women to gonorrhœa which the husbands had had years before. Noeggerath's assumption has been more than borne out by recent science."

These are the views of recognized authorities who cannot lightly be set aside as extremists. Gonorrhœa is a disease which lingers in men long after apparent cure, only to infect innocent wives, as well as helpless mistresses, and as Sinclair[2] says:

"It is the neglected cases of gonorrhœa in the male—those which become chronic—which most frequently give rise to the infection of the female, even though they may have long ceased to show signs of activity."

However, whether the foregoing statements have been overdrawn or not, the medical profession has within recent years unanimously come to a realization of the fact that gonorrhœa is the principal cause of the so frequent sterility and disease of the sexual organs in women, and that the suffering and racial degradation from this cause is appalling.

[1] *American Medico-Surgical Bulletin*, October 1, 1895.

[2] "On Gonorrhœal Infection in Women," London, 1888.

Mode of Onset and Gravity of the Result.—In the genital organs of the female there is a greater extent of mucous membrane than in the male, and their functions are more active. Furthermore, there is in woman a direct communication between the sexual passages and the peritoneal cavity, which renders the consequences far more grave. In woman gonorrhœa not only tends to become chronic and to invade the internal sexual organs with destructive changes, but with each recurrence of menstruation there is also a likelihood of its renewed activity and further spread; and especially does danger threaten if she become pregnant—the results not showing fully until some weeks after the full-time labor or miscarriage.

Gonorrhœa in an acute form may be imparted to a woman by a man suffering from acute gonorrhœa; and an uncured male with chronic or latent gonorrhœa may communicate to her the disease in a chronic or latent—and sometimes even in the acute—form.

1. In the acute form the initial stage of the disease in the female, as in the male, usually lasts from two to five days; occasionally it supervenes rapidly within the first day, or is sometimes delayed until the fourteenth day.

After the initial period has passed the discharge becomes muco-purulent and yellow and consists of pus cells and serum. In addition to the destructive work of the gonococci, other pathogenic, or disease-generating, microbes rapidly multiply in the devitalized tissues and modify the character of the discharges so that they soon become yellowish-green. This simultaneous development of gonococci and other pus-producing microbes is called a "mixed infection," and it was precisely these adventitious organisms which so long baffled the efforts of investigators to isolate the gonococci.

On the decline of the purulent stage the secretion becomes thickened, by the agglutination of the pus-cells with mucus, so that yellowish-white clumps are present in the urine of

women as well as in that of men. In these fluffy clumps—called "clap-threads," or by the Germans "Tripper-faden"—and in the discharges, and in the rugosities and crypts of the mucous membranes, the gonococci may persist for months or years. Within the first few days following the impure intercourse, or after infection by a diseased husband, there occurs a free, purulent secretion from the vulva, vagina and urethra, *i.e.*, from the external sexual apparatus. The inflammation may remain localized there; but in course of time, as a rule, it spreads to the uterus, Fallopian tubes, ovaries and peritoneal tissues in the pelvis, *i.e.*, to the internal sexual apparatus. So intense may be the course of the disease that the woman may suffer pitiably—or die from a purulent peritonitis, or from rupture of a suppurating Fallopian tube.

2. In the chronic, or latent, form the woman may acquire a gonorrhœa without being able to fix any precise date of infection, and indeed she may never be aware of the cause of her illness.

The following suppositious case, illustrative of actual ones daily seen by practitioners, is cited by Valentine:[1]

"A man contracts gonorrhœa. After a time all discharge and other evidences of the disease disappear. His physician dismisses him as completely cured.

"Five, ten, or more years later he has almost, if not entirely, dropped from his mind this, with other disagreeable recollections. He marries a healthy, strong girl. The young wife soon begins to fade. Vague pains set in. If her friends love her, she will be twitted with congratulations and advice regarding the presumed coming maternity. Her form, too, suggests such possibility. But by the time when, or before, the child that is to make her still more loved by her husband is expected, it is found necessary to seek professional advice.

[1] "When May Gonorrhœal Patients Marry?" *American Medico-Surgical Bulletin*, October 1, 1895.

"A cyst of the ovary, a Fallopian tube filled with pus or some other dangerous disease, is discovered. An operation, perilous to life, must be performed to save her. If she survive, she will no longer be a woman, for she cannot become a mother. The light of modern microscopy, brought to bear upon the tumor, cyst, tube, or other substance removed, shows gonococci. Remember that this wreck, but a few short months ago a vigorous, healthy woman, was 'as chaste as ice, as pure as snow.' Remember, too, that her husband presented no sensory evidence of the disease that killed his cherished wife. Killed—the word is advisedly employed—for, though she live, she is worse than dead; she is not only unsexed but also physically destroyed."

How dismal is the history of many a pure young woman who marries with all the accompaniments of a perfect wedding celebration! From their husbands' latent gonorrhœas many of them contract conditions which alter their lives and even their characters. They suffer from backaches, leucorrhœa, irregular and painful menstruation, urinary disorders, external inflammatory conditions, localized peritonitis from escape of gonorrhœal pus into the abdominal cavity, enlarged and tender inguinal glands, loss of their healthful beauty, lassitude, hysteria, dread of the marital embrace, sterility, abortions and death.

The latent, or chronic, form would not necessarily be attributed to the husband's fault; the acute form very probably would be.

It is certainly the duty of every man who has had gonorrhœa to abstain from marriage until permission has been obtained from a trustworthy physician; and no individual who expects ever to marry has any right to indulge in sexual impurity.

"If then the young man decides to avail himself of the offers of those women who sell their questionable favors, he exposes himself to infection with syphilis and gonor-

rhœa, both of which may be communicated to an innocent woman who has the misfortune of marrying him. Syphilis may cause abortions or give rise to the birth of a syphilitic child; gonorrhea leads often to the deplorable condition we have described above, and is a common cause of blindness in the newborn if it does not entail sterility.

"A man may be willing to run the risk of being infected himself, but he has not the right to draw his future wife and his offspring into his own calamity, so much less so as their condition caused by his recklessness is infinitely worse than his own. Many a young man is not only indifferent to, but often proud of having acquired, a disease which sometimes does not inconvenience him more than a cold in his head, and yet this slight disease, which even has a pet name, may cost his future wife her life or result in lifelong blindness of his child."[1]

As previously stated, physicians do not as a rule see the earlier stages of infection in women, but are called in only when all the beacon-fires are lighted and burning. Then they see miserable, suffering wrecks, panting with fever, with furred tongues and foul breath, with a history of serious menstrual troubles, with copious and purulent vaginal discharges, and dreading the pain of examination. In such cases it is almost always necessary to submit the patients to the severest surgical operations, cutting open their abdomens and removing the sexual organs as well as the pus sacs which have formed around them.

Let us now shortly consider the favorite sites of gonorrhœal infection in women.

Gonorrhœal Urethritis.—The female urethra, contrary to former views, is more uniformly infected than any other part. The period of incubation—two to five days—and the general symptoms are much the same as in the male. At first there is a burning sensation during the prodromal

[1] "Protection for the Future Wife and Children," H. J. Garrigues, M.D., *American Medico-Surgical Bulletin*," October 31, 1896.

stage, which becomes aggravated with the onset of the acute stage, during which a greenish-yellow pus is poured out, excoriating the surfaces over which it flows.

The urethra in women, being a very short (two and a half to three inches) and almost straight tube, is very liable to become infected in its whole length, and by contiguity the bladder also is frequently involved. With the spread of the disease to the bladder there is great suffering, which amounts to agony, frequency of urination, and scalding of the tissues upon which the urine falls. The urethral discharge may remain infectious for months, and occasionally the inflammatory condition causes stricture, though not nearly so frequently as in the male. There is also great danger of septic infection of the kidneys, which of course induces invalidism and gravely menaces life.

Gonorrhœal Vaginitis.—The vagina is frequently the primary site of infection. There is the same yellowish-green discharge, which slowly diminishes in amount and eventually disappears. The symptoms may be passed over unrecognized, or there may be intense pain and irritation.

A chronic gonorrhœal vaginitis—*vaginitis granulosa*—is very common in prostitutes, resulting in a characteristic roughened and leathery condition of the mucous membrane. Broese[1] says: "One can scarcely err if he assumes that all prostitutes are infected with gonorrhœa, especially if they have exercised their profession for any length of time." This roughening of the vaginal mucous membrane in prostitutes is partly due to gonorrhœa and partly to the frequent use of astringent injections, employed with a view to make their vaginæ appear virginal in size.

Gonorrhœal Invasion of Bartholin's Glands.—Bartholin's glands (vulvo-vaginal glands) are two glands situated on either side of the entrance to the vagina; each gland has a diameter of a little over half an inch, and each

[1] "Zur Aetiologie, Diagnose und Therapie der weiblichen Gonorrhöe," *Deutsche med. Wochenschrift* (quoted by Taylor), 1892.

secretes a lubricating fluid which is poured out on the vulva just outside the hymen by the intervention of a duct of small calibre.

When gonococci invade these glands, through the ducts, they break down into pus sacs of about the size of a hen's egg and become exquisitely sensitive. It is an extremely obstinate affection, and recovery without surgical aid is not to be expected. The gonococci may remain indefinitely in these glands, and often the only evidence of chronic gonorrhœa in women lurks within them. The pus from them is highly infectious. This affection is very common in prostitutes.

Gonorrhœal Invasion of the Uterus, Fallopian Tubes, Ovaries and Peritoneal Cavity.—The gravity of the results when gonorrhœa spreads to the internal sexual organs has been sufficiently indicated in the preceding pages to render further elaboration unnecessary. If a woman contract this terrible disease we look upon it as a matter of course that the process will spread in time to her organs of procreation, unless treatment be successful in destroying all the gonococci. When once the Fallopian tubes, ovaries and peritoneum are involved, we are powerless to stop the ravages of the germs, and can only hold ourselves in readiness for the grave mutilating operation which in most cases becomes necessary in order to save life. The objection of unsexing the women does not apply in these cases, for the disease has already done that.

Residual, or Latent Symptoms of Gonorrhœa which are Characteristic.—Gonorrhœa, unlike syphilis, leaves no deep scars, but nevertheless characteristic alterations are left on the surface of the mucous membranes, which render it possible for the expert to affirm that the woman has at some time had the disease. Saenger, of Leipsic, calls these chronic conditions "residual gonorrhœa," while others employ Noeggerath's term of "latent gonorrhœa." Instead of ulcers, as in syphilis, there are left behind certain inflam-

matory areas, which Professor Saenger calls "gonorrhœal maculæ." These pathological spots, or maculæ, remain for long periods of time, or even permanently, and from them there is a "migration," or exudation of leucocytes, or white blood corpuscles (phagocytes), within which gonococci are embedded.

As long as the specific infection remains localized in the vagina and other external parts of the sexual apparatus there is no great menace to the patient's health or life, apparently, but on account of the periodicity in women the disease, as pointed out heretofore, is always liable to invade the internal organs of procreation, and almost certain to do so if the woman become pregnant. In pregnancy the enlargement of the uterus facilitates the spread of the disease by opening up the passages of communication, and especially after childbirth or a miscarriage there is almost a certainty that the cavity of the uterus will become involved, owing to the physiological denudation at the placental site whereby an open wound is left.

In those cases where gonorrhœa has spread to the internal genital organs there is almost surely a complete destruction of their normal functions; and in many instances the uterus, Fallopian tubes, ovaries, intestines and bladder are matted together by peritoneal adhesions into a compact mass, so as to render the patient a complete invalid. If operative interference be attempted, as it usually must be, the difficulties presented are extraordinary. These residual signs in the internal structures, though not so conclusive as the external maculæ, afford ground for referring the cause to gonorrhœa, though other conditions may produce very similar results.

Sterility from Gonorrhœa.—Gonorrhœa is characterized by its great tendency to cause sterility, while the tendency of syphilis is to bring about abortion after abortion. Thus nature protects the future of the human race from a preponderance of vicious offspring. Women who are married

to men who have old, uncured gonorrhœas—gonococci-bearing men—may remain in fairly good health till the first pregnancy, after which, as explained, they are liable to become sterile and to require the gravest surgical operations. The trouble does not usually manifest itself actively until several weeks after childbirth, and thus the correct diagnosis is generally missed. Saenger calls this "one-child sterility." Many years subsequently, perhaps, another child may be born, but usually the sterility is brought about completely at the first parturition. Of course the wives of many old gonorrhœal men never have even the one child—the uterus and ovaries becoming embedded in exudations very early after marriage.

"In investigating the causes of sterility, so pronounced among the women of France, the commission charged to study this question reached the following results,[1] viz:

"Twenty-four per cent of all the French marriages were marked with a complete sterility.

"Twenty per cent more never had more than one child, and if the authors of the above statistics have given out that the principal cause of this surprising phenomenon was the syphilis so general in France, the German physicians have the conviction that it was also greatly due to gonorrhœa, without at the same time denying the evil influence of syphilis."[2]

In addition to these causes criminal abortion is also an important factor in keeping down the birth rate.

Husbands often lie when questioned about their previous gonorrhœas, and women, as a rule, are less truthful and communicative regarding their amours than men. But notwithstanding this, the careful physician can often quite accurately conclude whether a woman has had gonorrhœa by learning (1), the history of the first childbirth; (2), whether a second pregnancy ever resulted; (3), whether

[1] Chervin: *Bulletin de l'Academie*, October 30, 1888.

[2] Pagenstecher, *loc. cit.*, p. 95.

the child's eyes were infected shortly after birth; and (4), the state of the mother's health thereafter.[1]

In sterile marriages it is quite the rule for the husband to put the blame upon the wife, but in a large number of instances he himself has either caused her sterility, or is impotent to procreate.

Complications of Gonorrhœa Common to Both Sexes.

It has been deemed necessary to devote a relatively large amount of space to the foregoing descriptions of gonorrhœa in the male and female. In few words it would be impossible to combat the prevalent erroneous ideas regarding this disease, and forcibly to impress upon the reader the very important fact that it is one of the most pernicious of all maladies. Much could yet be said upon this topic, but, having explained the general history of the disease as it exists locally in the sexual organs, we must condense our remarks on the remaining manifestations. However, the reader must not, because of this condensation, assume that the following affections are in any way trivial, for some of them represent the most aggravated and dangerous of the phases of gonorrhœa. So far in our study of this disease we have only observed it as a local disorder causing mischief at sites where gonococci were implanted. But in a certain number of cases these organisms are carried in the blood-stream to remote parts of the body, where they continue their tendency to cause suppuration. When this untoward result occurs, the gonococci thriving in the joints, heart, brain, or elsewhere, the conditions are uncontrollable by any medical measures, and little can be done, outside of careful nursing, except to watch the uncertain course of the disease.

Gonorrhœal Inflammation of the Kidneys and Bladder.—Invasion of the bladder often occurs by direct propagation

[1] Of course it must not be assumed that all cases of complete sterility or of "one-child sterility" are to be attributed to gonorrhœa.

and spread of the gonococci from the urethra, or by artificial implantation if a catheter has carried the organisms down from that passage. On the other hand, if gonococci are circulating in the blood, they may be eliminated with the urine through the kidneys and thus invade them.

Buboes.—Inflammation and suppuration of the inguinal glands sometimes occur as the result of gonorrhœa, though the same condition may result from chancroid, syphilis, cancer, tuberculosis, and other affections.

Peritonitis.—In the female we saw that peritonitis was exceedingly common as a result of the escape of gonorrhœal pus from the Fallopian tubes into the peritoneal cavity. In the male, peritonitis may also occasionally be caused, not by direct contamination as in the female, but by migration of the gonococci through the tissues, *e.g.*, when the seminal vesicles, which lie in close relationship to the peritoneum, are involved. Intense suffering is always the rule, and death is very frequently the result.

Gonorrhœal Rheumatism.—This affection is a form of septic infection and is in no way akin to ordinary rheumatism. It is more common in men because gonorrhœa is far more prevalent among them; but it may occur in either sex at any age, even in an infant suffering with gonorrhœal inflammation of the eyes.

It usually develops from two to four months after the local infection in the sexual organs. It is caused by gonococci entering the blood-stream and being carried to remote parts. The knee-joint is most frequently involved, and, next in frequency, the ankle, wrist, finger-joints, elbow, shoulder, hip, jaw, etc. Many joints, however, may be involved at the same time. The tendency of gonococci, wherever situated, is to promote suppuration, and not infrequently an ankylosis results in the affected joint, whereby the bones which enter into its formation coalesce, or grow together, so that consolidation or stiffening occurs. As complications of gonorrhœal rheumatism there may also

be serous effusions into the sheaths of tendons, various inflammations in the eyeball, in the large veins, in the brain, heart, etc. With each new infection of gonorrhœa there is a great tendency to relapse. Taylor[1] says that it occurs in ten per cent of gonorrhœal cases. Treatment is exceedingly unsatisfactory, no drug being known which antagonizes the activity of the gonococci, and in many instances it becomes necessary for the surgeon to open the joint and wash out the purulent synovial fluids with germicides. The severest constitutional effects are as liable to follow upon a mild case of gonorrhœa as upon a severe attack; and in no case can the physician give assurance that grave septic infections will not result.

Gonorrhœal Affections of the Heart, and Pyœmia (septic contamination of the blood).—Since the discovery of the gonococcus a number of well-attested cases of gonorrhœal affections of the heart have been reported, usually occurring as complications of gonorrhœal rheumatism, but not necessarily so.

The gonococci produce ulcerative conditions on the valves of the heart, leaving permanent damage behind and making the prognosis grave. Sometimes the microbes are present in such number in the blood that they produce a blood-poisoning and abscesses; and other inflammatory conditions may appear in any organ or tissue of the body. The mildest attacks of gonorrhœa may be followed by these constitutional symptoms.

Gonorrhœal Conjunctivitis and Gonorrhœal Ophthalmia.—These specific infections of the eye characteristically show the action of the gonococci, the one as a result of local infection, the other as a result of systemic invasion.

Of the two, gonorrhœal ophthalmia is the more frequent, while gonorrhœal conjunctivitis is the more grave.

Gonorrhœal ophthalmia results secondarily from sep- infection and is quite uncontrollable by any line of

[1] *Loc. cit.*, p. 261.

treatment, but fortunately its results are not usually grave. It is very frequently associated with gonorrhœal rheumatism, and as a rule recurs with each fresh infection. Ordinarily both eyes are involved, and the inflammation chiefly affects the fibrous tissues of the eye, the sclerotic and the iris.

Gonorrhœal conjunctivitis is produced primarily by direct contagion, or the local deposition of gonorrhœal pus upon the mucous membrane of the eye. Ordinarily one eye is involved, though of course this is fortuitous. As this condition is purely an accident, resulting from contamination by the fingers, or towels, or otherwise, it may be acquired readily by a healthy person from an infected one by inoculation. The symptoms are among the most urgent and grave of all the emergencies which arise in medical practice, for every hour's delay favors a rapid destruction of the tissues involved. Without the most energetic treatment the free discharge of pus is extremely liable to inoculate the other eye, and rapidly to ulcerate the cornea, so that the contents of the globe, or eyeball, may pour out, and thus the case terminates in total blindness. Every gonorrhœal patient is therefore the generator of a most virulent poison, one drop of which carried to his eye would, within the space of two or three days, cause complete blindness, unless active treatment were at once instituted. And, furthermore, so "unclean" and positively dangerous to the community is such an individual, that he should be quarantined; for but few such men can be relied upon to exercise care in the use of towels, commodes, bathtubs, etc., which others must use.

Gonorrhœal Affections of the Skin.—Instances of cutaneous eruptions are rare, and on that account interesting. Having observed that the gonococci may enter the blood-stream and thus invade the whole system, it is not, after all, difficult to understand that the minute capillaries of the skin may show their presence by eruptions.

A number of such cases have been reported, those only being accepted in which gonococci were demonstrated in the pus from the eruptions.

Gonorrhœa in the Infant.

An infant or child of either sex can as readily be infected as an adult if gonococci are inoculated on any of its mucous membranes, *e.g.*, the sexual organs, eyes, mouth, nose, rectum, etc. In certain instances wicked nurses have taken the grossest liberties with helpless children and contaminated them with a secret disease, whose true nature very naturally might be unsuspected by either parents or physician.

But these rare cases are of minor importance in comparison with the terrible and frequent gonorrrhœal infection of infants' eyes. This inoculation of the new-born infant usually occurs during its birth through the infected maternal passages, and is called "ophthalmia neonatorum."

A German *accoucheur*, Professor Credé, of Dresden, won for himself immortal renown by giving to the profession, in the early eighties, a method of treatment which rendered it possible almost to eliminate the terrors of this fearful affection in new-born babes. In his obstetrical wards he found that the infants' eyes could almost invariably be saved from contamination if, immediately after birth, a solution of nitrate of silver, two grains to ten grains to the ounce, were instilled into both eyes, whether there appeared any need of it or not. At the present time these preventive instillations are uniformly employed in every maternity hospital in the civilized world, and it is considered a great reproach to the medical attendants and nurses if a single case of ocular infection occur. In Professor Saenger's clinic in Leipsic, in 1879, forty per cent of the infants born of gonorrhœal mothers were affected with ophthalmia neonatorum. But after Credé's method was instituted, the pro-

portion of infection was reduced to two per thousand. Midwives preside over the births of a vast number of children, and the state is unfortunately too lax in granting them licenses. As a result there is yet a great amount of blindness from this cause, although the simple means of preventing it are well recognized.

"If justification were needed for the discussion of this matter, it would be found in the statistics of the German Empire for 1894. These show that of the women who died of uterine or ovarian diseases, eighty per cent were killed by gonorrhœa. They further show that of children who became hopelessly blind, after having been born with healthy eyes, eighty per cent went into a life of darkness from gonorrhœa."[1]

The blessings of sight are thus denied to many a poor child through the careless apathy of its natural protectors.

NOTE.—It is possible that the non-professional reader may receive the impression that gonorrhœa *always* causes the results described in this chapter. These occur in but a part of the cases.

By no means every man who has had gonorrhœa infects his wife in later years. The idea that this *must* occur would cause needless suffering to many men. It certainly is not the author's intention to convey such an impression.

But the danger is very real and very great—and it is surely not going too far to insist that no man who has ever had the disease has a right to marry until assured after examination by a competent expert that he may safely do so.—Ed.

[1] F. C. Valentine, M.D.: "The Protection of the Innocent from Gonorrhœa." *The Medical Fortnightly*, October 15, 1896.

CHAPTER X.

CHANCROID.

THE chancroid is a local and highly contagious ulcer, very destructive in its course and usually followed by enlargement and suppuration of the lymphatic glands in immediate anatomical relationship with it. As a rule it is situated on the genital organs, though it may be reproduced by inoculation on any part of the body.

The chancroid is otherwise called the "soft chancre" in contradistinction to the "hard chancre" of syphilis. It is entirely a local affection, never producing constitutional after-effects and not being transmissible to posterity. It does not usually endanger the patient's life, though it may terminate fatally from a concomitant erysipelas; or by deeply eroding the tissues it may cause a serious stricture. At the best it leaves compromising scars behind, and in severe cases it sometimes causes such extensive destruction of tissue that amputation of the penis may become necessary.

The pus from the primary sore, if inoculated on abraded surfaces, is capable of infecting the patient himself in a number of places, while the primary sore of syphilis has not this characteristic.

One attack does not confer immunity, and an individual may have chancroids time and time again. Furthermore, the pus from a chancroid, in contradistinction to the virus of syphilis, is readily transmissible to animals.

These contrasts with syphilis are made because the two diseases were confused and erroneously interpreted until recent times.

Cause.—It is now accepted by most authorities that chancroid is invariably produced by the inoculation of virus from another chancroid. Some authorities believe that the chancroidal ulcer is not due to a distinct virus,[1] but that it is a hybrid and heterogeneous disease; that it may originate *de novo* from local uncleanliness, and that it may be caused by inoculation of various kinds of pus-producing microbes—staphylococci, streptococci, etc.—on excoriated or abraded surfaces.

On the other hand Ducrey, Welander, Krefting and others[2] maintain that there is a definite micro-organism, or bacillus, which has been satisfactorily demonstrated to be the specific cause. The clinical history, after experimental inoculations with chancroidal pus, argues strongly in favor of its being a distinct lesion and not a hybrid disease.

In almost all cases it is acquired during sexual intercourse, and is therefore commonly situated on the genitalia. But it may as readily be inoculated extra-genitally whenever the virus is applied to an abrasion, *e.g.*, on the lips, nose, eyes, thighs, abdomen, or any cutaneous or mucous surface. Surgeons are sometimes accidentally inoculated on the fingers, and the virus may be carried on towels, drinking-cups, utensils and instruments of all sorts.

Mode of Onset.—There is no period of incubation, but the ulcer is quickly developed after the deposit of the microbes on the abraded spot, usually on the head of the penis and on the prepuce. It may appear in twenty-four hours, or may not be noticed by a careless patient for a week or so. The chancroidal ulcer, differing from that of syphilis, is soft, and presents sharply-defined edges in a characteristic manner, as though the tissues had been cut out with a punch.

[1] *Vide* Taylor: "Venereal Diseases," p. 481, 1895.

[2] *Vide* White and Martin: "Genito-Urinary and Venereal Dis-" p. 274, 1897.

Frequency.—It is more frequent in syphilitic patients because that disease predisposes to it. Therefore it is specially common among the lower-class prostitutes, and among men who are ignorant and careless about all matters relating to sexual affairs. In many prostitutes it remains indolent and lingers for years.

Complications.—Sometimes there is gangrene and considerable loss of tissue, resulting in great deformity. Sometimes the penis is destroyed, or the testicles may be laid bare by destruction of the scrotum. These severe cases, however, are seldom seen except in patients who are much debilitated by syphilis, or by other profoundly depressing diseases, such as diabetes, tuberculosis, diseases of kidneys, liver, etc. This gangrenous form sometimes lasts for years without healing.

The most frequent complication is a bubo, or glandular swelling. Supposing the sore to be on the penis, the poison is conveyed by the lymphatic vessels to the nearest group of glands, which are situated in the groins. Usually only a single gland in one groin is involved, though the whole packet of glands in both groins may become indurated and eventually break down into pus.

No micrococci are found in these buboes, but they are caused by toxins, or chemical irritants, produced by the organisms at the site of the lesion on the penis.

The pain of buboes is sometimes intense, and the extensive suppuration, with escape of the pus into the surrounding tissues, often leaves deforming cicatrices from the prolongation of the healing process.

Treatment.—Many cases heal spontaneously, but surgical dressing or operation is usually necessary. It is very generally advisable to excise the enlarged gland, or bubo, while in other cases circumcision is indicated. In the severest cases it may become necessary to amputate the penis or to castrate the patient on account of the extensive destruction of the scrotum.

CHAPTER XI.

SYPHILIS.[1]

Historical.—No dogmatic expression is possible as to the origin and antiquity of syphilis. Certain facts are definitely known, while other mere conjectures persuade some and repel others. Dr. F. Buret[2] has written a scholarly work purporting to prove that it was known more than five thousand years ago among the Asiatics, the Romans, the Greeks and the Egyptians. Many regard his demonstration as conclusive.

Captain Dabray[3] refers to the works of Hoan-ty, written 2637 B.C., who graphically describes what would fairly seem to be typical cases of syphilis. In short, there is a very large amount of literature on the history of this disease, but little likelihood of the question of its origin ever being positively settled.

Nothing however is better known historically than that syphilis was rampant as an epidemic and pandemic in Europe almost coincidently with the discovery of the New World by Columbus.

[1] For a fuller description of this enormous subject, and for illustrations, all of which are repulsive in the extreme, consult the various text-books and atlases on venereal diseases. The horrors of syphilis being in a measure known to every mature person, it is not deemed necessary to give the same space to its consideration as to that of its congener, gonorrhœa, which is, as we have pointed out, in many respects more thankless to treat and more terrible in its results than even syphilis.

[2] "Syphilis in the Middle Ages and in Modern Times," translated by Ohman-Dumesnil, 3 vols.

[3] "La Médecine chez les Chinois," 1863.

"The epidemic of syphilis which stands out so boldly in medical history occurred about the time (the latter part of the year 1494) when Charles VIII., king of France, with a large army, invaded Italy with the intent of taking possession of the kingdom of Naples, which he claimed by right of inheritance. Charles left Rome on his way to Naples January 28, and reached the latter city February 21, 1495. After a time the Neapolitans revolted against the authority of Charles, and, aided by a Spanish army under the command of Gonsalvo of Cordova, they endeavored to drive the French out of Italy. There were then three armies encamped near Naples, and about this time the fearful epidemic broke out. It is not definitely established that the disease first appeared among the troops, but they certainly were attacked, and were one means of conveying the disease into other countries. There is ample evidence to prove that within a few years the disease had spread over the greater part of Europe. Thus we find that syphilis was by the Neapolitans called the morbus Gallicus, by the French mal de Naples, and was also called the Polish, Spanish, Turkish, and Christian disease. It was also named after some saints, and was called the disease of the holy man Job, of St. Leonard, St. Clement, St. Mevius, and St. Roche. It was not known as the American disease until twenty years after the return of Columbus from his first trip."[1]

We may conclude from historical readings that there is great probability that syphilis existed in remote antiquity, and that with the widespread libertinism in Europe at the latter part of the fifteenth century it redeveloped in France, Italy and Spain with hitherto unknown virulence, and that it was subsequently carried wherever Europeans travelled until it has come to be enormously prevalent in modern times, even infecting many aboriginal tribes.

Syphilis is especially malignant when occurring in a

[1] Taylor: "Venereal Diseases," p. 20.

community for the first time—in the great historical European outbreak whole families were destroyed and the most revolting deformities and loathsome eruptions were common. Similar malignity has been shown by recent outbreaks among the savage tribes of this continent, and in other localities, for civilized races are now mildly protected by the syphilis which was worked out with special fury on their ancestors.

Nature of Syphilis.—Syphilis is a chronic, infectious and inoculable disease, transmissible to posterity. It begins with a local "sore," or "chancre," called the "initial lesion," which is the result of the inoculation from another syphilitic individual of a special and peculiar virus, the minutest portion of which is sufficient to communicate the disease. In many respects syphilis resembles the exanthematous fevers (small-pox, scarlet fever, measles, etc.), having a period of incubation, invasion, eruption, persistence, decline and convalescence. Like them it is attended with practical immunity from a second attack, at least for long periods of time, though second attacks of syphilis are almost as well authenticated as second attacks of the contagious fevers.

Unlike them, however, in untreated cases the period corresponding to convalescence is prolonged for the remainder of the patient's life, during which time grave injuries are occurring in various parts of the body.

In some respects it also resembles leprosy and tuberculosis, producing a proliferation of new and foreign cells in the tissues, and being protracted and progressive in its nature. In its later manifestations syphilis is remarkable in simulating almost every other disease without exactly resembling any of them. This is not difficult to understand when we consider that the infection eventually invades every organ and tissue in the body, producing functional and organic changes in them which may cause disorders of almost any kind.

This disease is remarkably common among the vicious, rich and poor alike; and by them it is often transmitted to the innocent members of the family circle.

Proof that is almost absolute now confirms the previous supposition that syphilis is due to the growth of a micro-organism. Recently, in 1905, Schaudinn and Hoffmann discovered a spiral-shaped organism, in syphilitic patients, which they named the *Spirochaeta Pallida.*

Confirmatory evidence comes from many bacteriologists who have had no trouble in isolating it, and it is now generally accepted as the definite cause. Cultivations of these organisms have been made and successfully inoculated into anthropoid apes, which further corroborates the trustworthiness of the discovery. Metschnikoff believes that syphilis is a "chronic spirilla infection."

A minute portion of the virus or of the blood of a syphilitic being inoculated into another individual, through an abrasion however small, or by absorption through a mucous surface, the microbes rapidly multiply until a "colony" is locally developed. A local ulcer is then produced in which the organisms have elaborated certain poisonous chemical substances called toxins, or ptomains, or virus. The virus is then diffused through the whole system and the characteristic phenomena of syphilis appear, such as fever, debility, headaches, a distinctive rash, sore throat, falling out of the hair, and the eventual production of a peculiar growth of cells—called "granulation tissue"—which produce most serious effects.

Varieties of Syphilis.—1. The acquired form, beginning with a primary sore, or "hard chancre," as the result of inoculation, and followed by constitutional symptoms.

2. Hereditary, or prenatal syphilis, in which one or both parents are actively syphilitic at the time of conception of the embryo. In this form there is no primary sore, but a general systemic infection acquired *in utero.*

At present we shall consider the first form.

Modes of Acquiring Syphilis.—Syphilis is almost always derived by impure sexual intercourse, and is hence called a venereal disease, although a considerable proportion of cases are acquired unconsciously and innocently and without an impure history. The cases of extra-genital syphilis, *i.e.*, those which are not associated with lasciviousness, are classified as "unmerited syphilis," or "syphilis of the innocent" ("*syphilis insontium*").

A syphilitic person is a menace to the community in which he lives, and in strict justice he should be quarantined until his disease has passed beyond the stage wherein he is capable of contaminating others. The secretion from his primary sore is highly virulent, as are those from the mucous patches which appear in his mouth and on his lips, anus and genitalia. For at least two to three years after infection, even under treatment, his blood and the débris from any pustule, pimple, or ulcer are infectious, and he renders more or less unsafe every article which he touches. This has been proved by experimental inoculations. It is of course wrong to permit such a person to send his clothing to the public laundry, or to jeopardize others in innumerable other ways; and the time may come when such will be as promptly quarantined as are the victims of small-pox.

The virus from a patient who is infected with syphilis—"the big-pox"—can inoculate another person through a crack or abrasion in the skin too small to be noticed, or even through an intact mucous membrane. "My studies and observations have convinced me that in the majority of cases in which the treatment has been ample and well directed a cure is obtained in two or three years, and then, of course, the subject does not give forth infectious secretions."[1] But until the expiration of this time the syphilitic is a dangerous element in society, and it cannot be said

[1] Taylor: "Venereal Diseases," p. 536.

that "ample and well-directed treatment" is followed in a majority of cases.

The normal secretions of a syphilitic, *i.e.*, the saliva, tears, sweat, urine, semen and milk, are not in themselves contagious; but if one microscopically minute blood-corpuscle, or a mere particle of tissue-detritus exude with any of these secretions into an abrasion on another individual, infection will follow. Thus, since sore patches in the mouth and about the genitals and on the skin surfaces are common, it is unsafe, from a practical standpoint, to be exposed even to the normal secretions of an infected person. In order to acquire syphilis there must be contamination with the virus from another infected person in some way. This may be (*a*) by direct, or immediate contact;—(*b*) by indirect, or mediate contact.

Infection by Direct Contact.—In the majority of instances syphilis is both acquired and given during the impure sexual act. By some other beastly practices it is also spread, and many an individual, thinking merely to play with prostitutes without actual fornication, has been inoculated. Thus, the lascivious kisses of syphilitic prostitutes suffering with mucous patches in their mouths, have often caused chancres on the lips. But aside from venereal practices the disease may be acquired in various other ways by direct contact. Doctors and dentists are sometimes inoculated upon their fingers in operations upon syphilitic patients. It has been imparted by careless physicians in the operation of vaccination, and not infrequently by professional tattooers who moisten the needles and pigment with their saliva. The kisses of syphilitic men have often inoculated wives and pure young children, and in numerous other ways it may be directly communicated.

Infection by Indirect or Mediate Contact.—Through the intervention of innumerable articles of daily use syphilis has often been communicated to innocent persons. Taylor[1]

[1] *Op. cit.*, p. 589.

gives the following list of articles which have been the agents of infection: "Cigars, cigar- and cigarette-holders, pipes, tooth-brushes, tooth-powders, drinking-utensils, knives, forks, spoons, razors, towels, sponges, pillows, masks, gloves, wash-rags, linen thread, silk thread, pins, needles, children's toys, nursing-bottles, rubber tubes, babies' rubber rings, trousers, women's drawers, bandages, surgical and cupping instruments, manicure instruments, syringes, scarifiers, dental instruments and appliances, caustic-holders, blowpipes, paper-cutters, lead-pencils, speaking-trumpets, musical instruments, fish-horns, whistles, the mouth-piece of the telephone, chewing-gum, and even pastilles and candy."

Laundresses have been inoculated by washing the clothes of syphilitics; chancres have been acquired on the knuckles by striking the teeth of diseased men in fights; and in fact there is no limit to the articles which may be the vehicles of infection. Chancres of the lip have been acquired from the communion-cup by infection with the virus which syphilitics have smeared on the rim from the mucous patches in their mouths. The neglect to provide individual communion-cups is inexcusable—for even though a syphilitic man might not be apt to attend this solemn service, yet not a few religious wives have been innocently infected by their husbands, without, of course, being informed, and such menace all who use the cup after them. The mere reflection that syphilis and tuberculosis are liable to be transmitted in this way should promptly lead all to insist on the same etiquette and decency being observed in this sacred rite as we demand even in the home circle, of having a separate cup for each individual.

So also the custom of making witnesses kiss the Bible when oaths are administered is repulsive, for syphilitic virus is readily implanted on it from the mucous patches in the mouths of infected persons.

Mode of Onset.—Syphilis invariably begins with a "sore,"

which is called the "initial lesion," or "chancre"; it is called the "hard," or "Hunterian chancre," to distinguish it from the "soft sore" of chancroid. Three distinct stages are recognized—the primary, secondary and tertiary.

The Primary Stage.—At the date of the infecting contact, whether by coitus or otherwise, some of the virus is implanted at the site where the chancre is to develop—genitally or extra-genitally. Then for a certain period, called the stage of incubation, nothing whatever betrays the disease. This incubation period lasts from ten to seventy days, but, as a rule, in the neighborhood of twenty-one days, the extreme limits of rapid or tardy development being unusual. Then a sore is noticed which at first is not indurated, but in ten or fourteen days more it displays the typical signs of the true hard chancre. Now comes a period of repose, lasting usually for from forty to ninety days, during which interval the patient is merely inconvenienced by the local sore.

The Secondary Stage.—After this period of seeming quiescence comes the secondary period, or period of constitutional invasion, when the virus seems to explode, as it were. The patient now suffers with languor, headaches, shooting pains in the limbs, trunk and head, falling out of the hair, sore throat, eruptions on the skin and mucous membranes, enlargement of the lymphatic glands throughout the whole system, and peculiar milk-white patches upon the mucous membranes of the mouth and anus. With all this there is fever, neuralgia and considerable suffering. This condition lasts for one or two years, during which time the eruptions, though extremely repulsive, are chiefly superficial and tolerably mild in their effect on the general health.

Until the characteristic signs of the secondary stage have appeared, no anti-syphilitic treatment whatever is given by the physician; otherwise the diagnosis would be obscure and irreparable harm might follow.

The tertiary stage usually comes on, in untreated cases, at the expiration of two years. In this stage the lesions are mostly found in the deeper parts of the body, causing caries of the bones and other severe complications in the central nervous system and in any or all of the vital organs. It represents the gravest aspect of the disease, and may continue to cause ominous manifestations for the remainder of life. Syphilis being often compared with the exanthematous fevers, this tertiary stage corresponds with the period of convalescence in them; but in this disease it will be noticed that convalescence is prolonged for a lifetime if the malady be allowed to work out its natural course unmodified by treatment.

The division between these three periods in not invariably sharply defined, and sometimes they coexist.

Pathology, or a Consideration of the Characteristic Progress of the Disease.—The virus having been elaborated by the "colony" of bacteria at the site of the "initial lesion," it is then absorbed and disseminated throughout the entire system, producing certain deleterious effects of a protean, or exceedingly variable nature. Transformations then follow in the body which cause the disease to be classified along with leprosy, tuberculosis, actinomycosis, etc.—the "infective granulomata."

The peculiar effect of the poison is to produce certain cells which, when aggregated, result in the formation of what is called "granulation tissue," "connective tissue," or tissue akin to "proud-flesh" from which scars are generated. When these deposits of granulation tissue—which may appear in any part of the body—are young, they are vascular and proliferative; but soon the blood-vessels in them become fewer, their nourishment is cut off, and they necrose, or die at their centres, eventually becoming cicatrized and causing profound nutritive changes in the various normal structures of the body.

In the secondary, and especially in the tertiary stages of

syphilis, *i.e.*, when the process has become constitutional, this proliferation of granulation-tissue is especially active, involving the blood-vessels and lymphatics and forming new growths, called "gummata," which have a special predilection for invading the central nervous system and the vital organs. The earliest change produced by constitutional syphilis is an alteration in the blood whereby the red blood-corpuscles are much diminished in number and impaired in nutritive qualities, so that marked anæmia results. The virus next involves the lymphatic system, producing enlargements in all the superficial and deep lymphatic glands, those in the neck and on the inner surfaces of the elbows being specially prominent on account of their readily accessible positions.

Along with this glandular enlargement there always is fever, usually slightly marked (102°–103° F.), but sometimes very high (103°–105° F.). With the fever there are loss of appetite, listlessness, depression of spirits, severe neuralgias, intense headache, great tenderness and pain in the bones, of a "bone-breaking" character, pains in the muscles and joints, and sometimes hysteria, insomnia, hallucinations, delusions, delirium, mania and various morbid impulses and aberrations of mind.

Then come the characteristic syphilitic eruptions of the skin and mucous membranes, of almost endless variety. Almost invariably there is a compromising falling out of the hair, which may result in slight or complete baldness, and various "syphilides," or granulation-tissue deposits, develop over the body, showing a characteristic coppery color and a tendency to form scales. Along with all these symptoms, which have been merely touched upon, there are often grave manifestations involving the eyes, brain and spinal cord, the osseous system, the testicles, liver, spleen, pancreas, kidneys, and all the other organs and structures of the body. Let us here borrow the words of the most eminent modern syphilographer, Fournier, who is quoted

by Taylor in his text-book[1] as follows (the parentheses are the author's):

"Is it or is it not necessary to treat a syphilitic patient? Is it or is it not beneficial that he should be treated? In order to answer a proposition thus stated, let us consider what risks such a patient runs, by stating his condition clearly. To what dangers, in fact, is he exposed? Let us set forth his pathological balance-sheet, if I may speak thus—a balance-sheet which, if not certain and inevitable, is at least probable and possible. What can such a patient have? What lesions is he liable to develop some day or other? And these lesions, are they of such a character that it will be urgent or advantageous that they should be treated? What he can have are at first lesions without any real gravity, but which are at least very disagreeable to some, particularly if they are visible: thus he may have cutaneous syphilides of various forms, very annoying syphilides of the mucous membranes, engorgements of the ganglia, alopecia (falling out of hair), and onyxis (distortions of the nails). In the second place, there are more serious lesions, from the fact that some of them are very painful: they are angina, cephalalgia (head pains), various pains with nocturnal exacerbations, insomnia, myalgia (muscular pains), pain in the joints, inflammation of tendons, periostitis, etc. Should not the possible anticipation of such troubles justify the intervention of treatment? But we have really a third order of lesions, which are much more serious and which may involve and compromise important organs. Only to cite the most common of this group, we shall find affections of the eye, such as iritis, choroiditis, and retinitis, which are capable of impairing or even extinguishing vision; sarcocele, which may induce disorganization and atrophy of one or both testicles and thus produce impotence; gummy tumors (gummata), which often perforate and destroy the velum palati (soft palate) and leave a

[1] *Op. cit.*, pp. 526, 527.

double and revolting infirmity; paralyses of the eye and face; hemiplegia and paraplegia; inflammation of bone, caries, ozæna (fœtid breath), flattening and loss of the nose; without speaking of the possibility of hereditary transmission and of the introduction of syphilis into the family circle. But this is not yet all. If we consult a manual of pathological anatomy, we shall find there described fatal lesions attributable to syphilis alone. The causes of death in syphilis are many and varied—death by hepatic lesions, cirrhosis, and hepatitis gummosa; death by lesions of the meninges; by cerebral gummata and syphilitic encephalitis; by lesions of the spinal cord, which are more common than is generally believed; by exostoses (bony outgrowths) of the cranium and vertebræ; by lesions of the kidneys, of the larynx, and of the lungs; and, more rarely, by lesions of the œsophagus and rectum; death by consumption and progressive cachexia (depraved bodily condition). These are, in short, the possible consequences of syphilis, and such is the perspective offered to a person who contracts this contagion. Dare we call a disease benign which can end thus? Can a disease be called benign which is fraught with such serious accidents and whose pathological anatomy is so rich and varied? Dare we tell persons afflicted with this disease to leave it untreated, to let things go, and to wait patiently the possible results of such an infection, without warning them of it?"

Tertiary Lesions.—In cases where syphilis runs its regular course, unmodified by treatment, certain lesions of a graver nature, called tertiary lesions, develop, usually in the third or fourth year of the infection, but sometimes even as late as ten, twenty, or even fifty years (Fournier).

With sufficient care in the treatment the tertiary symptoms may never appear; but strangely these gravest manifestations of syphilis are, on account of the negligence in treatment, more apt to follow in cases where the primary and secondary lesions have been mild. For this reason

they are more common in women, because everything possible is done to keep them in ignorance when they are innocently infected. It is this "ignored syphilis" which presents the most shocking complications.

Tertiary syphilis is remarkable for its insidiousness and its disorderly course, no two cases being alike. Therefore it is impossible to write a full and clear account within short limits. Sometimes the lesions come on like wildfire within two to four months after infection and rapidly produce the most threatening complications and even death. This is called "galloping syphilis."

But as a rule these tertiary lesions appear some time after the second year. They differ from the secondary lesions in being slower in development, less numerous, and more destructive to the deeper parts of the body, *e.g.*, the brain, spinal cord, heart, blood-vessels, bones, muscles, viscera, etc.

The tendency at this late stage of the disease is to a progressive growth of granulation-tissue which produces nodules and tumors ("granulomata," "gummata," or "syphilomata"). With the lapse of time these new-cell infiltrations ulcerate and necrose and otherwise cause cicatrization, or sclerosis, in the most vital tissues of the body. There is a special liability to the most horribly loathsome and disfiguring skin affections. Sometimes the palate and fauces are destroyed, so that the mouth, nose and pharynx are converted into one enormous cavity, allowing food to regurgitate through the nose and giving a distinctive nasal quality to the voice which the French call "duck's voice." In many cases the vocal cords are damaged, so that the voice forever after remains husky. Syphilis, in its later manifestations, is capable of infecting any or all of the tissues in the body; remotely it frequently causes death, or the most hideous distortions and malformations, insanity, paralysis, epilepsy, blindness, destruction of joints, sterility, etc.

Hereditary Syphilis.—In the hereditary form of syphilis there is no initial lesion, or chancre, and it cannot be divided into well-defined stages. The manifestations of the disease correspond in type to the secondary and tertiary stages, which often coexist. Prenatal infection may overtake the fœtus from either the father or mother, or from both.

Paternal Transmission.—After the father's chancre has healed, constitutional symptoms having become manifest, his semen may carry syphilitic infection during the process of conception, even though the mother be not inoculated. His share in procreation being limited to the mere act of fecundation of the ovule, the blighting influence of paternal descent is not so marked as when the mother has constitutional syphilis. Without efficient treatment paternal transmission is probable for at least four years after his infection, and in some cases the child may be born syphilitic even after many years of apparent absence of all manifestations in the ancestor.

Maternal Transmission.—After constitutional symptoms have appeared in the mother, the fœtus is liable to be born syphilitic if born before the expiration of at least six years. Or a healthy fœtus may become infected if the pregnant mother become syphilitic. Syphilis affecting women more profoundly than men, especially in its great tendency to produce a severe type of anæmia in them, the fœtus has less chance of developing normally when the mother is tainted than when the morbid influence is derived solely from the father. For the proper development and nourishment of the fœtus *in utero* it is necessary that the mother should have good health, and consequently maternal transmission is especially malign in its influence on the child. Furthermore, when the mother is syphilitic there is great risk of abortion and still-birth, owing to syphilitic lesions in the placenta which interfere with the child's vitality.

Transmission from Both Parents.—When both parents are syphilitic at the time of impregnation, the child will

surely be tainted. About one-third of such children will perish before birth, while almost all of those born will die within the first six months after birth.

"According to Kassowitz,[1] one-third of all children procreated of syphilitic parents are dead born, and of those born living twenty-four per cent die within the first six months of life. In his personal experience Fournier[2] found that in private practice more than two out of three hereditarily syphilitic children died, either before, at, or soon after birth. In hospital practice Fournier found that out of 167 children born of syphilitic mothers, 145 died; which means that one child out of seven or eight survived. It having been claimed that Fournier's personal statistics made an exceptionally bad showing, and that they were exaggerated, he collected those from the whole world, his own excepted. He gathered the histories of 447 cases of children whose fathers or mothers were syphilitic, and found that out of this number there were 343 deaths, there being only 104 who survived. Of the 343 children who died, only six lived beyond the first year. The proportion of living children, according to these statistics, is 1 to 4.3. We may understand why the lesions of hereditary syphilis are so severe and extensive, and why its fatality is so great, when we consider how early in fœtal life the specific virus exerts its influence, and how thoroughly it must be diffused through the organism of the embryo."[3] The longer the parents have had syphilis before they beget offspring the less is the chance of blighting of the fœtus. Transmission is most certain within the first year after either or both parents have acquired the disease, and with the lapse of time the chances grow gradually less and less, though many years after all signs of syphilis have apparently disappeared from the parents, the children may be

[1] "Die Vererbung der Syphilis," Vienna, 1876.

[2] "La Syphilis héréditaire tardive," Paris, 1886, pp. 160 *et seq.*

[3] Taylor, *op. cit.*, p. 290.

born syphilitic. This especially applies when the parents have not received efficient treatment.

A healthy married woman, if she have a healthy husband, naturally becomes impregnated, harbors the child for nine calendar months, and thereafter suckles it for from twelve to twenty months. Then, if she be prolific, gestations and sucklings succeed each other for a number of times, births recurring approximately every three years. But the syphilitic woman is liable to have a greater number of pregnancies than if she were healthy—for abortion after abortion occurs, and the failure to suckle of course renders her more subject to reimpregnation at an early date after each mishap.

In tainted mothers each succeeding abortion usually comes on later and later in the fœtal development, until after a time a living child may be born, which, however, probably dies of syphilis. Then the next child may survive and develop, even though congenitally syphilitic, and perhaps the subsequent children may be entirely free from the disease.

Thus we see that syphilis gradually loses its tendency to blight progeny, and that, unlike gonorrhœa, it does not usually sterilize men or women, though producing much the same ultimate result by causing successive abortions.

"*Conceptional Syphilis.*"—Though long disputed, it is now pretty generally accepted that a healthy mother can be infected by a fœtus which has been originated by the semen of a syphilitic father. In the large majority of instances the mother is infected with primary syphilis directly by the father; but after his chancre has healed he may have coitus with her without inoculating her, though his semen renders the fœtus syphilitic. In this event the mother may acquire the disease from the fœtus either by absorption of the toxins, or by direct reception of the germs of syphilis into her circulation, if there have been any laceration or solution of continuity at the placental site.

Prognosis in Hereditary Syphilis.—When either or both parents are constitutionally tainted the probabilities are, as pointed out, that abortion after abortion will occur—the fœtuses being born macerated, or softened by processes of liquefaction.

If the child be born alive it will probably be a wizened, deformed, stunted and blasted little thing, emaciated, having a peculiar senile expression, and corrupted through and through with the syphilitic virus. Fortunately they usually die within the first few months. Or the child may be born apparently healthy and not show any of the manifestations of this terrible disease until several weeks have elapsed. In other cases of hereditary syphilis the outbreak may be deferred until the time of the second dentition, or until puberty, or it may not crop out until the child's maturity.

It is hardly necessary to dwell upon the special lesions which may appear throughout the life-history of such a blasted innocent, since they are very similar to those referred to under acquired syphilis. Suffice it to say that failures in development and the most hideous and shocking deformities, blindness, deafness, paralysis, epilepsy, impairment of mental powers, idiocy, hydrocephalus, and a marked tendency to develop tubercular affections, are the rule.

Syphilis and Marriage.—When may a syphilitic marry? Some years ago Fournier and Besnier said that a syphilitic might incur the chances of a possible tragedy by marrying, if he waited for four years after the initial lesion, provided that he had undergone a careful and prolonged treatment. But Besnier and others have recently advanced the limit, and it is now considered that even under the most favorable circumstances five years should elapse before marriage. Morel-Lavallée,[1] after presenting indisputable statistical evidence that secondary lesions appear in patients, even

[1] *Rev. de Thérapeut. Méd.-Chirurg.*, November 15, 1896.

when under skilled medical observation, for five, ten, or even more years, maintains that it should be an invariable rule not to allow patients to marry for at least five years after infection, and not even then unless a whole year has elapsed without any appearance of secondary symptoms, *e.g.*, mucous patches in the mouth, erosions on lips or tongue, etc. After five years, if vigorous specific treatment has been intelligently followed, the chances that syphilis will be transmitted to the offspring are slight, but in no case can a positive assurance of immunity be given.

The advice which the average physician might give to a patient—that he might marry five years after the primary infection and when no signs had been seen for over a year—would be quite different from his absolute refusal when the syphilitic contemplated marriage with some member of his own family, even though the suitor had acquired the disease innocently.

From the standpoint of a wise and thoughtful justice to the interests of the race, syphilitics should never marry; for, though many undoubtedly eventually have healthy children, yet there can never be a gladsome confidence that lesions will not at some time appear in the children, and that the results will not extend to the children's children.

The Treatment of Syphilis.—Of all the classes of patients which a physician sees none appear more utterly demoralized and frightened than men of intelligence who have acquired syphilis. The lack of happiness in their faces and their apparent abandonment of all hope are quite characteristic.

Yet, if the patient be not a fool, if he will forego the falsehood customary in venereal affairs, if he will submit to the trouble, expense and irksomeness of at least two years of active treatment, and remain under observation for months or years thereafter, the chances are that all the graver manifestations of the disease can be checked.

If syphilis be carefully and systematically treated for a sufficient period of time it is, as a rule, tractable, so that the appearance of tertiary symptoms is now usually regarded as an evidence of neglect. Yet in a certain proportion of cases the process is malignant and cannot be checked.

Syphilis is one of the very few diseases for which we have "specifics," or remedies which are peculiarly efficacious; as quinine is to malaria, so are mercury and the iodides to it. In fact the rôle of medicine in this affection is nothing short of brilliant. But certain factors are essential for success. The patient must select a physician of high repute, to whose requirements he must submit as absolutely as does the traveller to his guide in the dark miles of passageways and recesses in the Mammoth Cave. The slightest deviation from the path pointed out by his medical guide, however unattractive or unreasonable that path may seem, will surely result in irreparable damage, and for the next few years every consideration of time, money, or inclination must be subserviently set aside until the patient has been extricated from the labyrinth of corruption.

However wearisome it may be, the patient must be docile and absolutely obedient for this prolonged time; otherwise this disease will produce conditions so horrible as to be quite beyond accepting, especially when by care they can be prevented. Given a wise and painstaking physician and an obedient patient, it is now generally recognized that syphilis can almost certainly be overcome in time. In fact there is preponderating evidence that in certain instances reinfection has occurred. For more than one hundred years mercury has been known as a specific in this disease, and it remains to-day our most efficient drug. Equally useful in their places are the iodides of potash and of soda, the former of which is more commonly employed.

The various methods of treatment which are indicated in different cases and in the different stages of the disease are

so technical and professional, and throw so little light on the peculiar characteristics of the pathology, that it would here be quite out of place to attempt their consideration. Consequently the interested reader is referred to the various excellent text-books on the subject.

CHAPTER XII.

Onanism.

Onanism is a term of comprehensive meaning, applicable in a broad sense to all forms of sexual stimulation employed by either sex, singly or mutually, to produce orgasm in unnatural ways — *i.e.*, otherwise than by coitus. The onanistic acts are as follows: "Withdrawal," or the offence of Onan[1]; "coitus in os"; "coitus inter femora"; pederasty; bestiality; "mutual masturbation"; "self-pollution" (masturbation, auto-sexual indulgence), etc.

None of these acts have in view the perpetuation of the species, and all are therefore perversions. We shall here chiefly concern ourselves with onanism in relation to the acts of self-pollution, which, of all the varieties, is by far the most frequent.

Causes which Predispose to Auto-Sexual Stimulation.— Anything which produces irritation in the genital zone, or which strongly directs the attention to those parts, is liable to result in handling of the privates, and thus the habit is often acquired by children without consciousness of wrong. Eczema, pruritus (intolerable itching locally), worms in the rectum, a too tight or too redundant prepuce, the accumulation of *smegma*, or the natural cheese-like material, beneath the foreskin, and various other causes, all lead to manipulation of the sexual apparatus.

Certain kind of movements occasion pleasurable lustful feelings in certain individuals; for instance, the gymnastic feats of swinging on a trapeze, rope-climbing, etc., are followed by ejaculation in not a few instances. Dangers also

[1] *Vide* Genesis xxxviii., 9.

lurk in improperly adjusted bicycle saddles, badly-fitting clothing, and, occasionally, even in the running of sewing-machines.

Pollutions may follow these acts without the individual having the slightest impure intent, but are quite harmless unless employed as excuses for indulgence by voluntary self-stimulation. But the more frequent causes of masturbation lie in other directions. In every aggregation of children a certain proportion are seduced by the bad example of their perversely inclined companions. This is, or should be, known to all teachers in schools. In reformatories for juveniles, and in prisons for adults, mutual and auto-masturbation is notoriously prevalent, and is only kept down by constant vigilance on the part of the wardens. The author is informed by the attendants at the District Reform School that the boys, most of whom, by the way, have "stigmata of degeneration," or anatomical defects, must be watched day and night in order to prevent these practices and even then they find opportunities for perverse indulgence. It is a mistake to assume that this vice is limited to growing boys, for it is practised more or less in every assemblage of either sex where they are grouped together in large numbers, and also, of course, by numerous individuals of all ages in private life. Some nurses have a vicious habit of quieting children by titillation of their genitals; and there is no doubt that pleasurable feelings, with erection, can be induced many years before the time of puberty. This, of course, predisposes to furious masturbation later on. "There seems hardly any limit to the age at which a young child can be initiated into these abominations, or to the depths of degradation to which it may fall under such hideous teaching."[1] Sometimes nurses, or servant-maids, practise masturbation on children, chiefly boys, for their own curiosity, and sometimes they actually copulate with them, secure in their opportunities from all

[1] "Acton on the Reproductive Organs," p. 89.

chance of exposure. In this way young children have occasionally been infected with venereal disease. Various habits of children predispose them to vicious ways, such as idleness, apathy in play, too long repose in bed, the use of spicy food, etc.

Masturbation is sometimes a symptom of brain-disease, and sometimes a legacy inherited along with an unstable nervous system. It is frequent in hysteria, mania, idiocy, imbecility, insanity, epilepsy and dementia, and such unfortunates are also very prone to manifest tendencies in the direction of other perversions.

Varieties of Masturbation.—The sexual orgasm may be induced (1), by a local friction and stimulation of the erogenous areas;[1] (2), solely by a vivid psychical excitation; (3), or by a combination of the local and imaginative processes.

In the adult, masturbation is almost always accompanied by lively and highly colored mind-pictures which are excessively pleasing to the individual; in fact he is sure to picture to himself those ideational concepts which will best help him to reach an extreme acme of orgasm. Such situations as he paints for himself can rarely be enjoyed in reality, and thus he often gets to prefer his solitary habit to the normal act. But in a few cases the imagination plays a secondary part, and the individual derives a purely physical pleasure by friction of the erogenous areas.

Some individuals who have resorted to great excesses *in venere* and masturbation arrive at a condition where the

[1] The primary erogenous areas are: in man, the glans penis, foreskin and testicles; in woman, the vagina, clitoris, cervix uteri and nipples. Secondary, or artificial erogenous areas may pathologically exist in almost any locality in certain individuals, *e.g.*, in places in proximity to the genital organs and breasts, or in the anus; and many individuals have certain areas,—ears, lips, wrists, hands, feet, legs, etc.,—the manipulations of which at the hands of the opposite sex may excite lustful feelings quite independently of evil intention.

fancy is so abnormally excitable, and where they have such a degree of psycho-sexual hyperæsthesia that they can indulge in what is called "psychical onanism," "ideal coitus," or "mental masturbation." In such the mere influence of erotic thoughts and visions can bring about lustful feeling, or even pollution, in the wakeful state and in dreams, and many of them are largely concerned in picturing to themselves the most pleasing situations of sexual relations. Cases are recorded where persons who have no pleasure from tactile stimulation yet have erection and ejaculation by "ideal coitus." Schrenck-Notzing[1] gives the following typical case:

"One of my patients is also able to indulge in the pleasure of this ideal coitus at any time. A quiet, comfortable position, either lying or sitting, is the preparatory measure necessary for success. Then he allows his fancy free rein, and dreams intensely—though consciousness is intact—that he is in the desired situation, until ejaculation takes place."

In hyperæsthetic individuals various external influences react on the brain through the senses of sight, hearing, touch and smell, so as to reflexly produce sexual stimulation and ejaculation; and sometimes even a memory-picture, if brought before the mind in an intense light, may produce a similar effect. There are many persons, without question, who practise some form of this oculo-cerebral masturbation. The contemplation of lascivious plays and costumes, the masquerading in the attire of the opposite sex, the applause for pictures in the nude, the enthusiasm for the ballet, for erotic literature, and for many other of the immodest amusements of society, all afford onanistic enjoyment—to some at least of the beholders and participants—along these lines. In that such amusements are erotic and highly stimulating sexually to certain nervous individuals predisposed to immorality, they come well

[1] "Suggestive Therapeutics in Psychopathia Sexualis," p. 10

within the limits of mental masturbation, and should be recognized as such by the censors of public entertainments.

Results of Onanism.—Onanism in any form is exceedingly harmful in the injury done to both mind and body, because from its want of conformity to nature it keeps the imagination inflamed with erotic excitement and exaggerates the importance of the sexual functions in the individual's view, besides draining the system of one of the most vital fluids by a frequency of gratification usually not practised by the fornicator. This form of excitation produces an intense nervous shock, which is greater than that produced in coitus.

Psychical Results.—1. It destroys the normal sexual feeling and substitutes for it inflamed passions and a hyperexcitability of the sexual functions.

2. It separates the victim further and further from women and puts him into a peculiarly unnatural relation to them.

3. It renders him indisposed to marriage by poisoning the very source from which the impulse to love comes.

4. It tends to ruin the very foundations of his *vita sexualis* by substituting an unnatural and purposeless act for the physiological incentive of procreation.

5. The onanist transgresses the law of self-preservation and prostitutes his sexual powers, thereby losing the stimulus to put forth his strength, with the loss as well of self-confidence.

6. He becomes a morose, solitary, timid and cowardly semblance of manhood.

7. He becomes psychically impotent and unfit for natural coitus, because natural means disappoint him and are not so pleasing as the fantastic fancies which he pictures to himself.

8. His conscience is perverted by the inherent apperception of his sin and shame, and his mental strength and power of concentration become weakened.

9. Being maintained in a constant state of lustful feeling he is liable to fall a victim to male seducers and pederasts, of whom there are many.

10. Psychically and physically he becomes characterless, less and less a man, and more and more a slave to his passions, the opportunity for the gratification of which is always in his power.

Physical Effects.—Our very lives are bound up with our reproductive organs, the testicles being wonderful laboratories for the development of a secretion which is superlatively essential in the activities of life. From the time of puberty on, this secretion is constantly being elaborated, and its function is for procreation and not for debasement by sensual pleasure. The constitutional effects of wantonly squandering it are mostly manifested in injury to the nervous system.

1. The victim is subject to loss of spirit, weakness of memory, despondency and apathy.

2. He suffers languor, irritability, headaches, neuralgias, dimness of vision, etc.

3. Anæmia and facial acne are common.

4. There is loss of manly bearing, and proneness to blush.

5. The path leads to imbecility and premature senility.

6. The countenance and demeanor stamp the onanist as an object of reasonable suspicion.

7. He is often unable to free himself from the grasp of the habit, because there is poor material on which to call for manly restraint.

8. His genitals bear the marks of his degrading practice.

9. His digestion and heart action are disturbed, and he becomes a moody, apprehensive, hypochondriacal invalid, if not a gross pervert.

10. He may suffer from diurnal and nocturnal involuntary pollutions, spermatorrhœa or prostatorrhœa. Sometimes there is irritability at the neck of the bladder with inability to pass water or to retain it.

11. He bequeaths an undesirable legacy to his posterity, giving both his sons and daughters a proneness to psychoses and neuroses, especially in their sexual proclivities. "Nothing is so prone to contaminate—under certain circumstances, even to exhaust—the source of all noble and ideal sentiments, which arise of themselves from a normally developing sexual instinct, as the practice of masturbation in early years. It despoils the unfolding bud of perfume and beauty, and leaves behind only the coarse, animal desire for sexual satisfaction. If an individual, spoiled in this manner, reaches an age of maturity, there is wanting in him that æsthetic, ideal, pure and free impulse which draws one toward the opposite sex. Thus the glow of sensual sensibility wanes, and the inclination toward the opposite sex becomes weakened. This defect influences the morals, character, fancy, feeling, and instinct of the youthful masturbator, male or female, in an unfavorable way, and, under certain circumstances, allows the desire for the opposite sex to sink to *nil;* so that masturbation is preferred to the natural mode of satisfaction."[1]

Some, to whom the sexual functions and their anomalies are a *terra incognita*, seem to believe that onanism is not necessarily more harmful than coitus if it is kept within proper limits and not performed any more frequently; for, they argue, semen is expended in each act, and it matters not where it is deposited. Physically it might not be more injurious if only occasionally indulged in; but the psychical disaster stands ever prominently in the way, and little by little self-control is lost until the habit has become, as Cicero says, "a furious task-master." Certainly every masturbator does not sink to the lowest depths, for thousands upon thousands have at some time in their lives indulged in self-abuse to some extent; but the tendencies are all downward, with the chances in favor of the habit getting the mastery over the individual. Naturally enough, the

[1] Krafft-Ebing: "Psychopathia Sexualis," p. 188.

longer the vice is indulged in and the earlier it is commenced, the more it destroys the morals and the finer qualities of the mind and imagination, so that it is assuredly true that these attributes—the finer endowments of man—suffer graver lesions than do the physical.

In this extraordinary form of sexual gratification the imagination, in adults at least, is almost always brought into play artificially with tremendous force, without which psychical process the act would be bereft of its chief charm.

However frightened the masturbator may become when he begins to realize the results of his vice, and however much he may experience a loathing for himself, it is yet most difficult for him to reinstate himself into a normal sexual condition, because of the pathological state into which his mental, moral and physical natures have been degraded—a plight most unfavorable for the exercise of self-control and mastery. What he supposed to be a slender rope which bound him, he finds to his dismay to be an iron chain when he struggles to free himself.

In long-continued cases the masturbator may be worried by pollutions which occur involuntarily day and night, and the spermatorrhœa may sap his vitality without the accompaniment of any pleasurable feeling. If he undertake to have sexual intercourse he may have premature ejaculation in the attempt and the act may result in a farce. Or he may have the power to perform coitus (*potentia coeundi*), but not the power to procreate (*potentia generandi*), or both may be absent.

This sort of creature is only the counterfeit of a man, and it is well that he is disinclined to marry, for such an ancestor is unfit to found or perpetuate a family.

Thus it is evident that masturbation is always harmful, even if seldom performed, not so much on account of the loss of semen as on account of the deep impression on the central nervous system—the brain and spinal cord. Almost always there is required an extraordinary intense-

ness of imagination out of all proportion to that experienced in the normal act, and so the character is injured, the victim becoming independent of the opposite sex and acquiring imperative mental concepts which may require to be reproduced, either psychically or in reality, if he is to be potent in the sexual act. "The dreams [images] which accompany the onanistic act are not realized in marriage, and to the great surprise of such patients their virility is well-nigh extinguished."[1]

The onanist may become both relatively and psychically impotent. By "relative impotence" is meant where a man is potent with special women who please his fancy, and impotent with others; thus a man may be frigid toward his wife, though quite potent with prostitutes.

In "psychical impotence" erection is prevented by inhibitory nerve-influence from the brain; thus the consummation of the sexual act may be impossible in normal coitus among those men who have employed unnatural and degrading means for the production of orgasm. The devices employed by prostitutes may stimulate them to an unnatural degree of lustful passion, while they are impotent for marriage with pure women.[2]

If the practice of masturbation be begun before full development is reached it prevents the evolution of the masculine type of mind and body, and if there is any hereditary strain of insanity it is the most favorable means of bringing it to evidence. Furthermore, almost all sexual perverts owe their anomalies of desire, inclination and fancy to the neurasthenia brought on by either their own or their ancestors' onanism. If a man is to have progeny with normal nervous systems, he must not by any manner of onanism abuse those very functions upon which all inheritance depends. The act of "withdrawal," or "conjugal onanism," is merely one form of mutual masturbation;

[1] Schrenck-Notzing, *loc. cit.*, p. 17.

[2] Compare Ultzmann, "Genito-Urinary Neuroses," pp. 32 and 148.

and, if pregnancy by chance follows at some time, the child will certainly show evidences of abnormality of desire or conformation at some stage in its history. Onanism in any form is thus most unfair to posterity—far more so than can be appreciated by a layman who neglects to read works on heredity, criminality and allied medical topics; and no right-minded person can give any quarter to a vice so destructive of everything noble and dignified in human nature. Onanism is, of course, sometimes practised by the other sex, but not nearly to the same extent as by men. The disastrous results in them do not come about on account of the loss of any vital fluid—though there is, at the height of orgasm, a secretion from the glands of Bartholin—but the act exerts a powerful influence on their more susceptible nervous systems, producing hysteria, convulsions, menstrual disorders, aberrations in the domain of love, etc.

A cloud hangs over thousands of homes which shelter these enervated and neurasthenic individuals; only a few of the unfortunates seek medical advice, partly on account of shame, partly on account of their seeming happiness in their degraded sensuality. The majority—a vast number—are practising the vice in solitude; some reach the asylums; more fall victims to the wickedness of charlatans and advertising pariahs of the medical profession.

Treatment of Onanism.—Every child has good and bad propensities, for health and disease, for morality or vice, which tend to unfold themselves at the different stages of life's drama. No family blood is so noble that it is not in a measure contaminated by the legacy of some ancestor, more or less remote, on either the paternal or maternal side; and a failure to recognize this is to admit one's self to be a fool or a demigod.

Well would it be if families looked forward to posterity, for which they are responsible, with the same pride with which they look backward to their ancestors, for whom they are not responsible! To regard any child as free from

sensual danger is criminally negligent, while to recognize that all flesh is susceptible to contamination is the part of wisdom. We have daily evidence of the power of early suggestions over human instincts, and it would be well indeed if we should effectively appreciate the fact that mental and nervous diseases are especially liable to be transmitted to offspring, giving them neuropathic dispositions which are the most favorable foundations upon which to rear temples dedicated to vice.

Yet the evil tendencies may as a rule be counteracted by directing the children in right paths and giving them occupations which will bring forth healthy minds in sound bodies. Success may more confidently be looked for in the upbuilding of character and physique if the child is early sent in the right direction, and his virtues will then overcome his hereditary weaknesses. Powerful though the reversional heritages of both injurious and beneficial qualities undoubtedly are, yet of even greater importance is the influence of the external surroundings, or environment, on the child—of occupation, of ideals which are set before him, of imitation, of curiosity, or of cultivation of vice. "Environment is the co-operating and to us vitally important factor, inasmuch as it may supplement and thus reinforce the hereditary tendencies, whether good or bad; or it may even tend to turn them into new channels, correcting the evil or vitiating the good."[1]

It must be borne in mind that suggestions received in childhood are prone to have a preponderating influence on the whole future life of the individual in an abnormal or normal direction; so that the surroundings of children must be considered, and they must be watched and protected both against contamination by evil companions and from local causes of irritation in the genital area. It is unfair to a child to permit him to be unclean in his geni-

[1] D. K. Shute, M.D.: "Heredity with Variation." *New York Medical Journal*, September 11, 1897.

tals, and so he must be taught, as a part of his daily ablutions, to retract the foreskin and to wash away the smegma which is secreted by the inner mucous lining of that integumentary covering; otherwise it often undergoes an ammoniacal decomposition, becomes foul-smelling and keeps up a constant source of discomfort. Better by far would it be if all boys were circumcised, for that safeguard practically excludes all possibility of local irritation and has not a single argument in its disfavor. In this event there is no necessity of paying the slightest attention to the cleanliness of the genitals any more than to other parts of the body. The Jews—that circumcised nation who to this day remain as the "standing astonishment of the world"—are a notoriously prolific race, comparatively free from masturbation and venereal diseases.

Curiosity and imitation, as is well known, are almost apishly shown by active children—always with a tendency to go beyond any evil example which is set, and, if not warned, they are in peril of falling under the influence of older companions of depraved proclivities. The young boy enjoys the act of masturbation but little, and is often spurred on by the influence of banter and ridicule, without, as a rule, any definite comprehension of wrong. In fact, most persons who have practised this vice have never received careful warning when young. There is no danger of corrupting a pure child by a properly given admonition, telling him that he will probably see others committing the sinful act of play with their private parts, and appealing to him to shun all such companions.

Can it be possible to keep a bright child's mind free from sexual matters when he sees sexual acts among the dogs and the cats, in the poultry-yard and around the barn; when he reads things in the papers which excite his wonder; when he sees the flaring posters of ballet-dancers; when he comes into contact with badly brought-up schoolmates? No, it is impossible, unless he is reared up as a delicate,

soft-skinned, girlish boy, and for such the danger is even greater than for the boy of the street. In each individual's character *self* stands out prominently—in fact self represents the individual. Therefore it is this self which must be early regulated so that the child may become self-governed, self-masterful, self-respecting and self-controlled, all of which requires an effort of repression and mastery. This represents the acme of effective education. Otherwise he must necessarily become self-willed, self-indulgent, self-abased, self-polluted and selfish. It is most highly desirable that the sexes should be encouraged to find pleasure in each other's society, and that they should not stay too much apart; for they are the natural complements of each other, and bring out, by the stimulus of friendship, the best qualities in one another. And yet we must discountenance any marked preference for the opposite sex, discouraging girls from being tom-boys and boys from playing girlish games, for these are evils of a specially dangerous tendency. One of the best ways to develop the moral natures of children is by play, which, as every observer of child-nature knows, is essential for the making of a fine man or woman. This play-element, furthermore, should be kept active throughout life, for in this way one's mind is kept bright, one's character generous and companionable, and one's physique hearty and strong. Boys should be encouraged to excel in manly sports—to ride, row, swim, etc.; to have deep chests and hard muscles, to play hard and to study hard. An athletic boy will hardly fall into great harm, and to the discipline of his muscles there is added a still greater discipline to his mind, and character, and pluck, and inflexibility and manliness.

With all this care it will be an idle effort if the child is left to grow up without moral and religious precepts which will equip him with a normal conscience as a mentor of his actions to inhibit his evil passions.

Medicinal treatment for the effects of masturbation plays

a secondary *rôle*, but is not without benefit in suitable cases. The functional disease of the heart, the digestive disturbances, the dimness of vision, the hang-dog countenance, and all the other stigmata of the vice, rapidly disappear, as a rule, with the abandonment of the practice.

CHAPTER XIII.

Pro Bono Publico.

It is because we are now reclaimed from a savage state and bound to each other by ties of nature, heredity, and mutual interest, that there is so much benevolence, friendship, and *esprit de corps*. Improved types of citizens should now appear in increasing numbers, with large affections and large ideas of duty. From time to time it will be necessary for even such as these to restrict pleasures and to inflict pain, but always with the object in view of preventing misery and furthering happiness.

Legitimate pleasure is as much a man's rightful possession as his property. Those who increase this are moral; those who decrease it are immoral; and those who take no part in either way are negative factors to be classed with the immoral. Sympathy for others must rule us, and we must not be unjust to our neighbors even by unkind thoughts which are unfounded. The standards, it is to be observed, are high.

Morality, indeed, calls for much austerity. But so do war, and athletic contests, and all worthy occupations. We are not afraid of sternness, harshness, and self-sacrifice, and if we were we should soon be dominated by others who had the rigor and vigor. We do not admire the man who flinches at pains and bruises, but, on the contrary, we regard with esteem the man who is distinguished for his fine sense of honor, and who is considerate, not of his own pleasure, but of the rights and feelings of others. If this is too rigid,

then the word "gentleman" is a misnomer and no longer characterizes good behavior.

The civilized man is angered when the methodical principles upon which social order is founded are broken. He is profoundly indignant and his sense of justice is shocked. Sympathy for others, more than self-interest, is the cause of his wrath, and this prompts men everywhere to give aid to the weaker. If a man has not this sympathy he is a monstrosity, or an idiot, or a reverted savage,—of whom there are not a few.

The proposition that we must care for the welfare of others conveys only part of the truth, for if we disregard ourselves in any particular, we disregard offspring if we ever become parents, and may readily cause more long-drawn-out misery in that way than if we committed a murder and concentrated our crime in the one offense.

But ethics is not always stern and disagreeable. It never, in fact, interdicts pleasures which are worthy, but, on the contrary, shows how to gain them.

The physician can tell only in general terms when a person is in perfect health of body and mind. The standard is so high that he can only say that this particular child, or woman, or man seems to have all the physical and mental powers harmoniously developed and functioning at the time of his examination. Pathology always moves along the borders of physiology. Fundamentally, then, our ideas of health and virtue are similar.

Modes of living save or destroy the physical health, and modes of conduct save or destroy the moral health. Inheritance affects both. In whomever the intellect has primacy, the one statement is regarded as true as the other.

Every man has ideals which govern his life and to him they seem good. Mark how we respect a man who is thoroughly in earnest in his convictions and who is willing to offer his life for them. If he is sincere, we forgive him though he be wrong. We chiefly ask that he have his heart

in the thing, and be devoid of deceit and pretense. It is only when he is a deserter from the dignity of his firm judgment that we scorn him.

All are somewhat good, somewhat bad; we differ quantitively, not qualitatively. So if conduct is to be reformed, character must be reformed, meaning by character the combination of qualities which decide the moral worth of an individual. Keen intelligence will not suffice to keep us on the path of rectitude,—witness Napoleon, erring doctors, clergymen and business men. It is not altogether defect of knowledge, but largely also defect of will-power, which ordinarily is to blame for misconduct.

Philosophers speak of the total aims, ends, and formulated plans which decide a man's actions as the "universe" within which he habitually lives. Not all of this "universe" is good, but somewhere in it he finds his rational-self. But there are subordinate "universes" into which he makes frequent excursions, leaving his rational-self behind. He then decides to abandon for a time the course which his true self tells him is the one which is consistent with reason and conducive to welfare. We cannot predict what a man who flits from one "universe" to another will do, but we can say that he has no character of any notable moment. If he had, he would remain in what he considered to be his rational "universe."

Particularly notice that we do not require any man to adopt "my views," or "another's views," but his own views. Therein is the basis of character. We can, perhaps, be of assistance only in aiding him to form those views. We ask nothing more than that a man shall keep his instructed conscience unclouded, even though his decisions are diametrically opposed to our own, and that if he has any doubt as to his course, such uncertainty must be, as Green says, "a *bona fide* perplexity of conscience." Unless we have faith that such a man will keep practically free from wrongdoing, we might as well give up the teaching of morals.

No greater insult, indeed, could be offered than to ask him to give up his rational-self to the guidance of another's rational-self.

Passions, alcohol, lustful amusements, certain conventionalities, and various temptations, lure many a man into other temporary "universes" which he does not consider as his very own, and which afterward appear to him as a degradation of his dignity. But if he will not remain in his own proper sphere in which he can be conscientious, then he cannot expect to find abiding contentment. At least we hope that he will not.

Practised virtue, and not the innocence which is carefully protected, is expected from men of strong character, and such nobility is the hope of the world. The choice is between reason and ignoble ambition.

All human development is dependent upon imagination, which is lacking in the lower animals. Wrong-doing is partly due to lack of reproductive imagination which should call up images that are stored in memory, and partly, also, to lack of creative imagination, which recombines former experiences into new images. Foresight, in addition, reminds us of yesterday and makes us provident for to-morrow. These qualities,—imagination and foresight,—chiefly distinguish civilized men from savages, who exhibit provident care to about the same extent as dogs and foxes which bury food for future use.

There must be fighting, for the vicious do not love, but hate the virtuous, and strive to drag them down to their own level. The good are a reproach to the bad, and therefore are calumniated and ridiculed. Everywhere there is a tendency to develop units of a like kind, and leading spirits in groups of men either elevate their companions, or lead them into temptations and evil courses.

The force of example is so great that none of us is indifferent to the behavior of others. We either approve it or disapprove of it at once. Every act which one individual

performs reacts on the whole community and either retards or advances progress. And, furthermore, every cell within us has a memory, and habits are created by but few repetitions, and these habits soon become firm characteristics of the individual and of the community. Rudeness, politeness, and kindness are contagious. We are imitators; we follow the fashions whether we approve of them or not, and we soon develop habits, at least the conventional ones, which are the prevailing practices in the environment.

But is a decent man called upon to be so amiable that he will practise pernicious things in order to gain the approval of dissolute or dissipated companions? Is health of the soul to be sacrificed to such popularity? Moral goodness certainly is not synonymous with priggishness, unless holy airs are assumed without a true reverence for the value of the end in view.

The influence upon us of men whom we regard as contemptible, mean, and shabby, is invariably repellent. But the clean, the prosperous, the witty, the handsome, the prominent, and the well-dressed set the fashions. Therefore it is a matter of extreme moment when those who appear to good advantage do things which are injurious to society. Thus when an attractive man acts rashly against the laws concerned in progress, he injures not only a few, but the whole fabric of society. Low acts of low men are less harmful. Individual morality is very good, but the morality of individuals acting concertedly is a far stronger force. Evil runs into organization smoothly and readily, and can be made to have an unfavorable appearance only by better forces which are really more attractive.

Our condition would now be immeasurably better if in years gone by reason had been obeyed. Instead of the wild ideas and mischievous carelessness which are so prevalent, we should now be governed by opinions of superior value, and there would be better people upon whom these views would work.

Unhappily the masses are intellectually and esthetically impoverished. Vulgarity is largely mixed in their pleasures, and the pastimes are in many respects not elevating or even decent. Human characteristics appear respectable in work, but in play they often offend refined taste.

By way of illustration, if we look at the sun, or other intensely bright light, our eyes are blinded for a time, so that sensitiveness to ordinary objects is temporarily lost. All violent stimuli deaden the nerves. So also with amusements. Feminine qualities appear in the worst light when diverted from their proper channels. Unquestionably our women often pursue the ornamental beyond proper limitations, extravagantly if they can, or cheaply with gilt and sham. Beauty, of course, should appear without manifest over-anxiety to please, while spurious makeshifts are repulsive. Very naturally immoderate attention to these affairs, —requiring such great expenditures of time, effort, and money,—hampers the power of responding to less intense stimuli. All these errors in judgment and taste are opposed to good morals, and lead to envy, jealousy, loss of respect, and not to happiness.

Nothing stands in the way of man's progress but himself. Vicious pleasures will be pursued until it can be shown that beneficent pleasures and ambitions result in more happiness. But it seems rational to follow what is to our interest and health, rather than to steep ourselves in the pathology of life and morals. Not to quibble over philosophical systems, the path which leads to happiness is the virtuous one. If disease and morbid conduct brought the "greatest good to the greatest number," then disease and morbid conduct would be morally good. Surely expediency admonishes us to smooth the path over the rough ground in the way best suited to ourselves and to those who are to use the same path hereafter. If it is better to make it run through devastation and dangers, and to avoid pleasant and ennobling views and a breathable atmosphere, then ethics is reversed.

Duty simply will not be done unless interest coincide with it, and even then only those who are rational and foresighted will be guided by reference to the final purpose.

If a man follow relative ethics, and be content with half-measures, then he will do as others do, play close to the danger line, not be very serious, and relax occasionally. And no doubt he may derive from such conduct a considerable amount of fun. But fun, after all, does not reach lofty heights. Perhaps it is permissible to take the risks, even though wife and children share in them, and in spite of the fact that physicians and moral teachers do not call them risks but certainties. Perhaps the profligate will play a useful part in civilization, and perhaps one can draw a straight line with a notched ruler. Possibly the moral life is too good and fanciful, even though it is said to be the normal standard. And perhaps a man with defective eyesight can develop into a sharpshooter, and perhaps one can describe a circle with a pencil held by an elastic cord.

But ideal ethics is more energetic, and it employs methods which are true models, just as the good draughtsman makes use of the most highly perfected instruments. Here imperfect plans of operation are considered useless, because they positively will not accomplish high ends. With ideal ethics in view, a man's legitimate desires are recreation, the right to work, and the accomplishment of something of value. It is right to desire to love and be loved, to have friendships, to have useful education, a happy home-life, and the privilege of serving one's country in peace or war. Great injustice is done if one be not taught right habits in his youth, for then he will fall when assailed, and fail to rise when overthrown.

The prevailing mode of teaching ethics to the masses is ineffective,—particularly so in the case of sexual ethics. The fault is that there is a mere gallop through it, with nothing but a hurried survey under dim illumination. It should be taught systematically and positively, and not informally and incidentally. Teachers come forward with

insufficient data, and if they are unfamiliar with any branch of the subject they fill the gaps with pious quotations and moralizing exhortations. Half-impressions received in this way cannot linger in the mind, and the results are mournful.

The question is very big, and enough trouble has not been taken in answering it. Formal sexual teaching is mostly limited to single Sunday-night, semi-religious generalities for men only, at an age when many of them are already disciples of the old code of the harmful sort. It is foolish to expect to shape the complex functions of human deportment without the same apprenticeship which is required for those who weave, and work in wood, or iron, or law, or science. Sexual ethics is treated as an optional, one-hour study. In every part of the world one hears the same rotten and hopelessly false ideas which stick in the flesh of men like the poisoned plug-darts of the South American Indians. Methodically prevented from holding trustworthy opinions, people repeat their ruinous ideas with parrot-like irresponsibility. This being so, can it be wondered at that an increasing number of physicians and others are getting thoroughly angered at the "unco guid" whose knees quake so easily, and that they refuse to supinely tolerate this pernicious ignorance? Unquestionably we are abundantly justified in asserting that the general run of humanity are falsely educated and under-educated in these particulars; that they have a small amount of usable knowledge in systematic form; that they have a multitude of vicious ideas; and that they have a wide desire to enjoy themselves. Lack of knowledge can alone excuse them. But let us hope that it is not an "invincible ignorance," for it is from such material that good conduct must come.

Private and public life can be moulded or re-moulded into fitness for a civilized state only by gradual and deliberate methods of teaching. Incoherent babble is useless, and those who instruct should have a profound knowledge of the disorder in the world and also of the laws of life.

Those who are ill need little encouragement to seek the best physician they can find, and they are very ready to do certain things and to abstain from other things for the sake of bodily health. It is useless for a physician to give advice to one who does not care for a normal bodily condition. The same is true in the always closely allied department of ethics. Unsolicited proffers of advice are usually inopportune. The moral counsellor will waste his breath in laboring over those who do not profoundly desire to restrain their wanton impulses wherever they can be shown to be wrong. But those who really wish to live rationally, and who feel that they are sick in health, or sick in morals, long for aid and should have it. And if a man is very seriously disordered without being aware of it, it is a kindness to inform him if tact permit.

Life is at best a *via dolorosa*, but the physically healthy and morally straight man gets along better than the physically diseased and morally disordered man. Here ignorance is not bliss, but folly. Our fighting in this noble cause must be done in the open, and not in ambush; we must have no secrets, and be ready with the love of a brother to encourage and help all who seek for aid. If one can strengthen the heart of the honest inquirer so that he can stem the current of his desires, the work is as brilliant as that of preventive medicine. Everywhere disease and evil melt away before full knowledge.

Expurgate the Bible and it would be characterless. Expurgate medicine and it would be a farce; and remove from its congener, ethics, the sexual elements, and it is fit only for the philosophical theorizing of those who delight to dwell in the hazy, moonlit portions of some of the divisions of metaphysics.

If the general public could know what the medical profession knows, and what students of morals know,—and they are welcome to it all,—it is most difficult to believe that there would not be a very general reversal of the adjust-

ments of conduct. The importance of such knowledge can be measured only in terms of human happiness or human misery. A mysterious treatment of the subject stimulates harmfully, while a tactful frankness eliminates the chief sources of danger.

A dominating love for a distant end is alone able to make one persevere in following up all phases of the life of man, for much of it is wholly distasteful except with this in view. But those who have will-power are content to traverse hostile stretches, and in such the primary motive subordinates all secondary considerations.

In many fields the expression of opinion to-day opens up a dozen questions for to-morrow. But to-day and always the truth will endure that full personal and social health and happiness is to be found only by ideal and rational conduct, and that the death of human nobility is always imminent wherever and whenever there is divergence from rectitude and a lodgment for vice.

The ethical man will not wound the feelings nor strain the friendship of a dog, or other animal, if he can avoid it, and wherever possible will ameliorate conditions of distress.

So widely prevalent is the moral weight of this sympathetic feeling that we need not be pessimistic concerning the evolution of humanity to a coming condition of ideal civilization.

CHAPTER XIV.

Marital and Extra-Marital Intercourse.

For the upholding and protection from ridicule of the adherents to the teachings of this book it is a pleasure to have much to say that is encouraging, and which may give the confidence which incites to perseverance.

It will be remembered that the dominant idea throughout has been that there is no possible way in which a man or woman can honorably enjoy sexual intercourse outside of the marriage relationship. No extraordinary acuteness of perception will be required to recognize the innumerable reasons for this, and they can escape the notice of only those who are morally dull or inattentive.

On a few occasions the author has been saddened by hearing remarks and seeing statements in print by doctors to the effect that "notwithstanding the author of the 'Sexual Instinct' to the contrary, it is necessary for men to have relationships with women from time to time."

It is worth while to answer this benighted professional minority because they really have more influence than those who outline an austere code. They ruin their tens of thousands,[1] while it is generally conceded that we are left but a few who can be much influenced. There is no difficulty in finding renegades in the religious, military, political, or business fields, and human frailties also crop out in due proportion in doctors. But when the latter become advocates of free love, it is not surprising that followers of their teachings will readily enter upon a course where the allurements are so seemingly attractive as they are in the subject which occupies us.

[1] *vide* p. 101.

The defenders of lust seem to maintain that human semen is designed not altogether as a propagating fluid, but mainly for health and pleasure by its expenditure. At any time, however, one ejaculation may be worth—a child!

A contrary-minded doctor recently said that he would not wish his daughter to marry a man who had had no practice in venery with women who were adepts. Evidently he believed in expert instruction, even though it came through intercourse with those who held the secrets of a black magic! Of course his hearers enthusiastically received his remark as wisdom which would crush the moralists. But the author has made it a particular point to put certain questions to a great number of specialists in venereal diseases who were quite free from charlatanry. With perfect unanimity these men say that personally they would rather have syphilis if it could be properly treated, than gonorrhoea which was neglected or badly treated. And, furthermore, they say that while a certain number of men who are seemingly cured of these diseases may be allowed to marry, they positively do not want them as husbands for their daughters.

The most eminent medical men, the best books, and all statistics so overwhelmingly crush these few backsliding pretenders to the stores of medical knowledge that their statements are not tolerated in professional gatherings.[1] And yet, when these wrongly-advised men advocate license, it counts for much and does great harm. It is the same inferior talk which comes from the lips of the *roué*, but with more force. A few such statements do not stagger us, nor weaken our convictions, but merely stimulate to a more careful search for possible error in our previous assertions. Heretofore we have never come across a single valid excuse for illicit love, and a cordial invitation is extended in all good faith to any reader, professional or lay, who can furnish any.

Compromises must sometimes be made, and ethics be-

[1] *vide* note, p. 99.

comes flexible occasionally in those branches of it which do not belong to natural law. One instance is the "lie of necessity." Another is even more striking, and is not supposititious. Suppose, for instance, that all the members of a party have been massacred except one man and a woman who are surrounded by bloodthirsty, fiendish savages, who will torture and kill the man by the most devilish cruelties, and subject the woman to a fate worse than death. The man, let us suppose, has fought to the last ditch, but has saved one cartridge for the woman and one for himself. Here murder and suicide, if one pleases to call them such, offer the only right course.

Such compromises are but striking instances of anomalies which meet us on some special occasions, but they do not at all weaken the general belief that lying and the taking of life are of a wholly bad nature. Yet after years of searching there can be found no palliating compromise which permits an honorable dip into illegitimate sexual congress.

Falsehood, the taking of life, and sexual sin, are all especially important factors in ethics; and without fanaticism, or distortion of the perspective, we have said that there is never any excuse to be found for the last, while there may be justification for the others on rare occasions.

In ethics evolved by man we are able to find deviations from the common rule now and then; but when we come into touch with relentless, unpitying Nature, Who has no sense of humor, we seek in vain to divert Her one jot from Her rigid course, and we waste breath in asking for physical mercy. Therefore, fortified by the stability of natural laws which prevail throughout Time and Space, we no more tremble at assaults on the proper deportment of the sex-life then we do at hostile intentions against the law of gravitation.

The manifold risks and penalties which have been explained throughout the preceding pages[1] all bear heavily

[1] *vide* Index, *Risks, Chances,*.

upon those who take a contrary position. One gets the same sensation from attempting to raise an ingot of iron weighing a ton as a mountain weighing millions of tons, and a man of good judgment will attempt neither. Similarly it is hopeless to make any effort to lift the blame from errors of sexual conduct, for every fragment of physical sin is ponderous. But we must show by examples why this is so.

Imagine a fertile field, well prepared for the reception of seeds, and under perfect conditions of moisture, temperature, and light. If one sow wheat grains there, what chance is there that they will not germinate? None. Now imagine a healthy woman with a warm, moist mucous membrane, as favorably constituted for propagation as the ploughed field. Unless a child is desired there is very great danger in planting such a garden with seeds which have locomotory powers and special proclivities for hunting and fructifying ova. Here is something for the critics of natural law to answer, but when they make the attempt, observe well that they at once fall into a defense of the perversions, which often lead to abominations, lying, and murder. Again, suppose a man, whether big or little counts not, should call you a "son of a ——" bad woman. You would, without the least doubt, resent it most emphatically. How then can one reconcile himself to being the father of the "son of a ——" bad woman? That seems a mystery for which we have never been able to account. How under heaven a rational man can find justification in allowing his seed to enter into a woman who is unfit to be the mother of his child is a problem for which the author's intellect is wholly incompetent!

The left-handed marital act,—which is as simple as carelessly throwing a handful of seed by the wayside—, once performed, a long train of results is started whose remote tendencies and consequences it is extremely difficult to calculate, except that they will be special disturbing forces

Perturbations are propagated round each factor of the sexual act as waves which, in greater or less degree, impress their effects as counter-waves with unforeseen secondary and tertiary effects which are not health-waves. It is not an isolated instance of pleasure, but has a great and particular moral significance, determining the whole course of life for one's self and others, and leaving the deepest imprints whose consequences it is absolutely impossible to counteract.

Observe how Nature brings forth new generations of plants and animals wherever there is a temperature somewhere between the boiling and freezing points of water, and where the protoplasmic constituents of carbon, oxygen, nitrogen, and hydrogen are present. Life is everywhere eager to cause inorganic matter to throb under such conditions. Many, indeed, think it probable that there is life wherever in the universe such requisites prevail. If you care to take part in the easy process of originating life, then go through the proper procedures.

> *Averno * * *
> Sed revocare gradum superasque evadere ad auras,
> Hoc opus, hic labor est.*[1]

Surely it must bring a feeling of degradation to reflect that one's sex-cells, over which he has no control when once gone from him, are in the womb of one who is not his wife. A conscientious man will take no chances for parentage under those evil conditions. Only a relative degree of comfort, furthermore, can be found in leaving the carrying out of measures to prevent conception to the unknown skill and faithfulness of a woman who is *ipso facto* untrustworthy.

Even a moderately clean-minded man would recoil from intercourse with an unhealthy woman, and, if he himself

[1] (Virgil's *Aeneid*, VI, 126—"The descent into Hades is easy, but to recall your steps, and re-ascend to the upper air, this is work, this is labor.")

were diseased, would not submit his paramour to the danger of partaking of his affliction, which is a far greater menace to her.

When these things become better understood men are not going to talk of their illicit amours, but will be forced by public opinion to keep their mouths as closely shut about their sexual escapades as criminals do about their felonious deeds.

Thus the onus of shame falls heavily upon the sensualist, and upon those who attempt to defend the meannesses and blemishes of acts which are outside of normal limits.

Elsewhere [1] attention has been called to the readiness of men to follow austere ideals,—in war for instance. Non-resistance to unworthy impulses is craven. The doctor, the nurse, the coast-guardsman, the fireman, or the policeman endangers himself for those who need succor; the patriot scorns injury; the pioneer, the martyr, the lover, the parent, kindle into heroes who, ignoring recompense, burn with desire to do their duty. They are content to endure pains and resist allurements, and are uncompromising in their opposition to lower considerations. Morality may require you at any time to jump into the sea, to plunge into the fire, or to physically injure yourself, but in accordance with the general course of events it is immoral to lower the fulness and vigor of one's body.

We shall hardly allow those who shrink from things which are painful and dangerous, or who flinch and hang back from their moral duties, to brag or to ridicule those who hurry to the front. They cannot have the fun and the honor too.

Men forever remember with satisfaction their battles, and brave deeds, and honorable hardships, while recollections of sumptuous banquets and hilarious carousels clog the mind and leave few valued impressions. We do not expect those who are gradually to mould future public opinion to

[1] p. 433.

have pleasure uppermost in their thoughts. But we do wish them to have bounding health, and power, and joyousness, and healthy-mindedness, along with a dignified seriousness.

Undoubtedly it is a hard struggle to belong to the severely continent class. Atrophy of the sexual organs never occurs to help them out of the difficulty, and, so far as the author has been able to discover, continence never causes any malady whatsoever which reduces their virility. Quite other reasons and impulses must uphold them and determine their conduct. As aids toward discharging their moral obligations they should pursue physical exercises, take due recreation and healthful pleasure, lead temperate lives, and avoid hysterical outbursts of profane speech which so greatly damages self-control, lowers dignity, and places one out of harmony with better conceptions and actions.

Only a sham manliness regards swearing and misapplied temper as adding force to one's personality. It is, in truth, unutterably sickening to direct one's self in the goody-goody direction, but we cannot recognize profanity as being any deterrent from that. Though the profane man may often be most estimable, the custom is nevertheless usually associated with its congeners, drink, lust, and gambling, and renders it hard for one to be an austere moralist. A better prescription for acquiring neurasthenia could not be written than by compounding sufficient quantities of alcohol, lack of exercise, and spent sexual force, with frequent choleric explosions of temper and vulgar speech. If that promotes manliness then there is a misunderstanding in the definition of the word.

Wherever there is good discipline there is an outcry against profanity, and for that reason we consider these few words concerning it appropriate. By the military and naval authorities, by the chiefs of police and fire departments, and elsewhere where men show to the best advan-

tage, it is discountenanced. In these days even the captains of merchantmen say that they will do all the swearing themselves if any is to be done,—not for religious reasons, but for the sake of good discipline. A prolonged residence in a mining camp furnishes an altogether repellent contrast to this. Outside of the unbecoming liberty which the blasphemer takes with the Creator, he makes use of a common and low grade of wit, hurts his nervous system, lowers his ideals, weakens the force of his speech, and displays his lack of a powerful vocabulary of good words. The ideal life is handicapped if this is ignored, and morality seems an intruder where language is coarse and where evil is inhaled.

The healthy man is the special favorite of Nature, while the diseased man is treated as of little value. In other words a chief source of happiness is to have the body in an uninjured condition, and the constitution so well-balanced and adjusted that one's strength may survive through future generations. High-spirits, a good digestion, vigor, and a clear mind are advantages which cannot be overestimated. They are not to be bought at the drug-store, nor to be obtained through the prescriptions of physicians however eminent, but are gratuitously bestowed by Nature upon all who obey her rules.

The prudent man imposes on himself restraints from ruinous temptations which, though they may be intensely pleasurable in themselves, will be repulsive to him if his strongest passion is to do what is right. He sees the connection between antecedents and consequents, and acts in a trustworthy, coherent manner.

Actions are either right, indifferent, or wrong; and in the main we can promptly classify them. If one holds a certain action to be evil, it is evil for him, notwithstanding the opinions of others.

The thing which is most admired in the ethical domain is when a man does what he conceives to be right to the

death. Doing right for right's sake is better than making compromises, or acting on the basis of policy, and if, as often said, fun and pleasure counterbalance right, we should stop to argue with those who maintain a doctrine that puts them entirely outside the bounds of noble endeavor.

The best type of man automatically refuses to be personal and regards trespass against others as more serious than being trespassed against. When he can be neither original nor very best, he will at least endeavor to be vulgar, thus is prepared for higher and higher by avoiding the rebounding word 'good-moral growth. nake up the bouquet ping buds and blos-

The Japanese have a word which is akin to "conscience." That is to say that physical moderation is a joyment in drinking Every transgression against health is an offense against each sip, the first and we are never justified in treating our own bodies as waste, and the please, and far less so when our actions are concerned with effects giving and receiving and are co-operative, as they characteristically are in sexual intercourse.

We cannot think highly of the numerous class of women who share in the sins of men, and whatever they say or urge does not count for anything at all. That class of women are emotional and without prudence. The silly coquettes do not see that a man and a woman cannot play this game on even terms, and that the woman takes ten steps forward to the man's one step. They do not comprehend that the woman is always given the side of the path which overhangs the precipice, over which she is sure to tumble, and that another foolish sister will be just as acceptable as a co-mate to the man.

We desire the chaste man to be as fine a specimen of manhood as it is possible for him to be, and to particularly avoid being fantastically and obnoxiously good. We do not praise the morality of the eunuch, but that of the strong man. In fact we regard as ridiculous the position of the man who talks well only after his powers are gone.

Illegitimate temptations are to be met with certain

powerful antidotes, but never by evirating and dissipated practices. Even severe misfortunes can be stemmed if strong health brightens the outlook. Efficient aids are to be found in athletics, which are the very best counteractives to [illegible] and vice. They give intense and innocent pleasure, and afford natural outlets for superabundant energy. Drunkenness and immorality do not harmonize with training, and the [illegible] compels every member of a team to avoid vicious [illegible]. In athletics clean friendships are formed, in the sweat, and the best of lessons are learned in courage, self-restraint, perseverance when tired, and fortitude in acquiescing in defeat and disappointment. On the other hand a sedentary life and a relaxed body conduce to morbidity and erratic explosions of sexual feeling.

But excess either in athletics or in mental pursuits is costly in the reproductive direction. The *athletae* were either infertile or had few children, and men of unusual mental power are often childless. This cost of reproduction is so much greater in women than in men, that feminine instances of great mental attainments are usually to be found in those who are barren.

Each male or female is a complete organism and does not need physical help from another in order to live in health. Those who are required to remain for long periods wholly among men do not need women's embraces; but all of us would undoubtedly be the better for the mental and moral love of a wife and of children whose dearness lies beyond that of all other friendships, and intimate physical relationship with one's wife is the highest possible exponent of love. Man needs a wife and children whom he can serve and love, more than he needs them to care for him and to love him.

And now comes another picture,—that of the man who has freed himself from the restraints of sexual morality and who lives loosely.

The sensualist oscillates from the noble to the ignoble.

He diverges from good-sense and is untrustworthy, so that no one can predict the sequence of his actions, except that they are liable to result in general harm. He is sometimes good and sometimes bad, and therefore indefinite and disorderly. He claims the right to satisfy his personal inclinations and by degrees becomes a slave to them. He seemingly wishes to acquire a past, for the wiping out of which he would give up all that he possessed.

The depravities of the libertine are unoriginal and vulgar, even though hidden under the well-sounding word 'good-fellowship.' The tawdry flowers which make up the bouquet of vice are interspersed with many drooping buds and blossoms.

An indurated palate is required for enjoyment in drinking the dregs from the cup of depravity. Each sip, the first more than the last, corrodes and vitiates the taste, and the chronic use of such a stimulant has momentous effects which soon cast a gloom over one's brightest prospects.

To him who has carnally worshipped his belly and his genital functions by gluttony and lust and sensuous excitations, perverting them into organs of pleasure, nothing eventually is left except what ethics regards as refuse and dross and throws on the dump-heap. The deadened sensibilities and exhausted organs of such a man need stronger and stronger irritants until he is recognized as a pervert, or as a dull and jaded *roué*. Desire of a normal kind has now ceased prematurely, and all efforts to get enjoyment in the old way are futile. The man may have extracted a lot of wisdom from the *avenae fatuae*, or wild-oats, but with it he has also got the rakish list of a derelict. He is not fit to marry your robust daughter, for you are quite sure that he cannot have a beautiful soul in such a sickly and pampered body.

From the initial steps in this mode of life the sensualist has played at being happy among his mates, but he has missed exercising the largest and best part of his nature,

and he has failed to derive the satisfaction which leads to the supremest measure of happiness, namely, the massive gratification which comes from rendering service to others.

In times not remote licentiousness has been regarded as trivial and as the characteristic mark of the liberal education of a gentleman. But this idea is wholly maleficent and destructive of happiness, both present and future, for the individual and for groups of individuals. Many men lead lives full of *ennui* and are bent on deriving pleasure where and when they can. But a man who is not blameless in sexual relations is morally deformed. Honorable men do not wish to be satisfied with pleasures of that kind, and the time is perhaps near at hand when they will loathe all the influences, polite or coarse, which in any way conduce to tremendous social harm.

Every sensualist is the recipient of pleasure by the sacrifice of others, and by accepting this becomes demoralized and incapable of real happiness. If he does not feel more pain than pleasure in inflicting consequential damages he is indeed in an unhealthy moral condition and the forecast of his future is unfavorable. Good citizens honor the Ideal and regard as traitors those who commit *lèse-majesté* against it. No one is excusable for being ignorant, brutal, and selfish. Religion alone can control morbid changes of the heart and disposition, but preventive medicine cannot tolerate grave disturbances of the healthful functions of the State, nor can offenses against the majesty of the people's idea of decorum be ignored by those who have its welfare at heart.

We do not in the least degree like the type of the sensualist. Nor do we like the type of man who wears a perfect air, for it is rare that it is not assumed. Every man doubtless has some faults, but he is wholly wrong if he defends those faults.

An ethical man may be of the first, second, third, or *n*th degree of excellence, but as soon as he begins to taper he loses moral dignity. On account of their natural gravity

sexual offenses belong to this *n*th (lowest) degree of morals and cannot be otherwise classified.

Healthy young men are, of course, the most promising recruits for all purposes, but there is, nevertheless, hope for the regeneration of all grades of men. Some bulldogs are cowardly runaways, and those men who are wholly filthy will remain so. The Germans, who in ancient times ravaged and destroyed everything which belonged to culture, are now to be ranked with the chief promoters of the arts and sciences. In a similar manner vandalic men sometimes become vindicators of what is right, and through remorse, or innate decency, abandon habits and dissipations which seemed inveterate, so that the new current of their desires not infrequently turns their activities into efforts which seek to repair and atone.

Thrice noble is he who is content to suffer and to struggle against urgent propensities by the sheer force of conviction! For him who reverses the current of his evil ways every decent man has a more profound respect than for one who has had fewer temptations, a better environment, and proper instruction. His moral transgressions,—but not the physical,—are forgiven, and he is redeemed into the first ranks of morality with full honors.

But the man who knowingly continues to throw his influence toward the degradation of the human race must find his sympathizers among his kind, where he will readily find a host of friends. We cannot be content if nothing is accomplished by our efforts beyond lessening the pleasure which libertines may experience after due instruction, but must greatly mourn over those whom we know to be possessed of admirable qualities, and who continue to act as though vices of the first order were of trifling importance.

A large part of humanity is unmanageable in the finer grades of conduct. It is aimed to regulate marriage and divorce, partly on account of religious opinions, and partly to prevent the vicious, the deformed, the unhealthy, and the

criminal from having offspring. But these defectives are the very ones who cannot be controlled and who will marry and beget children improvidently. Any attempt to prevent syphilitics or epileptics, or other diseased persons, from marrying, would result merely in the worse evil of concubinage without respectable support of the women, and in the bastardizing of children. The same appalling evils result from too strict refusal to grant divorce, and there can be no darker outlook for society than when Solons with smug satisfaction imagine that the difficulties are dissipated by statutory enactment or religious canon.

It seems to the writer that the New Testament injunctions concerning divorce were meant for those who were recognized as adherents of the primitive Christian Church. But it is too much to ask of a woman to submit herself to the probability of impregnation by a loathful husband; or of a man to continue his union with a wife who purposely aborts his children, or is otherwise sexually criminal.

Marriage, with clandestine concubinage, partakes closely of the nature of polygamy or bigamy, which are felonious and relics of barbarism. The author takes the physiological position that those who cohabit illegitimately are in the eyes of Nature partially, or inferiorly, married,—certainly so if the sperm-cell marries the ovum. Any religious denomination, of course, has a right to demand conformity to its teachings from those who are members of that body. But those who require divorce are little amenable to religious obligation, and if they assume the responsibilities of open, legal marriage and the support of their children, such remarriage is better than the irresponsible semi-marriages which they will consummate in secret. Illegitimacy and prostitution thrive best in countries where divorces are difficult to obtain.

Following the clumsy experimentation and anathematization of centuries the solution will probably be found in the developing of a *Zeitgeist* which will condemn prodigal and

improvident sexual offenders as despised outcasts. But the drift of public opinion is by no means so severe as yet, and we might as well shout at the problematical inhabitants on Mars as to expect decorum from those to whom judicial or religious divorce is denied.

There are some who are well-fitted for marriage and who long to found a legal family who perhaps have relatives dependent on their care to whom honor and love compel service. This is but one instance out of many which could be adduced. What is a man to do who is in splendid health, heart-hungry for children, and denied honorable sexual privileges? It is simply a hard case which calls for fortitude. He must take wisdom for his medicine, love the children of others, make no change of ground, and abandon the search for substitutes. "And surely a man shall see the noblest works and foundations have proceeded from childless men, which have sought to express the images of their minds, where those of their bodies have failed. So the care of posterity is most in them that have no posterity."[1]

And again the same author says, "He that hath wife and children hath given hostages to fortune, for they are impediments to great enterprises, either of virtue or mischief. Certainly, the best works, and of greatest merit for the public, have proceeded from the unmarried or childless men, which, both in affection and means, have married and endowed the public."

Again, what is a conscientious man to do who realizes that there are strong reasons why his race should not be perpetuated? Uncured venereal diseases should halt him, as well as the hereditary tendencies to epilepsy, insanity, nervous breakdowns, alcoholism, malformations, and consanguineous marriage, etc., etc. Alcohol is the first cause of filling the insane asylums, with syphilis second. We need healthy parents or none. Those who have themselves tied in the strands of their lives,—or have had tied

[1] The Essays, or Counsels, Civil and Moral, p. 60, Francis Bacon.

for them,—such hard knots as cannot be untied, should withdraw from the sexual life and find a useful outlet for their energies in other ways. However, every family has its skeleton in the closet, and there would be no children if scrupulosity were carried too far.

Marriages are usually contracted under certain adverse circumstances. It is considered the most important event of conscious life, and yet the man and woman are allowed to enter upon their marital duties in complete ignorance of methods, occasions, and purposes. Everything is left to chance and a long series of mistakes is the general rule. The typical bride, it is largely maintained, should be surprised at every revelation until her first child is weaned; and a frequent type of husband is one who has gained experiences of a wholly harmful kind. In reality the woman should be the queen of the sexual relationship and have authority over her body. Marriage is in no sense a makeshift for making a lustful life respectable, but all too frequently the wife is degraded and ruined by overpowering brutality when she should be the arbitress and have her feelings respected.

Physicians do not relish the encomiums which are showered upon families which are merely large. It sounds well to be called the patriarch of many children, but something repels when we see the tombstones of successive wives who contributed to the old sinner's fame, or if the one wife and the later children are enfeebled by undue rapidity of increase. Race-suicide is to be found in over-production as well as in childless marriages.

If one experience has shown that the wife cannot bear healthy children in safety to herself it is not right to reimpregnate her. Instead of a careless relationship there should be forethought and consideration for wife and children. And, furthermore, during the long months of the wife's pregnancy the husband is called upon to be continent, and he is not normal if he cannot remain so.

The question is often asked if a celibate man or woman can be quite sexually normal and have complete peace of mind. The answer is nearly always negative. But let us observe the reason for this. The explanation is quite outside of the familiar argument which brings forward 'atrophy of the blacksmith's arm from disuse' as a parallel example. The lachrymal glands will not fail to secrete copious tears even though one has not wept for a score of years.- It is the same with the testicles, as has been amply shown heretofore. All need the love and peace of heart which lie so deeply in the relationship of husband, or wife, or parent. It is that of which humanity stands most in need and which glorifies in conformity to established natural law. When that is corrupted the whole benefit of the married life is lost and profoundly degraded.

Athletes are enjoined to be continent; the racing stallion is not permitted to be weakened by frequent copulation; and the bull-moose, the elephant, and undomesticated animals generally, have their short season of mating, and then are continent for long periods. Among them there is no undue bullying of the females, whose favors are few and purposeful.

Before the propagating act there should be preparation for parenthood. The vigor of the constitution should be kept at its highest point, and alcohol, the excessive use of tobacco, late hours, and overwork should be avoided. The wife should not be harassed and wounded, but petted and loved. In other words, if fine children are a desideratum they should have every benefit which preliminary training and hygiene can supply. It is one of the saddest effects of war that children born during times of great anxiety and alarm very frequently display tendencies to nervous disorders.

In a pre-social stage when there were few inhabitants in a land, the customs and sentiments were normally different from those which are necessary where the increase of population is very great. In certain lower stages of progress

the inferior forms of marriage may have been proper, but monogamy, with its moral and birth-restricting checks, is necessary for the formation of stable communities. Where it prevails, without accessory concubinage, there are permanent marital relations, well-ordered family life, and high altruism.

A high social stage would never have been possible unless the majority had sustained the idea that the interests of the race predominate over the interests of the individual, and every tribe and group of people condemn any manner of individualistic life which has mischievous consequences for their ethnical stock. In this fundamental feature all tribal codes of ethics are alike.

Here and there there is an individual who, while heartily agreeing that it is absolutely necessary for mankind in general to live with full regard for the stability of society, nevertheless regards himself in a quite exceptional light. All of us, in fact, are inclined to be more lenient to ourselves than to others, and we are very ready to present exceptions in our own favor for the clemency, or even the complete pardon, of our consciences. In certain particulars each of us feels that his position in life is in some way peculiar; that his temperament differs from others; that his wealth, or poverty, or bachelorhood, or defective married life, or some other special circumstance, pleads for him and permits him to do what others may not do. But this same nature which tempts us to pursue evil, in almost every case tells us what is right and what is wrong. If we act leniently with ourselves we shall probably act wrongly.

Very many will complacently do things which are radically anti-social, while the minor moralities and conventionalities are rigidly adhered to. To fail in lifting one's hat to a lady; to neglect sending an answer of acceptance or regrets to an invitation; to display awkwardness; or to make conventional slips which in any way offend polite society, frequently cause great mental distress. Curiously

enough the very nations and people who are the greatest sticklers in these respects, are the greatest offenders against moralities of the highest importance,—Japan, France, Austria, royalty. It should not be so, but it is.

The original, wild, undomesticated man had no shame, but went unclothed, untaught, and untamed, and was brutal in his ideas. He gave himself absolute liberty. But the selfish traits of even the unmoral savage were overcome in a measure by compassion for his progeny, whose welfare came to take precedence of his own. We, however, who are born of civilized parents, have the advantage of an immense accumulation of experiences ancestrally received through the nervous systems of our progenitors, and should learn our lesson quickly.

By methods which favor home-life and orderly conditions we have eliminated innumerable harmful things and appropriated countless beneficial ones. Physiology has come to show us that the most sacred obligations which confront us are dependent on the healthy functions of our lives. In both medicine and morals charlatanry is being pushed aside and appropriate methods are more and more employed; and we hope that in due time they will have full scope until aims and actions are the best possible.

Civilization is largely a warfare against natural impulses. The natural tree and the natural herb do not produce good fruit. Neither does the natural animal nor the natural man produce the best results.

It is only by domestication that wild plants and animals and men are cultivated and tamed and reclaimed from the state of nature. Certain lowly grasses have been raised by cultivation into wheat, barley, oats, and rye, so that they have become the main supports of civilization, giving plentiful supplies annually, and rendering possible our densely packed populations. It is the same with our garden vegetables, fruits, and flowers.

From the wild, primary species, man has also developed

superior types of the horse, cow, fowl, and dog, and many other animals of extreme usefulness or beauty. By the use of pure reason he has artificially produced innumerable new forms in a remarkably short space of time. If by grafting and budding new scions on the native stock we can with nice precision get new fruit, we should then learn to apply the lesson to ourselves so far as certain limitations allow.

In view of the wonderful transformations and improvements which are being made in the plant and animal worlds, there is a good deal of discussion about applying the same methods to the human race. But man is too slow a breeder to permit the ideas of one generation to show much result. With flowering annuals, or with guinea-pigs, or pigeons, the naturalist can bring about wonderful variations within his lifetime. With horses and cattle he can accomplish less, and with elephants, which begin to breed at thirty and have few offspring, he has done nothing. Mankind is but little better suited for such treatment than the elephant tribe, not to mention a score of difficulties by way of tractability, inclination, and consent.

The Spartans did in fact succeed in making 'good animals' of themselves, but they aimed alone at the physical development which was suited to a militant nation, and their brains became inert. The splendid women did no doubt bring forth strong and splendid sons, but gave the training of them to others. Such hypertrophic physical development naturally caused them to neglect intellectual pursuits and industries. The later Greeks aimed at culture of the mind alone, at the expense of their bodily powers. Both methods failed, and, having neglected to recognize the harmony which exists between all the organs of the body, a grand stock faded away. The Romans saw the advantage of having "a sound mind in a healthy body," but failed to follow up the principle in regard to themselves and their children. Similarly they degenerated.

Certainly much can be done to raise the physical level of one's family, or to depress it by the bad choice of a partner, so that stunted, weak, and stupid children, and miseries on all sides may follow improvident marriage. Therefore some should exercise negative parental emotion and abstain from marriage altogether, or, wholly for the sake of posterity, keep away from particular persons whom they may love; for matrimony, with all its symbolical rites, nevertheless resolves itself wholly into a well-ordered method of reproduction.

The rational man will have as his most important moral attribute the power of self-control, and this will chiefly distinguish him from lower grades of men. He will not be impulsively swayed hither and thither by each desire, nor will he be lacking in the resolution and hardihood to be supreme over feelings and acts which are fundamentally hostile to the betterment of the race; and morality will be organic and innate in him.

The welfare of the generations to come depends largely upon the personal sacrifices which we are willing to make for them, and at the very least it is incumbent on us to maintain the standard of excellence which we have inherited. But as we are older in the line of descent than our ancestors, and presumably further specialized, and born in a better era, we are plainly called upon to rise to a higher plane.

A man's family represents an expansion of his individual life, and transgressions upon this domain—seduction, rape, adultery, kidnapping—are severely punished. He claims for himself alone all rights over the members of his household. The excellence of the human race would improve by leaps and bounds if reasonable sacrifices were made for the good of the species. But restraint will be exercised to the greatest extent where it is least needed, that is, among the best citizens.

Mothers are frequently invalided by the exhaustion of too

frequent child-bearing. If gaps of about two and a half, or three years are not interposed between births, and if the bottle is substituted for the breast, then there will be damage to the mother, or offspring, or both. If regulation of births is not controlled by temperance, but by mechanical devices and immoralities akin to prostitution, ill results are liable to follow.

The good counsels of the intellect will often, of course, be over-ruled by freakish and powerful passions which browbeat into silence the rational, but weaker feelings. In fact there seems to be a sexual "idiotic area" in the brain, as there is a "blind spot" in the eye. Lower types of men will not "look before and after" in all the activities of life, and to the least degree in the most important of them all.

Everything which conduces to good results for the race calls for approbation, and everything which produces contrary results calls for reprobation. It does not require a very lively imagination to see that there can be no moral power without the purpose of attaining some useful and adequate end, and that if mere feeling and blind passion lead men to do without purpose highly important acts, then those acts are wrong. But it is too much to ask for morality from those who are on the way to their moral death-beds and extermination; from those who pursue life carelessly; or from those who do not wish for uprightness.

Thus all pure codes of morality will appear visionary in proportion to the degree of degradation of society. If human nature had reached a high plane the sane conduct of citizens would be recognized as practicable and binding. But as things now are it would be positive proof that any code of ethics was not of the highest excellence if it were practicable for all the flippant multitude.

The low state of our morals is due to ourselves, and entirely under our control. In proportion as we keep the sexual stream pure and undefiled as it flows through the generations of men, so far, and no farther, can we hope to

grow to our natural stature. Or, conversely, we can annul this hope, and sink to something worse than the wild man of the woods,——the wild man of the city.

In part we obey reason; but fractional obedience will never suffice, especially in departments of extraordinary consequence. A new thrill of morality must surely agitate all who can be brought to a realization of this truth.

THE END.

INDEX.

Abortion, 229; definitions of, 261, 263; history of, 269; great frequency of, 271 *et seq.*; punishment of, 280, 281, 282, 283, 296; extreme dangers of, 284–287, 291, 292, 294, 304; therapeutic, 279, 288, 289, 290; most unnatural of crimes, 294, 303.
Abortionist, 274; methods of, 283, 289, 290.
Adolescence, 48, 69.
Adultery, 31, 32, 110, 463.
Age of Consent, 143, 144, 166, 226.
Alcohol, 147; 149; erotic effect on women, 156, 171, 181, 182; in brothels, 226; resistance to disease and, 319, 326, 327; association with lust and gambling, 449, 457, 459.
Altruism, 18, 27, 38.
America, dangers concerning, 168, 277.
Amusements, 284; immodest, 422, 438.
Ancestor, fitness for being an, 112.
Anomalies, 445, 448.
Anterior Urethritis, 330.
Armadillos, 138, 142.
Army Records concerning Prostitution, 208.
Art, ennobling elements in, 161; vulgarizing elements in, 161, 166.
Artists' Models, 163.
Association of Ideas, 37, 91, 92.
Athletics, safety in, 431, 452, 459.
Austere code of Morals, 433, 449.
Ballet-Girls, 159, 178, 430.
Bastards, 124, 128, 282, 309, 446.
Bias, 30.
Bigamy, 456.
Bi-Sexuality, 121, 122, 123.
Blindness, 36, 111, 307, 329, 392, 393, 411.
Brain-Stains, 28, 37, 40, 41, 92, 94, 426.
Brothels, 83, 96, 135, 221, 223; methods of recruiting, 172, 177, 190.
Caution, 109, 318.
Celibacy, 457, 459.
Cell, 245.
Censorship, 163.
Certainty of contamination of the dissolute, 117, 204.
Chances, taking of, 30, 36, 80, 82, 86, 135, 318, 319, 384, 458.
Chancroids, 111, 395.
Chaperonage, 171, 179.
Character, 75, 431, 435.
Charlatanry, 44, 76, 88, 327, 428, 461.
Chastity, a battle-royal, 75; health and, 77, 101, 206, 263, 284; blessing of, 113, 114, 116; not demanded for all women, 135, 205; importance in women, 141; freedom from sexual disorders in, 97, 98, 99; does not effeminate, 105, 129, 131, 451, 452.
Child-bearing period of women, 53, 463.
Childhood, 47, 48, 148, 429.
Chivalry, 31, 56, 129, 143, 201, 220.
Christianity, 33, 186, 193, 220, 222, 265.
Circe, 28.
Circumcision, 430.
Civilization, 201; deserves low marks, 202; ideal, 442, 461.
Clandestine Prostitutes, 83, 86, 159, 196, 197, 203, 215.
Clap, a serious disease, 307, 309, 329, 384.
Clap-threads, 328.
Climacteric, 53, 70.
Communion-cup and Syphilis, 405.
Compromise, 444, 451.
Conception, most probable time for, 55; 242, 248, 249.
Concubinage, 456, 460.
Conduct, 434, 438, 442.
Conscience, 41, 42, 43, 46, 215, 431, 436, 451, 460.
Consequences of Impurity, 30, 39, 45, 47, 73, 75, 111, 112, 129, 134, 199, 225, 296.
Continence and Health, 39, 77, 96, 97, 98, 99, 101, 113, 132, 449, 458, 459.

Conventionalities, 460.
Copulation, wet dreams a natural substitute for, 76; a disappointment without love, 139; importance of act, 293, 302, 304; 237, 383, 447, pleasure a mere incident in, 302; *potentia cocundi*, 426, 459.
Cowardice, 127, 134, 135.
Crime, 230, 262, 263, 264; less frequent in women, 201.
Criminal Abortion, Chapter viii, p. 229.
Criminals, compared with unchaste men, 45, 46, 135; stigmata of degeneration in, 173, 174, 448.
Cruelty, of withholding instruction, 28; of "Regulating" prostitutes, 213, 214.
Cure, 36, 80, 82, 88, 311, 329, 332, 333, 335, 344, 347.
Dancing, 89, 148; indefensible, 149, 157; a secondary-sexual lovefeast, 149; stimulating to passions, 149, 166; well-informed disapprove it, 149, 155, 156, 171; heathen view of, 167, 168, 269.
Death, 45; rate in Prostitutes, 188, 189, 191.
Degenerates, formula for breeding of, 38, 449.
Degradation, of women. 103.
Desirable members of community, 42.
Dignity, 436.
Discipline, 449.
Divorce, 455, 456.
Dog, love in the,, 73, 138, 430, 442, 455, 462.
Domestication, 54, 461.
Double Standard, 30, 31, 200, 281, 304.
Dress, indecencies of, 148, 154, 158, 166.
Duty, of possessing knowledge, 10, 29; toward women, 43.
Effeminacy, not characteristic of chaste men, 129, 132; in boys, 430, 452.
Elective Diseases, 318.
Embyro, 230, 231, 242, 249, 259, 266.
Embryological Residua, 122.
Enemies of Morality, 22, 130.
Environment, 429, 455.
Epididymitis, 360.
Equal standard for both sexes, 30, 31, 130, 200, 281, 304.
Erogenous Areas, 421.
Erotic Stimuli, 153, 154, 157, 161, 165, 166, 168, 422.
Esprit du Corps, 433.
Ethical Defect, as seen in unchaste, 134; following impairment of sexual powers, 40, 46.
Ethics, 10, 72, 117, 434, 439, 440, 441, 442, 444, 445, 450, 453, 454, 460, 464.
Eunuchs, 56, 57, 58, 451.
Evil, 437.
Evolution, 303.
Examination of Prostitutes for Disease, 208, 209.
Example, influence of bad, 420; force of, 436.
Excuses, 34; for profligacy, 99, 100; vain search for good, 106, 107, 109, 112.
Expense incurred by profligates, 87.
Expurgation, 441.
Extra-Matrimonial gratification, 78, 109, Chapter xiv, 443.
Fallopian Tubes, 239.
False ideas of safety, 28, 44, 80, 81.
Family, 116, 457, 463.
Fashions, 150, 153; in abortion, 271; set by the attractive, 437.
Father, responsible for child even when illegitimate, 130.
Fatherhood, 22, 35, 111, 302.
Feminine characteristics, 52, 53, 55, 120, 125, 126.
Fetiches, 148, 150, 153.
Fighting, 75, 436.
Filthy men, 36, 329.
Fools, 22, 47, 112, 225, 249.
Force, of Example by imitation, 64; of will, 28.
Foresight, 100, 109, 116, 436.
Fornication, 32, 110, 112; disease almost invariable in, 80, 81, 86; necessitates lying, 133, 134; results mostly heaped on women, 176, 198.
Franchise, 145.
Frigidity, 177, 427.
Fun, 155, 439, 448, 451.
Gallantry, 213, *vide* Chivalry.
Gentleman, 158, 201, 434.
Gleet, 314, 336, 339.
Glories of Maternity, 298.
Gonococcus, 312, 313, 315, 316, 317, 328, 338, 378.
Gonorrhoea, Chapter ix; 110, 200, 307; dangers of, 310, 329, 331, 335; complications of, 347, 389; frequency of, 310, 311, 379; history of, 309 *et seq.*; in Infant, 393; infectiousness of, 342; latency of, 308, 337, 376, 377, 386; mode of onset of, 317; relapses in, 327; rheuma-

tism in, 308, 331; seriousness of, 389; treatment of, 332; in women, 308, 375; more severe and fatal, in women than syphilis, 379; sterility from, 387;
Habit, 424, 425, 426.
Hang-dog countenance, 432.
Happiness, 172, 197, 433, 438, 442, 450, 453.
Harlot, comes from poorer classes, 171, 205; wage-earning powers of, 169, 178, 194.
Health, not dependent on sexual indulgence, 95–99, 101, 103, 104, 113, 206, 225; of women not dependent on incontinence, 99, 104; undermined by venereal disease, 111; continence and, 39, 77, 206, 284, 318; allied to virtue, 434, 442.
Health Department, reporting venereal cases to, 210.
Heart, early beating in foetus of, 256, 257, 258.
Heathen, opinion of our customs of the, 167, 223.
Hedonistic doctrine of ancient Greeks, 74.
Heredity, 39, 41, 42, 45, 49, 50, 71, 72, 157, 219, 433; importance of, 104, 105; prostitution and, 174; syphilis and, 402, 412; masturbation and, 425, 427, 428, 461.
Hermaphroditism, 122, 231, 232.
Honor, 43, 73, 180, 303; sacrifice of, 102, 452.
Husband, 90, 93, 94, 302, 310, 319, 383.
Hysteria, 51, 174; masturbation and, 421.
Ideals, 434, 454, 464.
Idiotic area, sexual, 464.
Ignorance, ruin caused by, 5, 10, 19, 20, 22, 23, 26, 27, 39, 65, 80: not excused by Nature, 112, 165, 198, 219; tolerated by the "*unco quid*," 440, 441.
Illegitimacy, not everywhere considered a calamity, 223; criminal abortion the goal of, 229, 281, 282, 303, 456.
Illicit love, 445, 448.
Imagination, 426, 436.
Imitation, 64, 430, 437.
Immaculate conduct impossible for men, 24.
Immorality, exciting influences, 147, 148, 157, 161, 163, 166, 168.
Immortality, 17, 71, 72, 95.
Impairment of Sexual Vigor a terrible calamity, 40.
Imperious Mental Concepts, 23, 37, 64, 65.
Impotence, four varieties of, 98; 233, 341, 427.
Impregnation, possibility of occurrence at any time in woman's sexual life, 234, 236, 241, 242, 246, 446, 458.
Impurity, greater transgression in women, 30; leads to decay, 39, 45, 46; from personal standpoint, 73; destroys sense of chivalry, 129; unmans, 134, 135; world's hardest problem, 112, 165, 168, 198; a fool's pleasure, 172; consequences of, 296.
Incontinence, 79; never advantageous, 98.
Infancy, 47, 301.
Infant, the "tutor for the affections" of its parents, 301.
Infanticide, 270.
Influence, of reproductive glands on mind and body, 56; 430, 437.
Innocence, no safeguard, 23, 28.
Insane Asylums, 36, 457.
Insanity and Masturbation, 421.
Instinct, 24.
Instruction, urgent requirement for, 23, 44, 109.
Intelligence offices, 190.
Intercourse, not necessary for health, 96–99, 103, 104, 113, 206, 225; trivial results on man as compared with woman, 141; no safe time for, 236, 237, 241, 242; highest expression of love, 139, 284, 302.
Japan, condition of women in, 193.
Japanese, 451, 461.
Jews, 241, 430.
Kindness, contagiousness of, 437.
Knowledge, 19; when obtained from evil sources, 24; a safeguard, 26, 44, 109, 198.
Lady, 158.
Lascivious Mental Images, 28, 37, 40, 41, 94, 426.
Laws, of Nature and Morality coincide, 31, 34; protect sin sometimes, 166; 205–207, 213, 215, 218–221, 227, 263, 264, 267, 269, 270, 281, 456.
Legislators, corrupt, 145.
Leniency, 460,
Leprosy, 81, 111.
Libertines, criminal methods of, 45, 79.
License System, 108, 206, 207, 218.
Licentiousness, 180, 454.

Life, 70; short in prostitutes, 189, 223; in embryo, 258, 260, 261, 266, 268, 269; a *via dolorosa*, 441, 447.
Literature, impure, 163, 166.
Love, 18; parental, 46, 300, 301; in dog, 73; 78, 115, 136, 137, 148, 177; capacity for true, 93, 95; of one's mother, 123, 124; maternal, 127, 186; platonic, 138; shame in, 139; romantic, 140, 141; contrasted in men and women, 140; sensual, 142; 299, 300, 301, 302; effect of onanism on, 423, 428; elevating nature of, 452, 459.
Lying, 77; a mere incident among the unchaste, 133; brothels in relation to, 177; 336, 388, 445.
Majestic elements in man, 39.
Majority, 438.
Male and Female *rôle* in Nature, 119, 120–129.
Man, sometimes below dog in morality, 44; has some latent female elements, 121, 122, 123; fondness of display of, 128; glory and shame of universe, 128; when normal is deeply chivalrous, 129; function to protect and guard women and children, 302, 303.
Manliness, purity and, 35, 45, 130, 131, 133, 135; 114, 183, 195, 303, 416; essentials of, 133; lying not possible in, 134; lost by masturbation, 423, 426.
Manufactories of corruption, 221.
Marriage, based on absolute fidelity, 31; founded on a deep sexual feeling, 32; a natural desire, 39; proper age for, 68, 69; 76, 77, 91, 93; essentials for happiness in, 94, 95; essential nature of, 107, 137; proper incentive for, 115, 116, 249; broken vows in, 130; a strange anomaly in, 143; false, 187; a cheap form of, 201; 232, 235; sterility in, 275; 300, 302; disease in, 329; gonorrhœa and, 335, 342, 345, 377, 382, 383, 394; syphilis and, 412, 413, 414, 415, 416; masturbation and, 423, 427. 453; regulation of, 455; marriage with concubinage, 456; under adverse circumstances, 458, 460, 463.
Masculine characteristics, 51, 52, 119, 120–129.
Massage Parlors, 44, 194.
Masturbation, Chapter xii, 62, 110, 237; gonorrhœa and, 323, 337; sometimes a symptom of brain disease, 421; varieties of, 421; mental, 422.
Maternal Love, 127, 299.
Maternity, desire for, 126; glories of, 298; fury of, 127, 301; sympathy in, 301; paternity and, 294, 295, 300.
Maturity, 48, 52.
Medicine, preventive, 441.
Memory-pictures, 28, 37, 41, 64.
Menopause, 53, 54, 70, 176.
Menstruation, 53, 176, 241.
Midwives, 394.
Milk, in male breasts, 122.
Mind-pictures, in masturbation, 421.
Mistress, 84, 88, 179.
Modesty, 155; put to shame on stage, 157, 158.
Monogamy, 460.
Monster, 303.
Morality, 117, 433, 437, 463, 464.
Moral sense, common to all, 41; training the, 431.
Motherhood, 78; sacredness of, 95, 119, 120, 123, 126, 298, 302; slurs resented on, 124, 446.
Murder, 229, 230, 266, 268, 283, 293.
Murderous Bacteria, 329.
Natural Man, 461.
Nature, step-children of, 40; never pardons, 46; leisurely in punishing, 6, 35, 80; lavish with reproductive elements, 206. 233; without humor, 445; favorites of, 450.
Nautch Girls, 167.
Neuters, 40, 48, 56, 57, 58, 70, 71, 100, 148.
Newspapers, 163; abortion and, 276, 277, 278.
Nubility, 68, 69.
Nurses, sometimes injure children, 62, 393, 420.
Nymphomania, 174, 176.
Offenders, must suffer, 33, 34, 35, 81, 199.
Offspring, sacrifices for, 46, 47.
Old Age, or neuter period, 48, 71; lustful old men, 82.
Onanism, Chapter xii, 419.
Ornamentation, designed for sexual attraction, 149–151, 438.
Orchitis, 360.
Ostracism, 181.
"Ought", 11.
Ova, 234, 237, 242, 249, 245.
Ovaries, 240.
Paraesthesia, sexual, 295.
Pardon, Nature never grants, 33, 35, 81, 199.

Parental love, 46, 300, 301.
Parenthood, 78, 457, 459.
Parents, failure in duty of, 26, 111; mother the more intimate of the, 124; preparation of, 459.
Parturition, 238.
Paternity, 286.
Peace of Mind, 332.
Perfect social conditions impossible, 27.
Perfumes, 148.
Penalties of impurity render it unacceptable, 39, 42, 204.
Perpetuation of species, desire for, 47.
Perversion, 29, 37, 38, 40, 44, 63, 227, 295, 314, 419; fornication a, 110; heinous offense against Nature, 116; sexual act out of wedlock is a, 104, 107, 446, 453.
Physicians, vantage point as teachers of, 29; responsible for disseminating information, 44; unanimous voice of, 45; attitude toward venereal patients of, 83; skill of, 88; duty of expounding of, 207; outcasts among, 211, 215, 216, 223, 227; temptations of, 294, 334, 417, 443, 444.
Physiology of the Sexual Life, Chapter ii, 47, 461.
Play-element, importance of, 431, 451.
Pleasure, where risks are too great, 82, 900.
Poisonous Men, 89, 90, 324, 329, 335, 336, 342, 369, 388, 392.
Police, 103, 159, 207, 212, 214, 215, 219, 223, 227.
Polluted minds, 41.
Pollutions, 76, 420, 424.
Polygamy, 456.
Pompeii, vileness of, 227.
Posterior Urethritis, 330.
Potency, essential to manhood, 35; 40, 76.
Poverty, factor in prostitution, 183; in men, 201.
Primary and Secondary Sexual characteristics, 65–68.
Preventive medical measures, 10, 10, 27, 441, 454.
Procreation, inability for, 426.
Procurers and Procuresses, 166, 188, 189, 190, 191, 203, 223, 226.
Profanity, 449.
Profligates, rarely escape punishment, 36; methods of, 45, 46; example of extreme penalty of, 81; enemies of society, 89; censure of, 166; proportion to prostitutes, 189, 213; 204; 220; 439.
Progress, 437, 438.
Promiscuous Intercourse, 37.
Prostatitis, 370.
Prostitutes, uncleanness of, 83, 84; not soulless creatures, 85; as outcasts, 102; description of men who patronize, 103; good points in, 106; licensing of, 108; in dances, 159; often strumpets at heart, 173; arts of deception of, 177, 427; lower classes supply, 978; examination for disease of, 208, 209, 202, 221; gonorrhoea in, 385.
Prostitution, rare escape from disease in, 81; uncleanliness in, 83; influences which lead to, 169, 173; easy steps to, 170; punishment falls hardest on women, 170; a bottomless pit, 180; requires fresh young girls, 180; reformation difficult in, 182; youth requisite in, 191, 192; visage in, 193; number engaged in, 196, 127; clandestine, 196, 197, 203, 215; regulation of, 203–228 (Chap. vii); as safeguard for women, 205, 207; repression of, 219, 225, 226, 227; cruelty of regulation of, 293; toleration of, 219, 220; 226, 456.
Protoplasm, 303, 447.
Prudery, 11, 60, 63, 198, 222.
Pseudo-Science, 219.
Psychical Onanism, 422.
Puberty, 20, 47, 48, 59, 60, 61, 64, 150.
Punishment, often remote and slow, 80; disregarding of, 82.
Purity, 35, 75; an incentive to marriage, 91.
Purpose of this book, 33.
Quarantine, 10, 209, 212, 218, 392, 403.
Quickening, 259, 263, 264, 265, 267, 268, 283.
Race-Suicide, 458.
Racial Improvement, 119.
Rape, 143, 145, 463.
Rational-Self, 436.
Reason, 172, 436, 462, 465.
Reform, easier for men than women, 114, 109.
Reformatories, masturbation in, 420.
Reformed Profligate a poor husband, 29.
Regulation of Prostitution, Chapter vii; its cruelty, 213, 214; does not protect, 217, 221; beneficial if men are included, 212, 218; spreads evil, 218; results of,

215; a complete fraud, 209, 206, 220; corrupting influence of, 224.
Religion, 33; as incentive to morality, 186; training in, 490, 454.
Remorse, 43.
Renegades, 443.
Repentance, 80.
Repressive System of controlling Prostitution, 209, 225, 236, 227.
Responsibilities incurred by lustful life, 33, 38, 43; 236; 302.
Retribution, inexorable, 80.
Risks, 36, 80, 86; of sowing wild-oats, 82; in abortion, 284; in gonorrhœa, 318; shared by future wife and offspring, 384, 439.
Roués, 149, 333, 444, 453.
Rudimentary organs of opposite sex in everybody, 121, 122, 133.
Ruin, follows ignorance, 39; often careless, 45.
Rutting, 54, 239.
Saloons, 147.
Satyriasis, 174, 176.
Schools, as hotbeds of temptation, 23, 480.
Secondary Sexual characteristics, 65–68; 148; exaggeration of, 150, 152, 153.
Secrecy in sexual acts, 28, 83.
Seduction, 142, 180, 181, 182, 183, 293.
Self-confidence, lessened by masturbation, 423.
Self-control, 39, 63, 431, 449, 452, 463.
Selfishness, 39, 46, 73, 109.
Self-love, 73.
Self-Pollution, exciting causes of, 409, 420.
Self-Preservation, 15, 17, 39, 46.
Semen, sometimes highly poisonous, 90; 233; 234; vitality of, 235; sole design is for procreation, 236; 248, 249, 444, 446.
Senility, 48, 71, 148, 259; premature, 424.
Sensualist, 83, 85, 117; cowardice of, 127, 128; incapable of true love, 140; popular in society, 154, 169, 180, 249, 369, 448, 452.
Septic Urethritis, 325.
Sexes, contrasts between, 49, 50, 50, 121–129.
Sexual act, secrecy in, 28; a perversion outside of marriage, 104; 107; in no way trifling, 229, 230; importance of, 231.
Sexual Anæsthesia, 40, 177.
Sexual Desire, its absence deplorable, 40; its excess deplorable, 40; increase of, 323.
Sexual Hyperæsthesia, 40, 174.
Sexual "idiotic area," 464.
Sexual Instinct, 17, 18, 19, 39, 40, 46, 47, 78; its imperiousness, 22; strongest in the chaste, 115, 116; shapes type of civilization, 117; compels mating, 137, 138.
Sexual Intercourse, *vide* Intercourse;
Sexual Irregularities, certain punishment of, 117.
Sexual Irritative Symptoms, 336.
Sexual License, 281.
Sexual Neurasthenia, 341.
Sexual Organs, bisexual nature of, 121.
Sexual Perversion, 29, 37, 38, 40, 44, 63, 227, 295, 314, 419; fornication a, 104, 107, 110.
Sexual Perverts, 227, 427.
Sexual Potency, 35, 40, 48, 56, 70, 464.
Shame, 28, 83.
Silence, not a duty, 29; unbecoming in the well-instructed, 45.
Sin, is foolishness in the natural world, 38, 46; unpardonable by Nature, 35, 81; wages of sin is death, 229, 230, 284.
Sin's Fools, 47, 112, 225.
Sirens, 28.
Skill, of average doctor in venereal cases, 88.
Social Life, perfection impossible, 27; inharmonious actions, 46; pleasure sought first in, 167; diseased condition of, 225.
Society, perfection impossible, 27; seeks pleasure first, 167; diseased, 225.
Soul, in fœtus, 259, 261, 266, 267.
Spartans, 462.
Spirochæta Pallida, cause of syphilis, 402.
Stage, largely debasing, 157, 160, 167.
Stages of Human Life, 47, 48.
Step-children of Nature, 93, 225.
Sterility, in prostitutes, 101, 201, 305, 331; from gonorrhœa, 386, 387; from syphilis, 387; "one-child sterility," 388.
Stigmata of Degeneration, 173, 420.
Stimulants, and mental trickery, 42.
Stimuli, 168, 438.
Stricture, 308, 328, 346, 347, 348, 350, 359.
Suckling, 53, 69, 241, 569.
Sufferings of wives and children of immoral men, 36, 90, 342, 375, 403, 405.
Survival of the Fittest, 7, 34, 28, 201.

Sympathy, 301, 433, 434, 442.
Syphilis, 111; Chap. xi, 399; *spirochaeta pallida* as cause of, 402; of the innocent, 403; galloping, 411; marriage and, 413-416.
Teaching, 21-26, 29, 20, 33, 34, 37, 45, 63, 470, 471.
Temptations, unavoidable, 25.
Terra Incognita, sexual subjects often a, 309, 425.
Testicles, importance of functions of, 48, 50, 51, 56, 57, 58, 60, 62, 66, 70, 75, 76, 78, 424.
Tom-Boys, 431.
Traffic in Girls, 188, 203, 219, 220, 223.
Traps, 109, 135, 178, 190.
Unchaste, subvert purest incentive to marriage, 116; 249.
Unchastity, a secret sin, 28.
Uncleanness, of venereal patients, 82, 83, 89; of prostitutes, 83, 335.
"*Unco Guid*," 440.
"Universe," 435.
Unmanliness, 130-135, 191, 195, 303 416, 423, 426.
Unmarried, 32.
Unmerited Disease, 92, 342, 375, 403, 405.
Unnaturalness, 229.
Urethra, 321.
Urine, retention of, 355; incontinence of, 355.
Uterus, 238, 239.
Vanity, 177.
Venereal Diseases, 79, 86; usually incurable, 81; disgusting features, 82, 83; 311; effect on manliness, 135; prevalence of, 204; difficulty in diagnosis of, 208, 209; in children, 421.
Venereal Patients, practically poisonous animals, 89, 90; 324, 329, 335, 336, 342, 388, 392; attitude of, 135, 319, 323, 416.
Venereal Specialists, 87; views of, 444.
Venial Sins, 81, 116.
Vice, 428.
Victims of ancestral excesses, 29, 42, 45.
Virago, 58.
Virginity, 113.
Vitality of Reproductive elements, 71, 233, 235.
Voluptuous Recollections, 20, 29, 37, 64, 65, 94, 426.
Vulgarity, 106, 438.
War, 459.
Warning, insufficient without instruction, 21; lack of, 430.
Wet-Dreams, 75, 76, 100.
Wet-Nurse, 69.
White Slaves, 191, 195, 223.
Wickedness of Seducer, 142, 180-183, 293.
Wild Man of the City, 465.
Wild-Oats, 25, 82, 90, 108, 109, 179, 345, 453.
Will-Power, 28, 434, 435, 442.
Withdrawal, 419, 427.
Women,—suffer the conspicuous punishments, 30, 31; man's duty toward, 43; child-bearing period of, 53; unmanliness of degrading, 119; strength of, 124, 125, 126; dominated by their sex, 126; advantage taken of defenseless, 133; their exalted position, 139; 298, 303; sensual feelings of, 140; sin marks them permanently, 30, 141; sphere of, 142; unprotected, 142; activity in legislation of, 143; franchise of, 145, 146; argument against their voting, 146; their desire to attract opposite sex, 150, 151; markedly sexual, 152; indelicate dressing of, 153; often blameworthy, 155, 160; effects of alcohol on, 156, 171, 181, 182; capacity to earn enormous wages, 158, 169; presumed to be agnostics in sexual matters, 158; deplorable thoughtlessness of, 160, 161, 167; natural adaptation to sexual bondage, 171; naturally monogamous, 171; lustful passion in, 140, 174, 176, 177; traps set for, 135, 178, 190; dare-devil spirit a menace for, 170; one misstep enough for, 180; trustful nature of, 182; dangers for unprotected, 188, 190; Japanese, 193; crime among, 201; safeguards for, 201; chastity not asked from all, 135, 205; apathy of, 220; their interests regarded as of secondary importance, 227; when they err, 229; impregnation of, 234, 236, 241, 242, 246; sacred functions of, 269; child-bearing *rôle* of, 287; position at summit of creation, 139, 298, 303; maternal fury of, 127, 301; often victims of diseased husbands, 36, 90, 342, 375, 403, 405; their pursuit of the ornamental, 149, 150, 151, 438.
Youth, the period of educational importance, 23, 24.
Zeitgeist, 456.