

from want of proper instruction there are very few normal subjects. Nearly every man and woman has morbid conditions in this respect which have arisen either from self-injury or from hereditary causes. We are all of us suffering from the sins of our ancestry. Then, some Alphonse will say, perhaps, Doctor, after all we are right, and that the cases you claim to have met with in which, continence has proved an injury, the real injury has rather resulted from the acquired or inherited morbid conditions than from the continence which has been superimposed on those conditions. This would have much force except for the absolute self-evident law we have already referred to, that every organ must receive a reasonable amount of exercise to preserve its integrity.

"If," says Prof. E. S. Morse in his lectures on evolution, "conditions bring it about that certain organs or parts of the body become unused, *they finally dwindle and die away.*" This fact is known to physiologists as well as to scientists generally, who find only the rudiments of organs in animals which have ceased to exercise them.

To the third question we would answer, any number of them; it would be difficult to tell how many. Every physician meets with plenty of wrecks of this description. But it is equally true that marriage with all its mistakes and excesses has saved and prolonged life. Statistics have often been presented to show that married people live longer than celibates;—but there is a counter argument which we will not stop to consider now. The figures alone justify the advocates of matrimony in claiming more health and greater longevity for the married. We think that the statistics admit of another explanation. We wish to be candid and therefore stop in our argument to say this. Such statistics, however, cannot count *against* the natural commerce of the sexes. We cannot spare room for the figures but they are quite striking.

To Question Four we answer that we have met with no incurable cases of that description; absolutely none. We have met those who had injured themselves from using objectionable devices and from following improper rules; but we feel sure that discussion on this subject if openly permitted in our medical societies and otherwise, would result in eliminating all the injurious methods. If the profession were to be encouraged, rather than threatened with fines and loss of personal liberty, for devising means to regulate human increase, discoveries would be made far superior to anything that has yet been presented although there are means which are comparatively free from objection if the physician were at liberty to prescribe them. In consequence of having written freely upon this subject nearly twenty-five years ago, we have had exceptional opportunities of observing the effects of the best methods known under the name of "prudential checks," and we have certainly never met with one single instance where any one was known to have been injured by their use. We have been in consultation with thousands of people upon the subject; have prescribed them in thousands of cases. But when the Vice Society and its agent come in with \$5,000 fine and five years' imprisonment for prescribing such humane devices we are quite willing to take a back-seat until the American people are awakened to the outrage perpetrated upon their liberties by a handful of pseudo-moralists.

It is our honest opinion that in the past one hundred years more women have been injured by excessive child-bearing than by injurious methods of prevention, omit-

ing of course from this category the victims of foeticide, for preventionists have no sympathy with abortionists. Comstockism with its blear-eyed vision and cautioning morality makes no distinction, but we feel confident that Dr. Winslow and all other really intelligent people do.—Scientists always do.

Much is written by the Alphonse of the reckless waste of such vital material as that entering into the reproductive germ matter of the human family. But all through nature we find the same wastefulness, if it be proper to call it thus, in fructifying matter. It is certainly bountiful and is thrown broadcast by the flora in the spring of the year; it fills the air during the blossoming period of the fruit trees; it is strown by the acre along the stagnant ponds which furnish the lower orders of aquatic life with homes; it covers the beds of the ocean; it teems by the millions in the secretions which are emitted by one organism of man or brute. Not one fructifying cell in a million, whether of vegetable or animal life, meets with conditions suited to its development, and consequently to its individual growth. It is true that in the higher orders of animal life it cannot be thrown off from the parent body with impunity except by the methods nature prescribes. Those natural methods are compensative. But those natural methods can only utilize a small percentage of them. With intelligent persons all may be sacrificed as well as so large a part, without injury to health. In any single instance the one-hundredth cell may be rendered unfruitful with no more harm than is experienced in the sacrifice of the ninety and nine.

There is little after the fourth question in Mrs. Winslow's article to criticize; but one word about "the desecration of God's temple for sensual purposes." Has it never occurred to the mind of our ascetic friend that all our enjoyments are sensual? There is not a pleasure that agitates a nerve that is not sensual. Mankind has a habit of speaking of the sexual relation as the only one which is sensual in its character; but the pleasure which we enjoy when listening to the strains of enchanting music is sensual; the pleasure which absorbs our souls when we are viewing a gorgeous sunset is sensual; the delight which takes possession of our intellects when listening to an eloquent sermon or a stirring address is sensual; the emotions which fill the soul of a religious devotee when on his knees he communes with a superior intelligence are sensual; all the enjoyments, all these ecstatic feelings, have their rise in the sensorium. This is the court of last resort; this is the seat of our enjoyments, whether moral, intellectual or purely physical. We have reaching out of our sensorium numberless nervous filaments seeking for pleasurable excitation, just as the plants have root-fibres radiating in all directions for that which promotes the growth of the plant. It is the agreeable agitation of these which gives us what every human soul hungers for—happiness. Any one, be it preacher, musician, painter, sculptor, dramatist, tailor, dressmaker, cook, man or woman, who can healthfully excite these filaments, is a benefactor. It often happens we hit upon injurious means of exciting them, and as we learn from experience or otherwise that in the long run they will blast rather than administer to our happiness, it is to be hoped the human family will drop them. Mrs. Whitehead confounds natural instincts with acquired habits, and speaks of bad practices in eating and drinking as if they could be classified with our perfectly natural functions and healthful desires. She seems to be,