

Strike of bellies

Practical ways to avoid large families

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The failure of the revolution due to poverty

The most disastrous propaganda, the most counterproductive, the one that has produced the most disastrous results, the one that has transformed the rebel from a fierce lion into a meek lamb, into a humble dog that licks the hand of the owner who whips him; the one that has turned the home (if he has one) of the proletarian into a factory, a warehouse and a wholesale storehouse of exploited meat, of cannon fodder, of prisons and hospitals, of prostitution, of misery, of a mass always ready to perpetuate all kinds of ignominies and humiliations for a crust of bread; The one that has left the proletariat tied hand and foot at the mercy of the exploiter so that he can more easily extract the juice from them, preventing them from claiming their rights and shaking off the lice that suck their blood, their health, their sweat, is the insane propaganda that has been made until now, by those who claim to be the only guides, directors and emancipators of the disinherited, of the religious precept “be fruitful and multiply”, under the new formula: “the man who procreates the most is the strongest and the one who makes the most revolutionaries”.

It is very easy to demonstrate such an aberration and the monstrousness of such absurdity, if we examine the result obtained by the current disastrous state of the Spanish proletariat, without going to look for examples elsewhere. By propagating excessive fertility, its propagators knew very well that hunger and misery would take over the workers and that these two factors (?), according to those who support this criterion, “will create rebels to carry out and carry out the transformation of the present bourgeois society into a communist society.” This theory has completely failed; the facts have demonstrated this and they give reason to the practical theories of Neo-Malthusianism.

No, it is not the misery of proletarian homes crowded with children that will be able to give strength to the anemic limbs, iron to the blood, power to the brain, energy to the will, courage to the heart of the modern gladiators prepared to give the decisive battle in the fierce fight for social demands.

No, it is not the hunger of a people, of a nation, of a race, the spring capable of shaking the exhausted physical forces, the moral decay, the cerebral ankylosis, of those masses famished for bread, for justice, for equity, for love, for happiness, exhausted from eternally suffering the overwhelming weight of producing for the enrichment of the exploiters, of giving children for the charnel house of the battlefields; of submitting to the whim of all tyrants, of dying of starvation so that nothing is lacking in the banquet of the rich, in the orgies of the satisfied who enjoy life with the death of their fellow men.

Hunger, misery, real, tangible ghosts that rise with a terrifying gesture of threat before our eyes, whose mere shadow, the conviction that it exists, that it can treacherously enter through the cracks in the door of our home, frightens us, drives our brains crazy, makes us turn pale with fear and embrace our loved ones as if to protect them, defend them, from such a terrible, invisible, but palpable enemy.

Hunger, misery, two fateful words, but one true calamity, which when we write them, oppresses our hearts, numbs our limbs, freezes the blood in our veins and a shiver of terror runs through our bodies and makes our hair stand on end, making us look with a grim eye at the corners of our room in case, just by mentioning them, they have been fraudulently introduced by the power of suggestion, are not factors, despite their terrible effects, in leading the proletariat to the conquest of its emancipation.

Hunger, misery, repugnant spectres that follow our steps ready to pounce like a disgusting reptile on the unwary and improvident traveler of life, to squeeze him between its fleshless and filthy arms and never let him go, holding him in a filthy marriage, making him inhale its poisonous breath, giving him the nuptial kiss that leads him to death, no, a thousand times no, they cannot be the supreme determinants that unite the proletarians in a compact, strong, terrible and overwhelming mass to overthrow the bourgeois organism and rise in prodigious denial to undertake the titanic task of sweeping from the surface of the earth the germ of oppression and tyranny and smoothing out the deep furrows that so many centuries of ignorant regime have dug in the way of being of humans.

Hunger and misery, the fatal companion of those who, in the struggle for life, are predestined, by the mere fact of being born from a proletarian womb, to bear on their hunched shoulders the weight of all social injustices, the rigors of all the inclemency of stepmother Nature and the ambitions of the exploiters who make use of them and speculate with their miserable flesh, without caring to see that this fleshy mass called "worker" who gives his brain to the brute and obvious iron machine that lacks it, is a sensitive being, a human being who has a stomach, who is endowed with a heart capable of feeling the noblest and purest feelings of honesty, virtue and ideals a thousand times more sublime than those of the scoundrel exploiter who steals his right to life, can never be elements of union and love between men and only an agent that is taken advantage of by those who make their fortune stirring up the ignorant masses for the benefit and profit of their own. Machiavellian desires for advancement, thus preventing the achievement of redemption.

Hunger and misery do not lead to the Revolution of human emancipation as the propagandists of generous and redeeming ideals pretend, because if these two terrible plagues, the scourge of the disinherited, were to lead to such supreme beauty, it would have been realized long ago, since we do not believe that such a monster has ever separated itself from the domain of the poor.

See the frightened hungry fleeing from the regions where, due to the selfishness of private property, the fields do not produce, and, instead of seizing that land and leaving it at the disposal of those who want to cultivate it, they respect those plots of land monopolized by a few who are incapable of making it produce.

See the peasants of Andalusia, driven mad by the cries of anguish of their children who ask them for bread, instead of rising up in anger against those who caused their misfortune, they roam the fields like wolves to snatch the sheep from the shepherds' flock, tear them to pieces and, without any further seasoning by the hot blood flowing from the remains of this harmless animal, eat the raw meat to appease their hunger.

See all the miserable people, whether they are peasants or city workers, attacking the immigrant steamers to flee from the region where hunger reigns, leaving their bourgeoisie, their masters, their exploiters in peace, who joyfully see the cloud of threat dissipate with the desertion of the hungry.

Poverty and hunger only serve to make men fight each other, killing each other sometimes in bloody fratricidal wars, sometimes in disastrous strikes caused by capitalist rapacity or in the competition of arms resulting from the senseless, disorderly and unconscious procreation of the unfortunate who, not having bread for themselves, give life to new beings knowing that they will not be able to support them.

No, the Revolution that will transform the present order of things will not be carried out by misery, by hunger. It is in the conscience of all that such a great Work must be the product of

men of strong will, intelligent brains and conscious of their status, of their real value in Society, of their personality on earth, and who do not have hunger that makes them bend their proud necks before the exploitation of man by man.

To achieve this, to conquer the world, to establish justice in it, to ensure sustenance for all, to banish hunger and misery forever, one resource remains to us, only one, and that is: without anyone losing sight of their propaganda, their means of struggle, their ideal, to recommend, teach and propagate to the proletarians, in addition to the spirit of rebellion against all oppressions, conscious and limited procreation so that they do not throw more beings into the world to serve as cannon fodder, exploitation and prostitution; and once the annulment of these three springs from which the water that irrigates the tree of iniquity is drawn is achieved by this means, you will see how it dries up, its yellow leaves fall, dragged by the gale of Progress, and its ancient trunk, similar to a rotten skeleton extending its emaciated branches upwards as if it wanted to implore the mercy of the gods expelled from their thrones by Science, Jupiter (the revolution) will send the lightning bolt that will shatter what remains of its ancient power, which will collapse with the crash of the old houses lacking support, burying iniquity and evil under its rubble.

This is what Neo-Malthusianism aims to achieve.

For immediate well-being

At last, neo-Malthusianism shines forth as the most practical means of achieving a direct benefit and immediate results for the disinherited classes who, until now, have been stumbling from one idea to another, either following this propagandist of future prosperity but not practical or beneficial for the present, or running after the one who preaches divine glory but, also, without giving bread or any improvement at the present moment when it is most needed; or else eagerly pursuing that other who, with admirable mastery, seems to want to save us from present miseries with this or that form of political regime; and, in reality, the one who emancipates himself, the one who finds a direct benefit, is the one who preaches or propagates knowing how to take advantage of the position that, as a shepherd of the flock, he has reached, following the calamitous ones as miserable as before without having obtained anything other than vain promises that never become realities. Yes, neo-Malthusianism has crossed borders and seas, and today we have reached a common understanding, a single aspiration that unites us in a strong bond for the achievement of our desire: immediate well-being. We are fed up with empty words, ephemeral promises, useless struggles, theoretical apostles who stir us up according to their desire and convenience. We have found the way to emancipate ourselves without directors or bosses who force us to act according to their criteria, towards this or that faction or school that in theory are very beautiful, especially after having eaten well and as if at the table savoring a good cup of coffee; but after the moment of ideological sleep has passed, we fall back into the bitter reality of the present. Practice, practice we want and this is what we do, whoever agrees, let him go ahead, whoever does not, let him stay behind and waste his time fighting us if he deems it convenient, for that reason we will not stop on our way nor pay attention to his cries.

Fighter, are you motivated, like us, by the desire to see the present state of the ignominious regime collapse and to create a new form of relations between the human beings that populate the planet in order to end the infamous exploitation of man by man?

Fighter, do you want to see the earth free of armies that kill each other on the battlefields for this or that whim of a Czar or for the desire to steal territories from another nation where they can open new markets, to better exploit the proletariat after having made them shed their blood?

Fighter, do you aspire to see the borders collapse, to form a universal homeland without criminal governments, the land and the tools of work as well as production, belonging to the Society, Community or Collectivity, without particular or private property, a great homeland where the individual finds the complete satisfaction of all his needs without deprivation of any kind?

Fighter, do you want to escape from the black hell where you find yourself plunged into such disastrous, cruel and infamous conditions, due to capitalist rapacity, religious ambitions, political conveniences and the interests of a bourgeois patriotism that makes you the instrument of all their evils?

Fighter, do you want an era of peace and love to reign throughout the globe; to cease this relentless, unbridled, ardent struggle, in which freedom and the lives of the combatants are at stake; which causes thousands of victims every day; that at all hours and moments hundreds of disinherited people end up in the inquisitorial dungeons; that in order to evade the persecution of the Torquemadas they have to seek shelter by jumping from nation to nation; that in order to break the circle of hunger in which the exploiters have enclosed them, they have to abandon their family, their children, to go to another more humane place, if there is one on the surface of the earth?

Fighter, do you long for the worker, the producer, the one who propagates and fights for the redemption of the eternal slave, the modern wage earner, to stop being seen everywhere panting, oppressed, exhausted, harassed like a beast that wants to be tamed, not exterminated, so that once defeated, dominated, loaded with chains, he can be made to work as long as he can breathe and if he remains silent they crush him, if he screams they shoot him, and if he asks for justice they hang him?

Fighter, do you long to see yourself calm, producing for yourself and others without having to resort to emigration, abandoning your family, in search of a new owner who will exploit your arms and throw you a few crumbs of bread that are not enough to satisfy your hunger and that are denied to you here?

In a word: do you want to stop being the supporter of the current bourgeois society as you have been until now even though you believe the opposite?

Well then; If that is what you wish, if your desire is as ardent as ours to achieve immediate well-being, then put aside all the adjectives that you pompously attribute to yourself to indicate the fraction to which you belong with a closed program and come with us to a single goal: emancipation. Once this is achieved, you are free to follow the school that best suits your way of being and then you will be able to discuss at your leisure, since the common ring that twists all of us by the neck and makes us unhappy, we will have broken.

Let us declare a boycott of the present bourgeois society, which denies us the right to life. Let us no longer consent to favour the present state by giving it our children: those who have no rights are not obliged to have duties. Let us no longer encourage the exploitation of man by man by procreating children who are to be destined for factory meat, for capitalist exploitation, rags of misery and hospitals. Let us no longer contribute to supplying militarism with our children, and this, lacking combatants, war will become history. Let us abstain from populating this land where injustice reigns by not throwing into the world more children destined to certain misery

and we will avoid emigrating. In the meantime, as the disinherited will have freed themselves from the burdens of a large family, they will have an immediate improvement in eating among three what should have been shared among six. Since there are fewer workers competing for wages, they can easily reduce working hours to the point of abolishing wages, thereby obtaining immediate advantages from the very beginning. If they manage to find work due to the lack of labour, there will be no one willing to take up military and police work, and therefore the day the trumpet of vindication sounds, they will be sure of victory.

To create a large family without being able to feed it and flee into exile is cowardice.

To create a large family without the means to provide it with food, condemning it to poverty, is criminal.

He who loves life and freedom does not procreate in slavery.

Why I spread the strike of bellies

Regarding my previous article, published in *A Vida*, Oporto, and to whom the following are addressed, as a refutation of the gratuitous defamations that the adversaries of neo-Malthusianism in Spain direct at me, an endless number of protests and lamentations have rained down on my work table, the first expressing their opinion against those who, having the mission of enlightening the simple proletarian on questions as serious and of such great importance as those concerning procreation, hygiene and sexual exercise, lock themselves in a criminal silence that only two causes can justify: either they are influenced by religious-patriotic-bourgeois atavisms, or, finding themselves free of these prejudices, they do not want to lend their cooperation so that the proletariat is freed from the yoke of nature, which condemns it to die of hunger for not dying of love or vice versa, in order to better exploit the hungry masses by giving them hopes of a great revolution that will satisfy the poor against the oppressed. The rich have the same hopes as the ones that all the priests of all religions give to their credulous flock, entertaining them in their state of resignation with the miraculous phrase: Tremble, sinner, the day of final judgment is approaching! – which is equivalent to the one we often read in the newspapers: Tremble, bourgeois, the day of social revolution! – except that the latter have no more effect than to provoke the hilarity of the exploiters, making a gesture that graphically means: Fools, here I have it all.

The latter express the sincerity of someone who, not knowing the means that he can use to enjoy love without resulting in an unwanted pregnancy, is burdened with a family and requests that the procedures so humanitarian and so useful for the unfortunate worker, victim of the greed of all the wicked, be spread as soon as possible.

Well, just as I do not need a starving mass to form voters who, by delighting their ears, indulging them in all their hobbies, promising them the sun, the moon and the stars, will give me their votes to be a deputy or a councillor, because I am not a politician; just as I do not need a mass of poor people to justify hypocritical Christian charity, nor to preach future rewards to them, to exploit their candor, nor to take cents from their pockets by making them believe in a God who does not exist, nor in celestial worlds worthy of the sovereign fools who believe in such nonsense, because I am not religious; just as I do not need large masses of proletarians to form numerous armies to defend borders or colonial interests, since I have no country; As I have succeeded in extirpating the war instincts from my being and I do not dream of great popular revolts that only serve to have the people murdered by their own children to the great delight of the

agitators and journalists who make huge profits by reporting on proletarian hecatombs, because these repressive and painful procedures hurt my feelings of humanity; as I am not a redemptorist agitator, I do not see the need for a mass of wretches to set me up as their saint and leader; As I am neither a liar nor Captain Spider, I do not believe in the theory that our learned and most wise leaders of the crowds formulate: that the greater the number of hungry, the greater the number of rebels, because I understand that hunger in your house and not in mine is what castrates the energies of parents who are forced to submit, much to their regret, I admit, to the impositions of the bourgeois, so as not to see their children suffer from hunger, and that these hypocritical Jesuit and savage phrases, which imply that they want the worker to be in continuous torment, are proper for those who dedicate themselves to exploiting and extracting the juice from human misery. Because I understand that as long as we are content with lamenting, whining and blaming the current poor social state, carrying out, from time to time, some strike to kill time without resolving anything; Because I understand that as long as the proletariat continues to procreate children and more children to supply the barracks, factories, brothels and all the machinery that the current society lives in, everything that is done will be totally useless; that is why, as a complement to the propaganda for political, military, religious and wage strikes, I also spread the word about the strike of the wombs, as the quickest way to finish off once and for all, taking away all the reserves of the bourgeoisie, with the current social system.

And because I understand it this way, I have no objection to the masses destined to be extras and victims of the actors of the human comedy, rebelling against the entrepreneurs of the masses who encourage the promotion of cannon fodder, advising them abundant, spontaneous (!) procreation to the detriment of the improvement of the race and the emancipation of the proletariat.

Effects of religious morality

Up to the present, the so-called religious morality, that morality that allows the greatest felonies as long as they remain hidden, censors all educational books and strictly prohibits dealing with sexual matters in them. That is why we see in all the texts that are to be used for schools, dealing with everything except the sexual and reproductive organs of man and woman. In those that deal with physical and natural sciences, they present us with a detailed description of the human skeleton, the muscular system and function, the joints, the circulatory system, the digestive system, the respiratory system, the nervous system and nothing else, representing in pictures a mutilated man since he lacks the reproductive organism; neither virile member nor testicles. Of the woman, nonsense! She is not mentioned at all because it is... a sin.

For a long time to come we will be under this routine, because we see that not even the modern editions of books made for the so-called free schools have been able to free themselves from these religious routines or prejudices and they present us with natural science books the same as those of the Catholics in what concerns the description of the sexual organs of man, and they do not have enough moral value to present us with a complete man without anything missing, and with respect to women they are also conspicuous by their absence precisely when they are the ones who are most interested in knowing their reproductive organism, avoiding the infinite harm that their ignorance causes them.

Thus we see her as a girl, reaching the age of menstruation, surprised, full of panic or confused and ashamed, when her first menstrual flow occurs, which upsets her and she is unable

to understand the cause, no matter how much she asks her ignorant companions or her mother who also does not know, and if they explain something to her it is not the truth either.

We both sexes reach puberty completely unaware of our organic functioning, and if anyone cares to learn anything, he has to resort to expensive medical works, which are therefore beyond the reach of the disinherited of fortune, or he has to use those cheap little books which are more inclined to pornography than to an instructive purpose; the point is to make money. Thus, three and a half quarters of men are born, live and die without knowing the names of the sexual organisms and only become aware of them through the animal instinct which periodically manifests itself in them, more as a lustful desire than as a true physiological exercise. If men are at that stage, what shall we say of poor women, the exquisite morsel which we all long to savour, victims of all our tricks and deceptions for our own personal ends, even when we pretend to want to emancipate and instruct them, since we wish to have them always under our control with respect to their biological functions? Unhappy woman! She is married, she does not enjoy, she does not conceive, she does not give birth, she does not raise, she does not give birth again, and she does not even know how this happens! Truly, the disastrous religious morality still keeps us, with regard to sexual questions, as ignorant as in primitive times.

Natural chemicals to prevent pregnancy

“Procreative love” and “voluptuous love” are two very different things, each well defined. I will not discuss the first in this modest work, which has no other aim than to spread some knowledge, and I will only focus on the second case, which is the object that interests us, that is: enjoying love intensely, avoiding the undesired result: the pregnancy of the woman.

The formulas that we find at hand are: mechanical means, chemical means, timely withdrawal, and closed or vulvar copulation.

Of these formulas I leave aside the mechanical means, among which are the condom, the pessary, the sponge, the absorbent silk tassel, etc., etc. It is not that I set them aside because I believe them to be useless, no; simply because their description, handling, and effects would make this work too long, and also because many still find the use of these condoms repugnant. In any case, in the case of a contagious disease or danger of death for the woman in the event of pregnancy, it is better to use a condom than to abstain from intercourse.

I will not discuss withdrawal in time either, because of the harm it can cause to the man in the long run, and also because such a procedure does not satisfy voluptuousness either. However, it is better to withdraw in time than to impregnate a woman who is not in a condition to resist pregnancy.

Let us, then, see what help chemistry gives us to satisfy our need to love. We emancipate ourselves from divine laws because they are absurd, with the study of physics, we want to emancipate ourselves from human laws (present-day society) because they are contrary to the free development of man, with the study of sociology. What is strange, then, that we have emancipated ourselves from the pernicious laws of nature, carrying out an act consciously of our will and not at the random of the results contrary to our desire with the study of chemistry? Is lightning natural? Is it unnatural to place a lightning rod to prevent it from destroying and killing us? Are great storms and tempests natural? Is it unnatural to raise dikes and channel rivers to avoid the disasters, ruin and death caused by floods and the great floods produced by them? Are

the diseases that afflict man natural? Is it unnatural to resort to medicine to free ourselves from those scourges that decimate and annihilate us? Is it natural to be cold, heat, thirst and hunger? Is it unnatural to cover oneself, seek shade, put one's lips to a cool, crystal-clear stream and eat delicious fruit to soothe these mishaps? Is it natural to be dark at night? Is it unnatural to make a fire, light a candle or an electric lamp to give us light? Is everything natural...? Yes? Are there any unnatural things? I firmly affirm: no. If there is anyone who dares to maintain the contrary, I am prepared to maintain my denial and accept the challenge even if it is from the Pope-god himself in person. There is only one thing unnatural, which is the shame of so-called civilized societies: the exploitation of man by man.

If there is no such thing as unnaturalness, if in nature itself we find what is necessary to combat its unconsciousness and free ourselves from its mad pranks that cause us so much harm, why, why do you call unnatural means the use of natural products to protect ourselves from everything that could result in our harm? Having declared, then, that we are in rebellion against all laws that could keep us enslaved by obeying them, we fight for our cause, the cause of the individual, for the improvement of the individual, which is the improvement of society, let no one doubt it. Yes, let us enjoy ourselves, then, and wisely remove the obstacles that prevent us from giving free rein to our expansions; let us gorge ourselves with love since we cannot gorge ourselves with bread.

To prevent pregnancy in women, there are several chemical products that can be used, so I will list them and each one will choose the one that he or she believes to be easiest and most convenient. Thus, immediately after intercourse, the woman will give herself an injection with the irrigator or douche, to expel from the vagina all the sperm or vital liquor that the man, in his ejaculation, will have deposited. The injection can already be prepared in advance so that there is no need to delay in its preparation either moments before or after cohabitation.

The injection is prepared with one of the following formulas of antiseptic substances:

Warm water: 1 liter + Acetic acid (vinegar): 15 centiliters.

Warm water: 1 liter + Citric acid: 10 grams.

Warm water: 1 liter + Tartaric acid: 10 grams.

Warm water: 1 liter + Boric acid: 30 grams.

Warm water: 1 liter + Carbohydrate acid: 10 grams.

Warm water: 1 liter + Copper sulphate: 10 grams.

Warm water: 1 litre + Zinc sulphate: 10 grams.

Warm water: 1 litre + Sublimated (bichloride of mercury): 10 centigrams.

Warm water: 1 litre + Alum: 10 grams.

Also any other astringent solution that cures white discharges.

The best injection of all those known, the one that combines all desirable qualities, and can be called the ideal preservative, is formic aldehyde, which the pharmacist Mr. Veignault has managed to make available to everyone. This new procedure completely removes all risks and all fears, being the most powerful antiseptic. The gold medal obtained at the international Hygiene Exhibition in Paris (1904) gives us proof of its qualities and bactericidal power.

This product is called Formolodor; it comes in glass tubes containing 15 tablets each and its administration, apart from other toiletry uses, is as follows:

For daily injections, genital ailments, and discharges of all kinds: one tablet in two liters of water.

For injection after intercourse: one tablet in one liter of water.

Used immediately after intercourse, it is recommended as the safest sterilant, so that in cases of desired maternity, one must wait at least one hour after the act of marriage to use it, since using it beforehand would prevent pregnancy.

To give yourself a vaginal injection as soon as intercourse has ended, here is how to do it:

Have one of the formulas I have already indicated prepared in advance, in the irrigator or shower; this must be hung from a nail on the wall, at a height of one and a half or two meters if possible, so that the pressure is greater. Take the cannula with one hand; The woman bends over a bucket or urinal and inserts the cannula into the vagina, pushing it well up and into the vagina. With one hand, the cannula is held and with the other, the tap is opened to allow the injection liquid to flow in. With the free hand, the lips of the vulva are squeezed, placing the hand with the palm facing outwards and above the cannula, which passes between the thumb and index finger in order to retain the liquid in the vagina. These fingers are opened to allow the liquid to fall into the bucket; the vulva is squeezed again to prevent the liquid from escaping and then it is allowed to flow out again, repeating this operation for the duration of the injection. This has the effect of filling the vagina with the injection liquid, widening its walls and making it easier to expel any spermatozoa that are attached to the folds and grooves of the vaginal canal.

It is of the utmost importance to take the injection without losing time, because the spermatozoa can travel the distance that separates it from the fallopian tube and meet the egg that fertilizes it.

I know that some will exclaim: all this is very good; but, to practice it, you need to be at home, to have a device suitable for taking the injections. So how will someone who does not have all this manage? Others will also say: it is a lot of work to have all these preparations arranged and we would like to know something else that is not so bothersome.

In that case you can use the "Condoms for pregnancy and sexual diseases", which Dr. Fernando Mascaux has recently invented. These cones are prepared from quinine sulphate, thymol and citric acid, mixed with a gelatinous substance that keeps them consistent. The use of these cones is very simple and convenient: about two minutes before intercourse, insert a cone into the back of the vagina, pushing it with the tip of your finger towards the cervix. With the heat of the place where it is lodged, the cone melts and when the ejaculation of the sperm occurs, it mixes with the substances of the cone and the sperm are completely annulled. So you see, it is very simple. These cones come in boxes containing a dozen and their price is 1.80 francs. These cones are recommended because they do not contain any caustic substance or anything that is harmful.

And now I hear other exclamations. It is the lament of those who, lacking the resources to buy bread, will have even less to buy condoms. Yes, I hear their laments and their protests that move me! Calm down, my unfortunate companions, I am thinking of you and I beg you to forgive me if I have reserved for last the formula that interests you so much.

Intercourse without a condom

I refer to the formula of closed copulation, with which one can give complete satisfaction to the desires of love without fear of pregnancy. This formula consists of the position in which the act of copulation is carried out. Up to now, as a general rule, in order to carry out coitus, the woman adopts a position identical to that used in cases in which she has to be examined

by a doctor to carry out a check on her venereal organism; that is, lying on her back, with her thighs open or separated and her knees raised. In this position the speculum is introduced and we can perfectly see the entire procreative apparatus. If the husband cohabits in this position and introduces his penis into the vaginal canal, there is no doubt that it will widen the walls of the latter and will lodge itself inside it to its full length, the glans of the penis in many cases coming to touch the womb. The moment of the spasm arrives, and as a natural consequence, if the cervix is not obstructed by a cervical pessary or any other known one, or by a sponge, absorbent silk tassel, as a condom, or the penis or the latter is not withdrawn before ejaculation, the sperm will irrigate the entire genital organism and surely the sperm will be able to penetrate the uterus, come into contact with the ovum and from there the fertilization or pregnancy of the woman if other various causes — which are not necessary to enumerate now — do not prevent it. Now, if in the position already described, and as soon as the virile member has been introduced into the vagina, the woman stretches and brings her thighs together, acquiring a horizontal position, which will force the husband to open his legs and pass them to both sides and on the outside of the woman's thighs, resting his knees on the mattress or bed, the penis will remain outside the vagina, trapped between the lips of the vulva and when exercising the movement it will be carried out, not inside the vaginal canal, but on the clitoris to which the penis is directed in a straight line, with the woman being horizontal and with her thighs joined. The function of coition continues and as the vaginal canal is closed, since there is no foreign body to widen its walls, when the voluptuous spasm occurs all the sperm remains in the vulva and consequently there is no need to withdraw the penis and there is no reason for fear of pregnancy.

There is no room for pregnancy because the womb is withdrawn inwards and upwards and between it and the edges of the vulva is the vaginal canal through which the sperm has not penetrated.

Bear this in mind, because even when the position described above is adopted, if the penis is left inside the vagina, pregnancy can occur because the sperm discharge will take place in the vagina. Make sure that the penis is completely outside the canal, otherwise the woman's fertilization is at risk. She must be concerned that the position, during the physiological act, is as I have described.

Moreover, by carrying out the genital exercise in this way it is much easier to give complete satisfaction to the woman, because the clitoris is the place where pleasure is found in them, since this organ resembles the male penis and is extremely sensitive to touch, it experiences pleasure more intensely, since it is directly excited by the action of the man's member rubbing against it.

I believe I have well expressed the way of enjoying love and set forth the rational means of avoiding conception.

Let each person choose the one he or she believes to be most convenient and within his or her reach; I only recommend taking into account sexual hygiene for the preservation of these organs, for which the woman has a powerful aid in daily injections to keep them in a good state of cleanliness. The health of all depends on this.

Now I ask all those pigs who are at odds with water and who call the most rudimentary rules of hygiene "unnatural practices." Every time you marry, do you do so to satisfy a need of the organism or do you do so with the purpose of procreating? If you do so in the first case, I am sure that you will use, even if it is hypocritically, some of what I have said here. I am satisfied: however much you declare yourselves to be enemies of neo-Malthusianism, it has defeated you.

To the Women! To the Proletarians! To the Propagandists!

We all have an interest in not bringing unwanted children into the world, since the resources we have would prevent us from nourishing them well and educating them properly.

The propagandists, the rebels against all oppressions, will better resist the blows of the triumphant bourgeoisie today, if their family burdens are light, and they will be able to continue the battle more boldly and with greater results.

The proletarians, no longer crushed by the weight of numerous births followed by innumerable illnesses, often fatal, will have more time and more money to deal with the organization, propaganda, and various social actions.

Women emancipated from the natural slavery of fertility will share the joys of the struggle for Emancipation alongside their companions. A little more comfort will penetrate into the homes and, man and woman, reconciled by voluntarily sterile love, will walk together towards the future era of WELL-BEING AND FREEDOM.

To the Women

If you judge that your health, your material or economic situation and other circumstances do not allow you at present or do not allow you to have a child in good condition at birth and to give it the care of all kinds that it needs and the attentive education that it would need, you would do well to abstain from being a mother.

If you already have children, you will be able to support and educate them much better than by imprudently increasing their number.

If you do not have children yet, prudently choose to have them at a time when you and your spouse are in the best possible conditions of health, well-being and security.

That depends only on you. You are absolutely the masters of your destiny and no one, no one has the right to impose on you anything that is not your own and exclusive personality. It is important that you, neither you nor your fellow sufferers, ignore that, without depriving you of love, Science allows you to only become pregnant when you want to, and thus avoid the useless suffering of abortion.

The Universal Federation of Human Regeneration Leagues has the mission of teaching these scientific achievements to those who are unaware of them.

To the married ones

We are referring to human couples who live in sexual communion, whether they have submitted to the routine and depressing formulas of the priest's blessing or of registration in the civil registry, or whether they have joined their bodies by their own will and pleasure.

Leaving aside all theories about a better future, the greatest misfortune for people of limited resources and poor health is to have more children than they can support and educate regularly.

The greatest consolation that can be offered to a wife frightened by these considerations consists in teaching her the effective, safe, comfortable and inexpensive means of not being a mother except when she wants to be one by her own decision or in agreement with the man.

This is the essential point of the emancipation of women, and consequently of all humanity.

By this means, “humanity by chance” is replaced by a population created at will and on purpose.

Couples in love must know that in order for the sweet feeling that unites them to last, they must avoid carelessly increasing their obligations.

Their most important business is the birth and education of their children.

In this point, as in many others, they must act with a reflective will guided by science.

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