

**SEX SLAVERY: AN ESSAY PRESENTING SOME
PRACTICAL HELPS FOR THE PERPETUITY OF
HAPPINESS AFTER MARRIAGE, THE BORNING OF
BETTER BABIES AND HOW PARENTS SHOULD
DEAL WITH THEIR CHILDREN REGARDING THE
QUESTION OF SEX IN ACCORDANCE WITH THE
DOCTRINE OF EGOISM**

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ALFRED B. WESTRUP

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HELPS

For the Perpetuity of Happiness After

MARRIAGE

The Boring of Better Babies

And How Parents Should Deal With Their

Children Regarding the Question of SEX

In accordance with the doctrine of egoism.

By ALFRED B. WESTRUP, Ph. D.

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"The New Philosophy of Money," "Plenty of
Money," "La Tragedia Economica," Etc.

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By Alf. B. Westrup, Ph., D.

DEDICATED

**To my brothers and sisters who desire to live
in accordance with Natural laws. Promote Sexual
purity and the bearing of**

BETTER BABIES.

FOREWORD

I wrote this essay years ago, but have waited to see if time would change or confirm the ideas here presented.

Study and observation have induced me to venture its publication with the hope that it will contribute, if only in a small degree, to progress towards human happiness.

SEX SLAVERY.

No greater good could result to man and woman than their emancipation from Sex Slavery. So little is understood regarding this subject that its existence is hardly realized, and man does not know the degradation in which it involves him as well as woman. It is an evil that reacts on the offspring as well as on the parents. There is that in man which, like the shadow he casts with his body, is affected by his every movement.

In the relation of the sexes, where there is not entire reciprocity, there is slavery, the act is an invasion of the female when she submits without desire, and man is a slave when he is dominated solely by passion.

*Could we but hear those waves of thought,
What discord 'twould reveal!*

My experience and study on this particular phase of the subject have suggested the adoption of a rule that will effectually avoid the evil alluded to, if it is adopted. It has proved entirely

satisfactory wherever I have known it to be tried. This rule consists of an agreement between those who consort, that the male shall not take the initiative, but wait for a sign from the female which has been agreed upon. If she gives the sign, it is proof that she is not averse to participate in the sexual act, and thus gives evidence of her willingness to co-operate with her consort to that end. If, on the contrary, she does not give the sign, it is proof that she is not in the mood and does not desire that the sexual act shall take place at that particular time.

It so happens that woman, as well as females among the lower animals, are not at all times in the mood to receive the male, but, unlike the females of the lower animals, which repel advances by their males when they are not in the mood to receive them, woman generally acquiesces to the demand of her consort neither of them realizing that it is certain to destroy mutual respect and love.

Man, however, is so constituted that unless he brings his intellectual nature to exercise dominion over his animal propensities, affording an opportunity for his spiritual nature to unfold a higher order of love than that which seeks its only gratification in a sexual emission, he is sure