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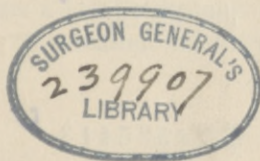
A COURSE OF INSTRUCTIONS ON THE RIGHT USE OF SEX



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Graduate College of Medicine and Surgery 1902. *Ad eundem* 1911.
Author of "Dietetics," "American Volunteer Diet-Cook Book," etc.
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INTRODUCTORY

This volume goes forth without apology.

Excuses are necessary only under two conditions: In case of mistakes, or where one has foisted upon the public something uncalled for. Neither of these conditions apply to the author or this book.

The instructions found herein have been tested. After an experiment of eighteen years we pronounce them sound and practical. The members and workers of the Rose Cross Aid, in their many sessions, have added their approval and commendation. This society, taking a leading part in our Reconstruction work, requested that these lessons be put into book form. Through the generosity of Rev. A. W. Witt, this has been made financially possible.

From an unlimited experience in dealing with thousands of men and women sexually weak or disabled, we are in a position to state positively that sex truths should be taught to every human being. A knowledge of the use (and abuse) of the sex nature is imperative to right living. We have been asked countless times: "Why do you not write a book, not for students of sexology, but for the masses, in the plain language you use with us? You would confer a favor on humanity if you would."

We select two reasons, out of many for the publication of this book, and outline them briefly here:

FIRST: The increasing prevelancy of the insidious arguments in favor of continence. We feel a positive duty in refuting this monstrous doctrine. To illustrate a single point in this matter we quote from a noted writer and advocate of this undesirable practice: "It is scarcely necessary to say that all testi-

mony concur in forbidding indulgence during gestation * * * * * The fact that fecundation would be impossible during pregnancy, and that during this period the female, normally, has no sexual desire, are other powerful arguments in favor of perfect continence at this time."

This superficial argument, seemingly true, is far from being so. Such statements will not bear careful investigation. In our varied and extensive practice we have been able to get facts "first hand" and ninety per cent of the women questioned admitted that sexual embrace was a necessity during pregnancy; that in the cases where the husbands failed to agree with them they often passed sleepless nights. This sex hunger undoubtedly makes a deep, undesirable impression upon the unborn child and who can say that some of the abnormal conditions found in children are not the result of such conditions?

We would not for a moment advocate sexual contact in all cases during the period of pregnancy. It depends upon the nature of the individual woman. But we do state emphatically that a normal condition should be treated in a normal manner; that is, a normal desire should be fulfilled. When the love nature of a pregnant woman is aroused sexual embrace should be indulged in without question. She is none the less a wife because motherhood confronts her.

We are at variance with the whole idea of the so-called sublimity of the continent life. Nothing could be more absurd. Our basic claim is that a woman who has lived a continent life cannot have fulfilled the best and highest in her; that unknown and unawakened powers dwell within her. Once in a while we find a woman who has loved sincerely and deeply and been deprived of the object of that love thru no fault of her own. The shock of the loss deadened the love nature completely, and to her the sexual embrace would be loathsome, in fact, a prostitution. Such a woman can turn her energy into another line of creation—that of work, for example, and live a successful life. But a case like this is an exception to prove the rule, for not

one woman in fifty thousand has a deadened love nature from such a cause. Where they are following the continent life they are merely *suppressing*.

The second reason for the publication of this book: The necessity of sex instruction to every human being. A personal experience may illustrate the point.

On Thursday, August 9, 1917, a woman in this vicinity was taken in travail and a physician summoned. The child was born before he arrived. No provision had been made for the care of the mother or the reception of the baby. Not a stitch of clothing had been prepared, not even a band.

The doctor found the woman lying on an old mattress of straw, some of which had fallen through the rents on to the uncarpeted floor. Not only the bed and covering, but the entire room was in a state of filthiness difficult to describe.

Assuming charge of this unhappy, disgusting situation, the physician asked for a towel. Not one could be found, and on being proffered a dirty piece of cloth, he was forced to abandon precaution and take care of the patient with unwashed hands rather than risk infection from the use of the rags.

The confinement taking place in the evening there was only one thing to do—wrap up the child in some old clothing and allow it to remain in that condition until morning.

The physician having to devote the next day to examination of conscripts, we were requested to take charge of the case. We found the woman, normal and seemingly happy, and the child just as it had been left the night before. In the day light the filth was even more frightful, vermin crawling over the newborn baby.

But the worst feature of the picture is still to be presented. Sitting on the bed was another child, a little girl perhaps two years old who, without any interference from the mother, *was practicing self-abuse*.

Can one imagine anything more terrible? What chance has a child born under a roof like that? What can be expected

of the children born of ignorant, degraded parents like these? How can any man or woman say that sex instruction is unnecessary? And we dare go still farther. *Is it not a crime to withhold the knowledge of birth control?* Is it not a God-given task to better the conditions under which so many babies are born? Let the thinking man and woman answer. This is only one case out of a *multitude of similar ones.*

R. SWINBURNE CLYMER.

"BEVERLY HALL,"
Quakertown, Pa.
Oct. 20, 1918.

THE PURITY OF SEX

To the pure in heart all things are pure.

The same general proverbs, or adages, or sayings, are found in all great religions. No matter what the age, source, or to what people addressed, there is a similarity in the enunciation of moral truths. "Unto the pure all things are pure," has found its way through many holy books down to the Bible in our own time. Men agree with this quotation without hesitation until the subject of sex is introduced and then retire in confusion.

In the vegetable and animal worlds the law of reproduction, of mating, is taken as a matter of course. Men find nothing to be ashamed of in breeding animals. They select the participants, watch and assist at the birth of the young, feed them, select the future breeders and discuss their points without a thought of concealment. Many openly take pride in the success that attends their efforts in bringing forth superior stock, and offence is never taken, no matter how bold the language used. The perpetuation of desirable traits, of form, of color, of future values, are common subjects to thousands upon thousands. But turn the attention to human reproduction, a subject of much greater importance, and what happens? Every one, or nearly so, turns the head and seeks the cover of prejudice and ignorance.

Dr. J. H. Greer, of the College of Medicine and Surgery, Chicago, says: "Throughout the domain of nature the instinct of sex is paramount. In the highest kingdom of life the instinct is subject to the modifications of civilization, which, alas; is not always for the best. And the lives of all men are colored by the thoughts of sex, which may be any of the varying shades between

good and bad. Asceticism, on the one hand, strives to suppress as impure all thoughts and feelings regarding the relations of the sexes. Those who are so narrow as to conform to the letter while ignoring the spirit of true religion, may be cited as the most baneful of combatants of pure thought on the subject. On the other hand is the unchaste, immoral sensualist, who believes that life means gratification of the senses, the most exquisite of which is the sexual relation. He drains the wine of life to the dregs, and, when at last sated, can see nothing of the true use of the bodily senses. The extremes exist because they do not know the truth."

We would dispel this murky cloud by assisting humanity to attain to a knowledge of *higher race development*. In doing this we avoid both extremes. There is a sane, middle course untinged by any cult or ism, one that we have proven worthy of the acceptance of all men. This course adjusts sexual and physical inharmonies, bringing about health and happiness as the result of *sane living*. Those who have attempted to find truth by following the false path of continence will be benefited equally with those who have pursued the opposite extreme, that of license and debauchery.

The straight path lies between these two excesses and it leads to the Fountain of Life; more, *to the fountain of youth*. Those that walk this path discover the beauty and divinity of sex and the laws of God regarding it. When understood, the truths of sex do not bring a blush to the cheek. There is nothing in God's laws to humiliate, or mortify, man. A feeling of shame belongs only to those *who live life shamefully*.

Why should sex be considered impure? Can it be *impure*? Its abuse may make it so, but of itself it is pure, for God made all things pure. Why differentiate between humans and animals, giving the latter the best, not only for argument, but of care and education, in sex matters? Is not a clean, healthy woman, God's most beautiful handiwork, the equal of any animal ever created? Why is the human feminine degraded by man, and the animal

feminine studied? Their parts and properties respected? The answer comes quickly. Because the mind and heart of the males have become perverted, defiled, filthy, from dwelling in a lewd manner upon contact, gratification, sensation. The man who sees anything impure in sex; the man who can think of sex with any thought but that of God's loftiest intention, should begin a period of cleansing.

One is lost in a labyrinth of futile conjecture when attempting to find an answer for the foulness, ignorance and baseness of the ordinary male. The subject of sex brings a knowing leer to his face, a licentious look to the eyes while unbridled thoughts speak through his entire organism. Even good and pure women, at the mention of the creative function, cast down their eyes, give evasive answers and hasten from so secret a subject. What has brought man to such a mental condition of impurity? Lack of sex instruction, in the first place, and the actual encouragement of degraded, perverted, vile, untruthful ideas, in the second. Evil thrives in the darkness of ignorance.

It is maintained that the world is growing better. Both trust and faith are needed to believe this assertion, when confronted with the various forms of license and debauchery found in the great cities of today. The history of Sodom and Gomorrah, destroyed by fire because of the unspeakable sex practices of its people, is repeated in this twentieth century with such a diversity of sex habits that would put to shame those ancient sinners.

Had a knowledge of sex and its purposes been taught those early peoples, society of today would not be perforated with loathesome diseases—as it is—and the numbers of degenerates now infesting it. Sex seems always to have been a subject of apology, given consideration only *when the light was turned out*. Can the wildest fanatic argue that we are better for this past treatment of sex? The degradation and misuse of sex is but increased by such methods. It is time the present movement was launched, the facts of the sex laws of God taught far and near,

in groups and singly, in clubs and schools and churches, *whether the majority agree to it or not*. Light must be thrown on the darkness of this subject, by force if need be, *or the race will die out*.

It must be admitted that lack of knowledge and silence on this subject have caused the present condition. If ignorance and secrecy were constructive and desirable, would not the people of today be in advance of those of the past, in morality and sex purity? Of course. But this is not so. Perversion is increasing at an alarming rate. The red light districts, at which the world points with scorn, are the least harmful, in the perpetuation of vice. The private life, in a vast number of homes on the face of the earth, reek with defilement and corruption, not only between men and women, but between men and men, women and women.

Society, at large, has little to fear from the inmates of the red light districts. Through police and medical supervision they are kept within certain limits. The woman of ill-fame does not, except in the rarest cases, *reproduce her kind*. Therefore, her influence, compared to that of corrupt homes, is insignificant.

The greatest sex crimes in the human calendar are perpetuated *in the home*. In order not to have children, married couples resort to all manner of degrading practices. It is probable that perversion originated in the desire to prevent reproduction and yet not curtail the pleasures of physical satisfaction.

Home vices are doubly destructive. They bear on the public good and the future of the race. The ultimate result of unnatural practices on the individuals themselves are horrible to contemplate. Body, mind and soul suffer, drugs resorted to, and so on, from bad to worse. But the most diabolical of the effects are bequeathed to the children *who are born in spite of perversions*. Has the reader ever asked himself this question: "Where do all these cripples, idiots, drug fiends, degenerates, found in the present generation, come from?" *We have already told you*.

The enemies of the dissemination of sex knowledge declare that if instruction, and publicity, is directed toward this subject the result will be far worse than the present state. No doubt the majority of mankind agree with this verdict, for the majority are, and always have been, against mental, psychical and spiritual progression. Why? Because the bulk of human beings are satisfied to rest in their ignorance. They look backward to what their fathers had, and thought, deeming that condition good enough, rather than make the effort to face a growing, enlightening future. It is the few, imbued with the Christ-like spirit of helpfulness, that step forward to lead their plodding brothers out of the land of bondage and prejudice. They know that knowledge is of God, and being such, *cannot harm any one of his children*. Sex knowledge is no exception. It is just as necessary as the knowledge of any other department of life. When young people are taught the facts concerning their bodies and its uses as simply as students are taught facts in an agricultural college; when health and morality are considered as rational a subject for study as Latin and mathematics, then *vice in all its forms will disappear*.

Mystery and curiosity travel hand in hand. Secrecy is their sponsor. The small boy who whispers something obscene to his companion, gloating and laughing over the vileness of the communication, is but preparing for future licentious thoughts and acts. Being inquisitive, he wants to know, and discuss, that which is hidden; in one way or another he will lift the veil. He has succumbed to the idea of secret vice. Had the light been thrown directly on the subject; had the facts of biology been laid before him in a sane, orderly, reasonable, decent manner, the evil side of sex would have never entered his mind.

A very uncouth example illustrates the value of openness, frankness and education. When women wore long, clinging skirts, it was a common thing to see men and boys salaciously observing the shapeliness of limbs on a windy day. They were enimated by a vile curiosity to see that which was supposed to

be concealed; to find out something not familiar to them. That particular curiosity is dead. Women have worn short skirts so long that pedal extremities are now an ordinary sight and fail to attract attention, comment and unhealthy thoughts. That which was once concealed is now revealed, the mystery is done away, *and the evil attending it has vanished.*

The hideous, noxious, pernicious aspects of sex must be erased from the minds of men, or the race will be exterminated by its own evil. Whole nations *have* been annihilated in the past, or else Biblical history records untruth. The story of the Jews in the wilderness and the fall of Sodom and Gomorrah are proof that a people may be wiped from the face of the earth for the sins of sex.

God made the world and all it contains; established laws for its welfare *and pronounced it good.* In the wisdom of the Father certain edicts of sex were included. Has He revoked them? Has He turned over a department of life to be governed by the gross ignorance of men? After having bestowed one of the greatest of His prerogatives on human beings, has He withdrawn Himself, thereby acquiescing to the chaos that would result? That power to create; that power of generation and *regeneration* through right use of sex was not a whim or an accident of the great God, but a definite law given men for definite purposes, as fixed and unchangeable a law as that which governs the stars in their courses. Woe to that man, society, or nation, who attempts to subvert a law of the great Creator.

The nations of the earth can be enlightened *and saved,* only through the education and direction of the individuals composing it. Reverence and purity are the first two requisites. No doubt these qualities were in the thought of Jesus when he said: "Unless ye become as little children ye can in no wise enter the kingdom of heaven."

Men must return to, or acquire, the attitude of the child, that purity of mind and heart without which the laws and reasons of sex life cannot be understood. It is a far stretch of the

imagination to rehabilitate the base, vulgar mind of a degenerate man; to think of his return to the state of God-like purity of the mind of a child, but *unless he does*, he is a wreck and an outcast, and no power in heaven or earth can reach him. Thousands upon thousands of these derelicts will continue in the path of destruction. With an "unconscious feeling" of loathing mingled with pity we pass them by, *but the younger generation must be taught and rescued from this awful fate*. The children, still pure in thought, *must* be kept so; those whose thoughts and acts are now tainted with misuse and unholy desires *must* be turned about quickly and the evil erased, while the young men and women *must* be appealed to, *must* be faced with the consequences of ignorance, and in the name of God, taught the holy use of the functions of reproduction. The older generation, the fathers and mothers of today, *must* recognize their responsibility, not only in the preservation of their own minds and bodies, but in the guidance of their offspring. Instructions to parents will be found in other chapters of this book.

It should be drilled into the minds of the old, young and middle aged that sex organs were created by God and therefore cannot be unclean or impure. Their uses are just as normal as those of the stomach or any other part of the body. Sex organs were not made to be slighted; not made to be given over to obscene thoughts and actions; not made to be ashamed of and used in darkness, thus being catalogued as evil along with other destructive agencies that work by night. Is it an uplifting, noble thought for men, made in the image of the Father, to say, and believe, that He made them in such a way that they must forever apologize for their Maker?

Sex is pure. Sex is holy. When used in the love embrace its power is beyond compute. In the right use of sex, in generation and regeneration, man is endowed with a power an angel might envy. Instead of striving to understand the laws surrounding this mighty privilege and power, he trails the greatest gift of a great God in the mire of sensuality and ignorance; in-

stead of realizing *the purity of the function*, the holiness that should attend its use, he wallows in perversions and voluntarily seeks the way to *physical, moral and spiritual ruin*.

The abuse of sex is the sole cause for the general thought of impurity concerning it. The creative function, good and pure in itself, has been violated by the "demons of sense gratification," until the thoughts of men are distorted and they believe falsity to be truth. Men, having defiled a benefaction of God, turn the use of a pure function into unholy channels and then declare sex manifestations unclean, impure.

It is impossible for a healthy, normal, noble-minded man, one who has used his creative powers in a right manner, to think of sex with lewdness, or consider it unholy or impure. To such a man, one part of his body is not better, or worse, than another. "Unto the pure *all* things are pure."

The development of a higher race must come about through the education of men in the right use of sex. The fundamental laws must be taught openly, without bias, fear, or favor.

God created all things pure. When children are taught to give sex organs the respect due them; when they are taught the powers, purposes and requirements of the sex nature; when every detail is understood, morbid, unhealthy thoughts will vanish, mystery disappear, and the shameful, destructive practices and sex perversions will be a thing of the past.

THE BEGINNING OF SEX LIES

A noted prelate of one of the largest and most powerful religious organizations of the western world is said to have made the statement that, if his church could but control the first nine years of a child's life, it mattered little what after-influences might be brought to bear, the teaching could never be eradicated from the child's mind or heart.

Generally this holds true. The first impressions on the plastic mind of the child are indelible. But why confine the child's *true* education to the doctrines of the parent's particular church or belief? Is it not as important to teach the young the *truths* of life as it is to drill into their minds the history of the saints, the necessity of observing special days in the church calendar or the preparation for an existence beyond the grave? Children are taught the basic elements of a religion for the preservation of their souls after death; but the fundamental truths of biology and sexology, having as their object the preservation of physical life, which is the basis, not only of health, happiness and evolution, *but the welfare of the soul itself*, are entirely ignored and left to chance and ignorance. The salvation of the soul is definitely related to the salvation of the body. It is just as imperative to know and obey God's laws of the physical world as it is to follow the laws of the spiritual world. How is it possible to build a perfect future on a decayed present? Can an unclean mind foster a pure soul?

When a child begins to question its parents concerning its origin such questions are usually evaded or untruthfully answered. The perturbed, thoughtless, morally-ignorant mother or father attribute birth to "the stork," the doctor, the drug store,

or some kind fairy, and hastily changes the conversation. Can there be a greater injury done in all the world than this, deceiving the child? Is it not appalling to consider the untruths injected into the young child's mind by its parents at the very dawn of its intellectual unfoldment?

The degradation of sex begins at this very point. The child is soon old enough to suspect. In the most degrading ways it becomes informed of the bald, vulgar aspect of physical contact of the sexes with the result that the yet unsoiled page of its mind becomes smudged, never to be restored to its pure state. The veracity of the parents is doubted. The child naturally concludes that they were ashamed of the creative act which brought it into the world. It treasures to itself the great secret. Its active imagination pictures the intimacy of human beings and animals, and there is but one result. That child, before its reasoning faculties have unfolded, is convinced that the method of creation is a secret, impure, unholy and unclean act, to be hidden behind falsehoods. This state, deplorable as it is, would not be so utterly hopeless *if it ended there*. But it does not. The secret corruption of thought appeals to the lowest in the child nature, nurturing a hot-house growth of passion at an age when the urge of sex should be unknown. Hence, secret vices follow "as the night the day."

Ignorance of a law does not annul its effect. The indifference to duty, the feeling of shrinking timidity and the ignorance as to the extent of the effect of their lies and evasions, do not make parents any the less criminals. Mothers and fathers are no less criminals if they permit their children to be cast upon the world untaught and unprepared to use and control the powers of sex. An effect is always the result of a similar cause. If children grow into licentious men and women; if they become debauches and degenerates; and if they become human wrecks; it must indicate to the thinking man and woman that there must be a sufficient cause back of them to produce it. What produces this condition? *Criminal parents, invariably...* Think of it!

What food for reflection this gives us who have the improvement of the race at heart when we grasp the significance of the possibilities to the race through the inculcation of sex truths to children!

The intuition of a child is as active, if not more so, than that of the grown person; and it therefore senses untruths at an early age. The awakening of reason in the child causes it to ask many questions, and every untruth told the child hinders the search for that knowledge which rightly belongs to it and which it has a right to demand.

Intuitively, the child senses when falsehoods are given it as truth in answer to its questions; but is powerless to prevent its reasoning faculties and intuitive powers from engendering within its mind the feeling that what has been told is not true, and yet it cannot understand why untruth is given when knowledge is sought. Instinctively he goes to those of or near his own age for answers to those questions which continue to force themselves upon his mind. *Who pays for the falsehood told the child?*

Many parents promise themselves that 'when the child is older' they will have a heart-to-heart talk with it. Even if that resolution is kept and acted upon, it fails to accomplish very much. The seeds of evil have been sown. Before the child is old enough to talk "reasonably" with its parents; school companions, or *older people*, have already begun the demolition of the temple of purity. It takes but few insinuations or vile suggestions to cause a turmoil in the imagination of a sensitive child. Then, too, there are and always have been, men of the lowest type, who seduce or lead astray, young boys and girls, for their own sense-gratification. We cite one case coming under our observation, as an illustration. A young boy had been told the usual falsehoods and forbidden to ask questions. His seven years of life had failed to divulge the whys and wherefores of his creation and existence. At this time a male creature past sixty years of age was introduced into the family as a permanent

guest. The house being small, the child shared his bed with the old man who slowly, but surely, taught the child all manner of vices that his own degenerate desires might be gratified. Not knowing good from evil, the boy was as clay in the hands of the potter. Warned to keep silent and fearing his parents, the degenerating habits fastened themselves upon him. A physical wreck at twelve he was brought to us for treatment. We succeeded in obtaining the whole story. He was fully developed, sexually, at *twelve years*. His entire nervous system was shattered, his vision defective. He had pronounced night losses and his brain was affected. In short, here was a human wreck well on the way to a premature grave. The parents were speechless when confronted with the truth. Horrible, pitiable, you say! It is. *But there are thousands upon thousands of just such cases developing continually.* Every form of vice "stalks abroad" seeking the young, and parents not only leave every avenue open to it, *but invite the catastrophe.* It may be of interest to add that after a long period of treatment, moral, mental and physical, this boy gradually won back his health and became a decent member of society; but all faith in his parents was gone. For through them he had lost that feeling of tender and intimate helpfulness, kindness and brotherly love for all men. Throughout life the inner self of that man will bear the ugly scars inflicted upon it during his helpless childhood through neglect of his parents.

The so-called innate goodness of the child cannot be depended upon to protect it from the influences of vice. As a race human beings have been impregnated with perversions. From time immemorial the very atmosphere surrounding humanity has been saturated with thought-images of sex evils. It is an exceptional case when an innocent child escapes the general contamination. Children are imaginative and imitative, possessing an inherent desire to expand their lives, gain experience and obtain information. Witness how the ordinary school child beams with pleasure over the acquirement of some special knowledge, or the details of some unusual event. It hastens home to pour

into the ears of its mother every new discovery. Especially is this true if that knowledge or event is in any way related to his own particular sensation or enjoyment. And if to this is added the idea of secrecy the child is enthralled. Is there any wonder, then, that sex, as a mysterious, secret plaything, enslaves it? For every influence, parental and inherited, is against natural sex purity and goodness.

The wrong thoughts and wrong habits of past ages are inbred in the child nature of today. These sex habits are desires; they are hungers of the physical being; and, as the physical nature in man of today is supreme, it follows that these *desires, appetites and hungers* make themselves felt in the child with the first awakening of the sex forces. Consequently, instead of the innate goodness in the boy or girl acting as a protective power, this inborn appetite impels and leads the child to seek ways and means of self-gratification without a thought as to the results to self or others. It reasons thus, since "*All I know are doing this same thing and seemingly are enjoying it and apparently are receiving no ill effects from it, why should not I do the same?*" The result is that it does follow the rest of humanity and pays the same penalty—penalties destructive to body, mind and that higher something in man which we call his soul.

What is the remedy to this? There is but one: learn to know the truth yourself, and should your child question you, use your love instinct and tell it the *whole* truth, clothing it in words which only mother-love can. Let it be in this manner: "Just as you see this great world about you, with its many men, women and children, its green trees, its beautiful flowers, its birds and animals, so is there another world in the great beyond where the eyes of the body cannot see. In that great other world, which we believe to be something like this world, there are many souls. That you may be better able to understand what souls are, we will call them little children, but they are more like fairies; because in that world they do not think or do things which are wicked, but do those things which little children do who love

their mothers. And this is because in that other world which you cannot now see, and where these fairies, souls or children are, there are many angels, good women, who are there for the purpose of watching these little fairies, so that they will not think or do wrong. We call these good women their guardian angels, who watch over them always, both in that fairy world and in this world, when they come here.

“But these little souls, though they have everything they seem to desire, cannot know either pleasure or pain. They do not know what it is to love a mother, because they have no such body as you have, which can feel, laugh and cry, and run to its mother when it is in trouble.

“In time, as they see the children of the earth romp and play and have animal pets, their gardens of flowers, their little stubbed toes, mothers caressing and kissing their babies; these little children of our world retiring to sleep, kneeling by the bedside and praying for their protection, mothers fondly kissing them good-night, the little fairies of the other world become dissatisfied with their heaven and long to become as other little children, even though they may stub their toes, become sick, have pain and be made to cry, as well as having nice things to eat and to wear. This longing in the little fairies gradually opens the way for them to come into the earth plane, so that they may have bodies and be as other children. Yet, before they can come to earth, a place to receive them must be prepared.

“Within your mother, of whom you have asked the question, God, who is the Father of the heaven or place where dwell all these little fairies and the place from which mother also came, has prepared a little temple which should receive such little souls that they might come to earth. In this little temple within mother, your father who loves mother, and who also desired a little child, such as other fathers and mothers have, sowed a seed and gradually this seed began to grow. After a long time this seed within the temple of mother began to look like a little child

until one day it was ready to leave the little temple and come to earth, to be as other little children.

“Now, all this time, while this little body was growing, you, a fairy in that other world, dissatisfied with your place there, desired to come to earth. Your guardian angel, who was always with or near you, watched over you so that nothing should happen and prepared the long trip from Fairy land to the earth land where father and mother were waiting for you. One day the glad tidings came that the body, the little house which your soul was to enter, would be soon ready. Then the guardian angel prepared all those things which belonged to you and you were made ready to leave when the call should come. Then came the day when you were told by the guardian angel to take leave of the other little souls. You said good-bye to them, and, with your guardian angel took a final farewell of all your companions and left that place where there is neither pain nor sorrow. As you journeyed from the land of Souls and of Fairies, you soon noted a change. Whereas there it was warm and nothing to cause pain, you now came to a place where it was cold and where was much pain and little pleasure. But you had no time to think, or to change your mind. You saw mother, who seemed to be very much larger than you thought. This almost frightened you; yet you were fascinated by your surroundings and your attention was held by the Guardian Angel who told you to be ready to meet your new mother.

“Very soon mother opened the temple doors, though it seemed to be with great sorrow and pain, and you beheld coming from this temple, which God had given mother, a little body just like many you had seen in other mothers’ arms while you were still in fairyland. Your guardian Angel gave you to understand that this was to be your body, and told you that with the first cry the body gave you would fall asleep; and when you awoke you would feel heavy and cold and would be crying for the warm feeling which you had always known. Suddenly you became unconscious, and you seemed to sleep for a long time.

Everything seemed dark and cold. Then you awoke, heard yourself cry and knew not what to do. You called upon your guardian Angel; but, though you could see her, she seemed to be at a distance and could not come to you. Soon they dressed you and you found yourself in mother's arms. You started to get warm and then you felt yourself sinking into a peaceful sleep. You could still perceive your Guardian Angel, but she could no longer come to help you, though she seemed to cheer you. And gradually as you came to know more of your mother, you seemed to see less of your Guardian Angel, until now you no longer see her, though she is still watching over you as she did in Fairy land, and would feel hurt if she saw you do things which displeased your mother.

"This is the way all little babies come to the earth. They are in a heaven where all is beautiful, but where they cannot enjoy the good things baby does; for there they have no mother to hold them and talk to them. This is the reason they want to come to earth where mothers are.

"Mother has told you this but you must not tell it to any other children for they might not understand. It is a secret between mother and you which you must not disclose; and if any other children tell you anything about such things, you must tell them that it is not nice to talk to others about these things, but that only mother must know."

This is the absolute truth as sacred philosophy teaches it to us; but it is in language the child can grasp. To be sure, it may be given in varied forms, but this is the answer to the question: "Mother, where did I come from?" If the mother has the true mother instinct, mother love, she then need not hesitate to tell this to her child no matter what the age of the child may be. If all mothers would answer their children honestly and faithfully, inviting their confidences and questions, and telling them not to listen to other children, the basis would be laid for a life that could know no shame.

Is this desirable and worth while? Then let parents begin

to teach their children the truth and nothing but the truth; and in one generation we will abolish much of the ignorance and degeneracy so prevalent these days.

We refuse to believe that the future will produce the selfish, narrow-minded guilty parents of today. There are men and women, ministers, teachers, writers and lawyers, who have dedicated themselves to this movement of sex education. These are thinking men and women who are ready to assume the place of parents in order to save children of the present generation.

Because of the prejudice of the masses, the good work will of necessity be hindered and many children will thereby be prevented from receiving instruction. But the night will be dispelled for the future ages; and if those who even dimly perceive the light will *do their part*, the great work of race improvement through the teaching of sex truths will spread. The dawn of a better day is here.

SEX TEACHING IN PUBLIC PLACES

Learn Wisdom from the Experience of Others.

"From the experience of others learn wisdom," means that it should not be necessary for us to suffer through our own experiences but we should be able to profit by such experience and, thereby gain sufficient wisdom that we need not make the same blunders.

In many departments of life we do gain wisdom in this manner; but in others, in fact, in the most important activities of life, we totally ignore this and come to understanding only through our own bitter experiences.

For instance, in the development of fancy cattle, prize poultry or pedigreed dogs, we employ the most noted experts to study the mating, keeping and feeding of the animals; and because of these researches and experiments we are willing to follow their instructions, thereby avoiding losses.

But does this hold true in that which concerns the very foundation of human life—child culture, health and development?

Do we employ experts at high salaries to discover the best food for the infant and the child? Do we employ experts to travel about the country to lecture on health and the prevention of disease? Do we encourage those who really know, to teach that most important of all subjects,—*sex purity* and a *higher race development*? To our lasting shame it must be confessed that not only do we refuse to encourage the teachings of what is known regarding the divinity of sex and the development of a superior race, but we go further and condemn, shun and often

imprison those who through love of the human race attempt to teach mankind the truth concerning themselves.

Why is it that we are so anxious to learn all about animal sexology, mating and feeding to attain the production of the highest grade of cattle, chickens, dogs etc., while we condemn those who would teach us the same science concerning the human family? Is it that we consider the animal kingdom of greater benefit to God and man than humanity? Are the creative powers and the creative functions of the human race less pure than those of the animal creation? These are issues which we cannot and dare not evade.

However, we are more consistent in some respects, as for instance, in our public schools, even in the lower grades, we teach the child about plant life and plant culture, and do not think it strange; yet the creative or productive parts of the plant are in nowise different from those of the animal or human creative emblems. We go still further. Not only do we teach the child horticulture, including the productive powers and how through the creative parts of plants fertilization is brought about, but we dissect the plant and teach the child how to dissect it, and consider these things as a matter of course.

Fundamentally, there is absolutely no difference between the creative functioning of the plant, the animal and the human. Why not then draw an analogy between the three in purest language, so that child and adult can come to a clear understanding of the beauty and chastity and the necessity of sex.

This is the easiest way to teach the child, the parents and the public generally, and the lecturer should, through the functional analogy of the plant which so closely characterizes the human, be able to explain to his auditors the creative parts of the plant and the method of fertilization, as is done in the better grade schools. Thus show the similarity between the plant and the animal, the animal and the human. In this way the mind will not be led to conceive the morbid, destructive or carnal con-

structions which are usually engendered if sex is lectured upon exclusively.

The question arises: is this difficult? Not in the least. For the works of natural history, or natural history simplified, may be obtained by any one, and through a little study, one may become thoroughly conversant with the three phases of the question, especially as relates to the plant and the human side.

Why has this not been done? Why is it not done at present? The answer is not difficult to find. We have been taught for so many centuries to abhor the sex question that to many, the bright side of the creative power, sex power used only for creation, is shunned and not discussed.

Consequently the first necessity is, there should be a thorough understanding in our own mind, concerning the bright and divine side of the sex question; and when we have accomplished this, then to analyze it with a clean and open mind, to find its beauties just as we find the beauties in the flower that is most highly developed.

In the consideration of this great question, we must avoid extremes. We must forego looking upon the dark side of it; that which brings dishonor, disease, misery, degradation and death; and also the discussion of the question in season and out of season. We must bear in mind the Biblical command: "There is a time and a season for all things." In other words we should discourage, on the one hand, the discussion of the sex question in public gatherings before mixed audiences unless the meeting is for that express purpose; and on the other hand, we should discourage with all our power the tendency to look on the morbid and impure side of it, though this should be fully discussed should the occasion demand it.

At present, when humanity is awakening to the tremendous importance of sex hygiene, there are many opportunities for us to teach the truth, but we should be careful that we do this in a dignified manner, as becomes true men and women. Never to make reference to anything that concerns sex in a ribald and

vulgar way, or give our silent consent to others who are guilty of doing it, so that the cause of higher race development may not be harmed.

In bringing this great and vital subject before the people, whether it be before a gathering of those who would become teachers; or parents, or of children who have reached the age where they can comprehend the subject, we must consider many things. First, when appearing before any gathering, no matter what its nature, we should do honor to the subject in hand by our personal appearance, so it be dignified and thereby helping to impress upon the minds of our audience the importance of the truths concerning the divine Creative Power and the glory of helping to develop a higher race. Secondly, if the people to whom we are to bring the saving news are not fully informed, we may begin the instruction, by illustrating by means of the plant life. From thence we may gradually unfold the creative power of the human and, in most instances, cover the powers and purposes of each organ of creation, giving the names most readily understood and at the same time furtherest removed from the vulgar expressions with which every school boy and girl is familiar. Thus our greatest success, especially before young people, depends upon the way we present the subject. If we are "at home" with it, if we are at ease, if we *believe in what we teach*, and not self-conscious, then it is not difficult inculcating in the young the belief that sex, its powers and all that concerns it, is sacred and divine.

Our most difficult problem will be to show the man, the woman and the child that sex is not what they have always believed it to be,—a thing to be ashamed of—but that it is the highest and holiest gift from God to man. Because sex has a dark side is positive proof that it has just as bright a side. Because sex has brought disease and death, also proves it has the power to bring health and longevity. Like all things in nature, it is dual in its potentialities, depending entirely upon its use,

and it is left to each one of us to choose whether we use it for glory or for degradation.

How many would think of making use of a prayer to curse another? Though there are men who have lost respect for religion and though many disclaim belief in a God, yet few could be induced to use a prayer as a means of bringing a curse upon another. Why? Simply because throughout their lives they have been taught that prayer is for but one purpose, either to ask God for a favor for one's self, or for a blessing upon another. Consequently there is but one meaning attached to prayer. Although not generally known, the fact is that a prayer or a supplication to God may be used just as readily in cursing another as in invoking blessings upon oneself or another. Yet the race has been taught the higher use of prayer only.

As in prayer so in sex. If once we can get mankind to comprehend that sex is a blessing and not a curse, that it is a thing of beauty and not an abomination; if we can get them to realize that sex is like prayer, pure in itself, holy in all its functions, and for good only, then will mankind look upon sex in a different light. Up to the present the curse that sex brings has been the only side presented while the good and blessings it brings has not received any consideration.

In the past we heard much of the power of personal magnetism; it is this power in man which leads him to success; that with it the apparently uneducated man, the man with imperfect form, and with features far from comely, is able to brush aside men who possess all of these desirable qualities but who have not the personal magnetism he possesses. Yet how few know that the basis of this so-called power is nothing less than a powerful sex nature, and that the more fully this force is developed, the greater is the power of personal attraction? In reality the basis of achievement in all lines of endeavor is virile force, and just as this sex power diminishes, so does the creative power of man diminish. When we use the term, creative power, in this connection, we have no reference to the power of reproduction but

wholly to the power to accomplish, to succeed, where others fail.

As with man so with woman. In her it manifests itself by the fire in her eye, the freshness of her skin, the glory of her hair, the vivacity of her nature, the enchantment of her smile. We speak of her as "full of life," but do we also understand that all of these attractive powers are actually based upon a healthy sex nature, on organs which are functioning normally?

Who can behold anything abnormal in such a man or such a woman? Quite to the contrary, we speak of them as perfect, as examples whom we should emulate. Yet not for a moment do we associate their personality with their sex nature, when in fact, all that is desirable in them is based absolutely on that nature, normal, healthy and fully developed.

Knowing these things as we do, it is our duty to teach the truth to the audiences before whom we appear, and to show them that while it is on a normal, healthy and powerful sex nature these desirable qualities in man are based, nevertheless it must not be abused. If we can bring men and women, fathers and mothers, boys and girls, to comprehend this mighty truth, and show them that it is *all of life, that sex is the power of attraction*, and that in order to be attractive, it must be developed, *held sacred*, and never abused, then we have removed from the mind of man the dark side which has been before us for centuries.

Those who have abused this nature, have done the things they know they should not have done and look upon it with shame. These individuals are always the loudest in their denunciation of all sex teachings. "To the pure all things are pure." Those who have used what is pure for impure purposes can see nothing but the impure, even that which is in reality and basically pure.

Why should this be so? Simply because the person who uses his creative functions for ignoble purposes poisons the Fountain of Life, and creates a diseased mind, a perverted imagination and a dark aspect of the subject. The result is that this misuse brings shame. This is clearly illustrated in the Biblical

story of the Garden of Eden. While Eve lived the natural life, she could see nothing impure, nothing to be ashamed of in her nude state. To Adam and Eve their bodies were pure, holy and were created by God in the highest art; but no sooner did they abuse the creative nature, when their minds became assailed with a sense of shame and their nudity became a nakedness which had to be covered.

In this one story of the results of misuse of creative power, we can find food for a thousand sermons. It proves conclusively that it is not the pure in heart and the clean in mind who condemn true sex teachings, but those who through immoral actions have discovered their own nakedness. In the light of this they see all others as naked and defiled as they themselves are defiled in the sight of God, their Creator who, in creating them, looked upon them and saw that "all was good."

Sex is like medicine, which when rightly used brings health, but if wrongly used produces disease, misery and death. Sex is pure and holy, and if rightly used is a means of generation and for regeneration; but when abused is like poison to the mind; it colors the imagination darkly, makes man morbid, clouds the creative faculty of the mind, brings sorrow and misery and ends in death. It is not sexual power that is to be condemned, but the abnormal and carnal use men make of it. The correct use must be taught to all, especially to the rising generation.

The perverted use of this power is readily illustrated. We take for example the young man who is full of the power called personal magnetism. He attracts people to him. He holds his friends closely and he accomplishes things which to others seem impossible. In short, he outstrips hundreds on the way, and does it simply, naturally and even unconsciously. It seems that the Gods and the fates smile upon him. But through an unwise association he falls into the company of those who are not living the moral life. He begins to misuse the creative functions, he drains his vitality and gradually the fire leaves his eyes and his

attractiveness for others leaves him. His friends see him changed. He is no longer magnetic and attractive. The work he used to accomplish with ease is now done in a labored way. His appearance of youth gives way to that of age. Why? Because he has misused his creative power, depleted the "storage batteries" below normal, and is reaping the results of his dissipation.

Here then, we find the most emphatic lessons of the desirability of the powerful sex nature, and of the true knowledge of its use for creative or re-creative purposes only, *never* for the satisfaction of passion; for passion is ignoble and results in disease and death.

THE PATH OF DEATH

Part One

"The Soul That Sinneth It Shall Die."

It would be difficult to calculate the number of people who have and are endeavoring to live according to the teachings of the Bible and who consciously or unconsciously desire to be called Christians. But how many of these millions have read and fully understand, to say nothing of obeying the greatest law taught in that book, namely, the Law of Moses, wherein he positively commands that man should not "Cast his seed upon the ground?"

Undoubtedly countless numbers have read this command; but, of these how many have fully realized its greatest importance to the entire race? How many actually comprehend that it is the basis of life and death? The disobedience of this command by the multitudes has produced war and rumors of war, sin and sickness, misery and death, in fact, all of the undesirable conditions on earth where otherwise there might have been a heaven.

"The soul that sinneth it shall die" and "Cast not thy seed upon the ground" have one and the same meaning and apply to all the abuses of Man's power of generation and regeneration. In the ultimate it matters not by what specific act or acts Man casts his seed upon the ground; whether he is married and lives a life of prostitution with his wedded wife, or commits solitary vices; or if he commits Sodomism, the Rite of Gomorrah, or any of the other unspeakable rites. The result is the same, with but one difference. One act may be far more beastly than the other. For instance, Sodomism is far more degrading in the very thought than is the practice of men and women who, assuming the Mar-

riage Rite, do not finish that sacred act because of the fear that children may result. Through such an act is engendered hatred against each other, disease and sorrow, misery and ultimate death.

It is this universal disobedience to the command of Moses that is responsible for most of the misery in the world. Because through this men and women continually prostitute themselves, and drain the very life forces, casting them aside as so much rubbish. By this act, though a carnal passion is satisfied and a moment's pleasure indulged, the result is moral weakness and physical and mental degradation. Contrary to much that has been taught by those who do not clearly understand this subject, we hold that the sex appetite is not something abnormal, not something which came to Man gradually as he fell from his high estate. "Male and female created He them," hence there must have been the creative organs of the male and the female, and God would not have created these functions if they were not to be used. Moreover, it is unreasonable to think that desire was not given man and woman at the same time, because *without desire use is not made of a thing*. We, therefore, must exclude the unnatural and unreasonable teachings which would lead us to believe that sex appetite did not come to Man until after he had become degraded.

It is such teachings as these that cause people to assume that sex desire is unnatural and unholy, and which induces them to suppress, in order to be spiritual, the desire, thus stifling natural impulse and creating an abnormal condition, which generally leads to and ends in unnatural and degrading vices and practices.

We contend that there is nothing impure in sex, or the creative organs, that there is nothing unnatural in normal desire. But we also maintain that there may be wrong use made of the creative function, and that it is this which ends in sorrow, misery and death. It is the unnatural and degrading uses to which the function is subjected to which is objectionable, and not the

function itself. One must learn to differentiate right use from wrong, abuse and non-use.

We condemn the harmful teachings that sex desire is destructive to the spiritual nature in Man. The contrary is true, although it must be clearly understood that the creative desire be normal, and that Man must not indulge for pleasure only; but rather that he shall hold his desires in strict abeyance and make use of his powers only for the purpose of either generation or regeneration.

It is because of these pernicious teachings, leading people to believe that normal sex desire is destructive to the spiritual nature in Man, that so many go the Path of Death. On the one hand there are those who would kill out all desire and thereby destroy the very source of power in Man, the very foundation for his spiritual regeneration and redemption. On the other hand, we have the advocates of license and unbridled passion, who would give free reign to their desires in promiscuous relationships and free love,—a thing which damns the soul in Man and makes moral lepers.

The desires of sex are to the human being what steam is to the engine. The greater the amount of steam the greater the power of the engine, provided always that the steam is forced along the proper channels and under control. Similarly, the greater the creative power in Man, together with normal desire, the greater are his possibilities for achievements, provided also that the power is directed along right use, i. e. for generation and regeneration, and under control.

That sex or creative desires are normal is proven to us by the animal, which while it does not desire carnal intercourse (intercourse for mere pleasure or base passion) nevertheless does seek satisfaction when in season. And this is not the nature of the animal itself, but it is nature *within* the animal, which, at the proper time, awakens in order to perpetuate its specie. Some thinkers do not seem to grasp the difference between Man and the animal; that the animal seeks satisfaction while under the lunar

rule, while in the human it must be sought *after* the lunar rule. And, instead of being a matter of from one to seven days as in most animals, it is a matter of from twenty-five to twenty-seven days in the human creation.

There has been that which desire has not been able to accomplish in the animal that it has accomplished in the human. It is the diabolical reasoning which leads the male to leave the female when the male is passion satisfied, or because the female requests it. It is not on account of sex desire that Man has fallen to a condition lower than the beasts, but on account of the abominable and degrading practices to which he indulges his appetites.

Truth is often unpleasant, especially so when the sex question is under discussion. However, if we are real men and women, and not weaklings and degenerates, we will be willing to reason and consider the whole subject from all angles.

The normal healthy man will have a time for all things. Although he may be the most powerful being in the universe, he should not think of satisfying his creative appetite except at the proper time. If he does then there is some weakness, some disease lurking within himself; and he should at once begin a searching investigation. Generally it is assumed that we are to partake of three meals a day. Assuming this to be correct, if in normal health, we feel hungry at the right time; we are ready to eat and are filled (satisfied). But no one would commit himself to the fallacy that because we do eat three times a day that we are continually dwelling on the subject. This may be true in some cases, but the person is neither healthy nor normal. There is a serious defect somewhere. The normal healthy man pursues his business, profession or vocation and seldom thinks of food except at the proper time; and it is in like manner that the normal, healthy and vitally strong man thinks of his creative power. He is normal; he is healthy; and he is diseased neither morally nor spiritually. Consequently, he never thinks of employing his creative energies except at the proper

time and under proper conditions and for the purpose of generation or regeneration.

It is sad to contemplate the many who live to eat and drink, and the more numerous class who go so far as to take drugs to rid the body of the things eaten and drunk, so that they may again indulge the appetite. These are on a par with the man who exercises his creative powers with woman and stops short of actual satisfaction and does not complete the rite in order that he may again enjoy the carnal pleasure shortly. But these in the end find that they have wasted the very life principle, aye, the power to even enjoy!

With the true man love should be the attractive power. The true, normal and healthy male never for a moment considers it possible or desirable to mate with a woman he does not love. With primitive Man there was but one consideration and the object was procreation. He had absolutely no knowledge that the human soul could reach immortality and possessed no spiritual conception.

He may have felt love for his mate and he may have desired children; but beyond that his reasoning power did not carry him. And it may even be as in the animal kingdom, his mate having but one certain period in which she desired the embrace. In this case the male knew no other law than obedience to the female. No longer are we primitive people, although in some respects we are worse and far more degraded. We have at least the reasoning power, the comprehension and the understanding that there is something more in Man than simply his desire to live, to eat and to procreate. We feel within ourselves that we are dual; that while we desire as humans to live and to enjoy and give enjoyment, we are constantly looking for the ideal and to obey the laws which may lead us into the beyond. All of this the primitive man missed as does the animal. Therefore, it is entirely illogical to reason sex matters from the standpoint of the primitive man.

There is, however, much that modern people may do well

to copy from the primitive people. For instance, we may learn that promiscuous intercourse is a destructive agent and that he who mates in this manner, he who mixes his magnetism, is sure to reap death and disease.

The primitive man was satisfied with the affection of but one woman; on this account, his passions did not become inflamed, as is the result at present when men mix with women, as they mix their food and their drink. For, be it known that when man or woman attempts to hold sex embrace with more than one person within a limited time, the whole blood becomes surcharged with the mixed magnetism, or call it what you will that is exchanged during such embrace. The result of this being a fire of the blood, thus causing continuous desire for embraces. It fires the whole creative function, causing man or woman to seek embrace after embrace, until either consumption or impotence is the result. It is for this reason that the girl of the streets has but five years at the most to live.

The life of the primitive man might teach the man of today the greatest of all laws, the one which Moses tried to teach his people in order to save them from the fearful diseases to which they were subjected, arising from the fact that when man once begins the sexual embrace he has no right to leave that embrace until both he and she are fully satisfied. To break this law is both to damn and be damned.

There is one thing that the great mass of men have not as yet learned, and that is, that he has not the slightest right, even though wedded, to embrace the woman unless he does so in love. For, to court the embrace when mere passion and desire is the incentive is to commit the most diabolical act that Man can perform. This results in mutual hate, sex weakness and ends in impotence. If a child be the issue, it may be a weakling, an idiot or with tendencies to insanity.

This is written when the Country is at war; when youths are being examined; startlingly demonstrating to us that less than fifty per cent of the young men are fit for army duty. Is

this not a terrible indictment of modern life? The cause is to be found first in our careless and thoughtless system of dietetics, and second and more especially, in our national sex life, where the greater portion of our children are the results of accident rather than premeditated intention.

The sex function with all its powers is the highest and greatest gift God gave to Man. It peoples the earth with his children. It enables Man to lift himself up into immortality. It is the potent factor for youth, health, beauty and longevity. But the abuse of its function is the cause, and has always been of all the fearful things that have come upon humanity. In fact all these appalling happenings to Man have been as punishments. If one desires a vivid picture of the results of such abuses, he need but read the Biblical narrative of Moses with the children of Israel in the Wilderness when disease threatened the destruction of the entire race, and was saved only through the symbolic raising of the serpent.

Right use of any power, assuming that the right use also includes normal use, is the means to greater power; but the abuse of any power leads to gradual weakening and ultimate destruction or rather dissipation of that power. This is especially true with regard to sex.

There is still another law which should govern man in his relationship with woman besides the one already mentioned. While it is true that the greatest law that should govern the true sexual embrace is *love*, it is also equally true that he must approach her with her consent, or prepare her through caresses and those endearments so much desired and appreciated by all true women. Many a woman who is practically dormant in her desires may readily be aroused to the heights of love passion through little caresses. No man has a right to possess a woman until he has first aroused her to desire as he desires. Therefore, the base of all true sex relationship is Love and mutual consent.

It is only in this manner that it is possible for healthy, normal and perfect children to be born; and we venture to state

that, if all children were created under these two laws, in two generations there would be no insane, no idiots, no criminals and no weaklings born. Provided that accidents do not occur during pregnancy, where love and mutual consent is the base, moral and mental weaklings among children are impossible.

We strongly advise against the practice of many men called husbands taking forcible possession of their wives. This constitutes rape in the true sense of the word just as much as when man attempts it on other women than his wife.

White slavery with all its horrors is today no worse and no greater a cause of misery than is the prostitution between millions of married man and women who do not love each other, and who, in many instances, hate each other. To court sex embrace when love and mutual consent is absent is prostitution whether it be among married couples or not. A white slave is one who, contrary to her own desires, is made a prisoner and who is forced to receive attentions which she does not desire and which she hates until in time she becomes degenerate enough to follow the immoral life on her own account. Where then is there a difference between the white slave and the married woman, who for one reason or another, permits favors which are revolting to her nature, while hating her husband? Not alone is the woman the sufferer, the man too suffers, although the incentive is different, but the ultimate result is the same in both.

Although we state that woman, more especially the married woman, has become the slave of the passions of her husband; and, freely admit this to be true in countless cases; what of the numberless instances where the husband truly loves his wife; where he obeys the full law, never approaching her except with caresses and with her consent; but who, time and again, is allowed the privilege only under condition that he promise to be "careful"? In other words, only after he promises to do the thing that Moses forbade under penalty of the death of the soul, and, who because he loves and desires, complies with the request only to find that for some reason unknown to him, she becomes less lovable and more irritable, harder to please, unsatisfied and fault-finding. He in turn also comes to care less for her and himself becomes weaker and gradually comes to dispise his sexual desires and to finally condemn the rite.

THE PATH OF DEATH

Part Two

Sex perversion, the path that leads to death, seems to be in itself a perversion, as manifested to us by the white slave traffic, which is not founded so much upon the demand for women for immoral purposes as it is upon the want for young and innocent girls. This demand usually comes from rich men who have become so thoroughly satiated with the common abuse of their creative functions that they begin to hunger for something out of the ordinary. Most of these men actually stand as fine examples of mortality in their own community and are the cause of countless young and innocent girls being initiated into a life of beastliness and brutality, the victims of perverted beasts called men. However, it is not elderly men alone who reach this stage in sex abuse, but the practice is to be found extensively carried on by young men with abnormal desires, usually of the wealthy class, who can afford the expense in securing young victims.

This leads us to seek the reason for such conditions. For the most part, if we are prepared to accept the truth, we would find that the parents of a son with these tastes were themselves perverts; or, that the child was undesired, and was cursed in thought throughout the days of pregnancy. However, in many cases the cause is perversion in the parents, either one or both.

How to remedy this destructive and demoralizing condition is the great problem which confronts us and which must be solved and remedied if the Nation itself is to be saved from disintegrating and falling, for sex perversion carried on by a large percentage of a people leads to the crumbling away of the very foundation stones of society. History teaches us that when sex degeneracy becomes universal it spells doom to the Nation. It

is the cancer that destroys the very heart of a people and has been the main cause of the downfall of the great nations of the earth.

There are, of course, possibilities where it is not the fault of the parents that the young man becomes a pervert; but these are the exception and not the rule; and even in such it will be found, as in many cases of syphilis, that it may have been inherited from grandparents or even great grandparents.

To suggest a remedy which will dispel the ignorance that pervades among mankind relative to creative functions, it necessitates teaching mankind the sacredness of sex, to begin with, and the fearful penalty that must be paid by all who abuse their creative power. Only through this can we hope to regenerate the race and bring about a better and healthier civilization on earth.

Let us consider the girl who becomes the victim of white slavery. It is admitted without question that she suffers all the tortures that have been pictured. But is it true that she is entirely blameless, that she had not herself taken a step in that direction? Superficially it appears to be true, while some girls are enticed away from family and friends, others, more beautiful and attractive, are not so easily deluded into the path that dooms. To seek deeper for the cause of a girl's downfall is to find that there is some desire for adventure, and that pleasure, jewelry or clothes has been the lure of girls who have not been satisfied with their homes and their friends and the ordinary pleasures that their communities afford. They look with longing eyes to the things not to be had at home.

What is the result? When the stranger comes to town it is this class of girls who first notice him and open the way for an acquaintance. These men, well trained in the wiles of enticing girls, shrewdly find out the dissatisfaction and fan the imagination of the dissatisfied girl, to a point where they can get them to do almost anything. While in most cases these girls are honorable at heart they are easily led astray by false promises of marriage.

But seeking deeper the cause of this dissatisfaction with their homes and their environment and their apparent carelessness in forming acquaintances with strangers without proper introductions and consent of their parents, we find the cause is much like that in the case of the perverted young man. Parents live a life of prostitution although legally married. The wife consents to the husband because he demands it, simply because she wants support, clothing, luxury and a home. In a great many cases there is no real love between them and the marriage rite is sought for pleasure only. From his standpoint he may give in to her, or because she demands it, or because he thinks it his duty. From hers, she chooses the easier way by selling herself for the comforts that it brings her or because she wants to avoid the scandal of a divorce. Whether it be the fault of one or the other or both, the fact remains that the marriage rite is degraded in that either one or both prostitute their creative powers for what it brings them and not because love is the base. Prostitution is prostitution whether they be married or not. This results ultimately in children not wanted, not born right, not born of true love with love for the pure and true, but who are born dissatisfied and with a hunger for that which is unattainable in the home environment. *There is not born in their heart a desire for the true and the real things in life.* Because of this these children do not receive proper care and training.

We venture to state that assuming a man and wife love each other, desire children and have a true knowledge of the right application of creative laws, a girl born under such conditions, if correctly taught without sham, will never fall a prey to white slavers except in rare cases, such as abduction. In that case, she will never become a white slave because to her life it not worth as much as honor. While she may dishonor herself if she really loved a man, she cannot be dishonored when she does not love.

Where shall we seek a cure for these great evils in order to save the race? Shall we stop at punishing the guilty ones, the white slavers and their victims as is the common practice these

days? It is commendable but hardly sufficient. For, like all modern remedies, it merely treats of effects leaving the cause operative. We must seek to remove the cause. We must teach the present and coming generations the laws of their being. By teaching parents their creative power, and by inculcating true knowledge among girls and boys, we can make it impossible, to a large extent, for sex perverts to be born, and for girls to be tempted by that which is unreal. The girl that is born right and taught right will never open the way for anyone to betray her; and this is her salvation and protection. If the boy is born right and taught true manhood and the protection of womanhood he will never entice and degrade womanhood. Where meanness and perversions are not born in the heart of the boy and girl it is almost impossible for them to manifest it in the sex relationship.

There is no excuse for the fearful ignorance pervading mankind regarding the abuse of the creative forces in Man. We can no longer plead that it is wrong to teach our children these matters because of the fear that they may make a wrong use of the knowledge. This plea might have had some force in the distant past, but at present it is impotent. Any boy or girl who can read soon finds in the newspapers plainly written news of this or that scandal. In fact, the average newspaper of today is a text book of crime and immorality. And if this is permitted our children in their teens, why should we not teach them the brighter side of creative power, that side which is an honor to God and the uplifting of mankind? We allow our newspapers to tell our children horrible tales of crime and immorality due to perversions where the tales are not even thinly veiled but boldly stated in plain English. Then we refuse to enlighten our offspring on the purpose of their creative organism, and to teach them the true knowledge so that they may preserve their honor and purity and guard themselves against the pitfalls and the diseases, sorrows and misery consequent on the abuse of these functions. Surely it is far more desirable and noble to teach the prevention of wrong than to punish the results of immorality

from which they might have been saved had they been properly taught.

Who are the judges sitting in judgment that declare we shall not teach the holy truth? With rare exception it is those who themselves have abused their Creative powers; consequently, they know of the dark side only, and not the good, the pure, the noble. Or, it may be those whose nature has always been cold and unforbidding and cannot see anything but wrong in the nature which is warm, sensitive and normal, as the great Creator intended it to be.

The great awakening is at hand, that awakening among mankind generally to the comprehension that the creative function in man is for good, pure and noble purposes; for the betterment of Man rather than for his degradation; that if the race is to be saved prompt action will be necessary, otherwise the very foundation of life will have become so far weakened that cleansing and strengthening will become utterly impossible.

There is another reason why men shun the light pertaining to sex and its powers. Mankind generally has for so long considered the creative organism for no other purpose than for procreation and pleasure that they cannot bring themselves to a comprehension of the deeper and holier significance and uses of the functions. They cannot come to a realization of the fact that anyone can be pure in thought or intention who would deliberately bring about a frank discussion of the sex question. Moreover, they do not understand that a new age regarding this problem has set in. Whereas, sex has stood for carnal pleasure first and procreation last as a mere accident, for the most part, it is now to stand for procreation of desired, wanted and welcomed children, and for regeneration founded upon a basis of love and pleasure or enjoyment, but not the carnal and degrading pleasure so often in forms as would shame the brute to say nothing of Him who created the sexes for holy purposes and who looked and saw that all was good. The sooner mankind can be brought to an understanding of this change the better; and the earlier we

can convince the more intelligent classes among whom honor still rules that such is our purpose, the quicker we will be able to start the new race marching onward to greater things, purer lives and nobler manhood.

The great question confronting us is where to begin; but undoubtedly the initiative should be with the daughter; and the time is just as soon as she is able to understand and ask questions. We must teach her, make her understand and *believe* that she is God's most beautiful and most sacred handiwork and that with her rests the restoration of the race to its primitive purity but with an exalted personality. We must teach her all that concerns herself; why she is what she is; for what purpose she was created; how she must guard and protect herself; that above all she must not permit any liberties to be taken with herself; and that she is to be normal and natural, a delightful companion, a good partner, and in all things, demand respect to herself and her creative power. She must be taught what her rights are as well as the rights of man, what she may demand, but also what may be demanded of her and with what she should comply. She must be taught the power that resides in her department of creation and how she must use it in the creation of the beginning of a superior race. In short, she must be taught the glory of her being, but also her weakness that she may guard herself against advantage being taken of those weaknesses.

Let us save the girl and teach her to save herself and never to lower herself for any cause. In a redeemed womanhood lies the redemption of the race from degradation, savagery, war and misery. In the womb of woman is God's laboratory out of which is fashioned mankind. When we have begun to redeem womanhood we have started a new and better race.

The great moral cancer that is eating out the heart of mankind is to be found in the almost universal practice of promiscuous sex relationship. When we can come to the time when it shall be the exception rather than the rule for men to have carnal intercourse with more than one woman, within a certain time,

then we will have gone far towards freeing mankind from the fire which is consuming it. The man who has lived a normal life, but because of the coldness of his wife, oversteps the moral code and looks with favor upon another woman, especially the woman for sale, begins at once to fill his blood with a poison, a fire which no water can quench; and, if he is foolish enough to return to his wife and hold sexual congress with her, he will inoculate her with the virus; and children that are born thereafter will be filled with this fire. Is it any wonder that we seldom see a normal boy or girl knowing that almost the whole world is now filled with this unholy fire.

The greatest crime that man can commit against himself and his future progeny is to hold sexual embrace with more than one woman within a limited time. But a still greater crime is it for woman to do this; because she will take into herself directly the different fires which will act like two chemicals which do not mix in a retort. We do not wish it understood we make the statement that all men are unfaithful to the one woman, wife or sweetheart, or that all women are unfaithful to their husbands. We have reference here only to that vast army of men and women who make a practice of having congress with more than one person within a limited time.

If it is impossible for a man to arouse his wife through caresses and other natural means to consent willingly to his embrace, he should not force her to comply to his requests but give her freedom. And, if he should not be able to control his desires and seeks the embrace of another woman, he should not, under any circumstances, while such relations last, have any relations with his wife; for if he does, he will carry to her the magnetism, Lochia, personality, call it what you will, and this foreign and hostile matter will enter her system to set a fire and fever within her; and if a child should result, there would be born within her, if a girl, a taint of weakness as a candidate for another victim of the red light district, and, if a boy, a restlessness that nothing will satisfy for long. Although the better part of himself may

desire to be faithful to one woman, the taint within him will not allow him but lead him to tire of one woman and seek satisfaction with others. The dire consequences of attempting to harmonize two forces by a woman is far more disastrous to herself than it is with a man, because the contamination resultant from attempting to serve both husband and lover is even more direct and lasting.

Many moral and honest men, who at a moment of forgetfulness allow themselves to be led astray find thereafter all their thoughts, opinions and ideas changed. They are unable to be contented with the old conditions which formerly satisfied them. They are unable to find the cause for this dissatisfaction and irritation which becomes so great that it leads them to part with the woman they formerly loved. Similarly, the woman who, at a moment of forgetfulness or through the intercession of a "good friend," leaves the straight and narrow path, engenders a fever within herself that gives her no rest or peace and leads to her downfall.

There is one great law that must be obeyed if health, happiness and peace is to be had—absolute faithfulness to one mate and perfect purity regarding the exercise of the creative function. The right, pure and holy use of this energy is the key to race redemption, while its abuse leads to degeneracy, misery and wars.

THE SEX PURITY OF THE GIRL

Much has been said and written on the waywardness of the girl. These questions are asked times without number: "Why do girls go astray? Why do girls, with seeming deliberateness, choose the wrong path?" Most, if not all of them, know the difference between good and evil; they know the status of the fallen woman; through instinct and education, they know that the virgin girl has a hundred chances to one of happiness and marriage against those of sullied name. It does not occur to the inquirer that right training and a correct understanding of her nature might save the girl; that if the girl *knew* the value of the sex impulse, and was taught the nature of the desire and incentive to mate, she would be protected, not only against the men who woo, but against herself. She would be in the position of a general of a protected garrison. Supplied with knowledge of the defenses of women, and an understanding of the nature of the foes surrounding her, she would be in a position to maintain her virginity.

Thousands of mothers of exceptional character and broad-mindedness are at a loss to instruct their daughters. Above all things they wish to keep the girl pure and innocent, but at the same time, they do not want to dull the desire and charm of the maiden by suppressing the fullness of life found in the healthy young.

Evil is relative. There are degrees in the so-called "fall" of women. A girl may fall and not be bad; she may fall and become bad; or fall from very badness. The moral fiber of the girl, and the motive, must enter into the consideration of her case.

Many girls retrieve themselves, take their place in respectable society, become good wives and mothers. Others follow the downward path to disease and swift death.

But there are conditions in life to be more feared than loss of innocence. There are secret, morbid, solitary habits infinitely worse than the performance of the sex act outside the pale of matrimony. For the latter there is every hope of reform and a useful life. But those girls who become the victims of unnatural acts and desires, are incapable of becoming satisfactory wives and mothers. The moral fiber disintegrates and the road to imbecility and crime and degeneration soon entered upon.

Two reasons may be advanced for the downfall of women: Love and money. In ninety per cent of the cases it is safe to say that the first step is taken for love, or that emotion most human beings mistake for love. As she nears womanhood, the girl awakens to the desire to love and be loved. She feels stirring within her that most divine of all passions, the passion of giving herself for love. Women go to greater extremes than men. She deifies the object of her love, bestowing upon him every god-like quality, and is easily persuaded that her love must be proved to the uttermost. Her motive is pure. She is actuated by impulses as old as mankind, and dimly understood. It is impossible for some natures to think they are committing a wrong act when they consent "for loves' sake."

Some women, with highly-organized religious natures, deify their love. They think of their feeling of love, as they would think of a person. We find a proof of this deification and personification in Gasgrain's "*Vie de Marie de l'Incarnation*." Marie, of the confession, is willing to give up life itself that her desire for divine love might be fulfilled. She says: "Going to prayer, I trembled in myself and exclaimed, 'Let us go into a solitary place, my dear love, that I may embrace you, at my ease, and that, breathing my soul into you, it may be but yourself only, in the union of love. Oh, my love, when shall I embrace you? Have you no pity on me in the torments that I suffer? Alas,

alas, my love, my beauty, my life! instead of healing my pain, you take pleasure in it. Come, let me embrace you, and die in your sacred arms. Then, as I was spent with fatigue, I was forced to say, 'My divine love, since you wish me to live, I pray you let me rest a little, that I may better serve you,' and I promised him that afterward I would suffer myself to consume in his chaste and divine embrace." We are dealing, however, with the moral, healthy young woman, not one with an hectic, religious, unbalanced mind.

Every mother knows, if she gives it a thought, that sex awakening must come to her daughter. She cannot fail to remember the general drift of her own experience. Intimate sex knowledge is necessary to the life of every woman. The step from maidenhood to womanhood with its unfoldment and possibilities must not be looked upon as a condition to be suppressed, crushed, ignored, or covered with apology. It is not unholy, not unnatural. Quite the opposite. No greater blessing was ever bestowed upon woman than this most holy and desirable feeling. It is a promise, given in advance, of her value to the race. Through this sex impulse she may add to the sum total of human happiness, become a channel for the birth of other human beings, and hasten her own evolution, or she may bring misery to herself and the unborn, and delay her own progress. The results will be in exact accordance with what she has been taught, or allowed to think, of the mystery of her own being.

Mothers must not shrink from the positive duty they owe their daughters. The cause, nature, and effect of sex must be fully explained, not in evasions and innuendoes, but in plain English terms. When this is done thoroly, the girl is furnished with the weapon of knowledge. It is sometimes feared that too open a discussion over-reaches the result desired; that the young are induced by curiosity to investigate hidden paths. This is not a sane argument. If the subject is stripped of its false, ingenuous, secret coverings; if it is presented in a normal, unprejudiced manner, it will curb any undue interest. The beautiful, useful,

hideous, damning phases—all of them—must be dwelt upon. Knowledge may add intenseness to the girl's nature, but innate goodness will compel her to follow the right direction. Girls are not led to their ruin through knowledge. Ignorance is the danger signal of doom.

There is one manifestation of sex, (often assisting in the undoing of a girl) scarcely, if ever, discussed; that is, the instinctive mother-love nature, the property of all females. The moment a woman loves, that moment she begins to serve. It is natural for her to long to supply all his wants, socially, mentally, physically. His comfort and well-being becomes her aim in life, and if she is ignorant, the whisperings of conscience will avail but little against his pleadings. He is restless and unhappy and she gives him herself—an unconscious sacrifice. The call of sex in her, while it plays a great part, is not the sole reason of her compliance. It is said that a perfect wife is half mother. She looks after her husband as she would a child, gives him any thing he wants, in, or out of season. No matter what he demands, she is ready to grant it to make him happy. An explanation of this side of her nature must be made to a girl to guard her against sacrifice. The *now* is not the accepted time to prove her love in all ways to the man of her choice.

The real purposes and usages of the creative nature are not known to one girl in a thousand. They do not understand their sex nature, and what information they possess has been gained from unreliable sources, from companions as ignorant as themselves. These topics are usually discussed insincerely or with uncleanness, in a furtive, secretive way.

Because of this fact, there is but one thing to be done to prevent the thousands upon thousands of girls being led astray; to prevent thousands upon thousands of girls being led by, and into, love, blindfolded. Children are reached through the parents. The fathers and mothers must be taught the laws and powers and uses of sex; taught also, the penalty of disobeying sex laws, through ignorance or choice. When the fathers and mothers are

imbued with the sublimity of all God's creation, and no department is more sublime than this one in which He makes us co-creators with Him; when the fathers and mothers realize this sublimity and couple it with knowledge, then are they in a position to clear the path that the young may walk therein and be safe. But so long as parents possess only the sensational, distorted sex information of *their own* youth; so long as they think this subject ought to be handled in a veiled, obscure, secretive way; so long as they *ridicule public education along these lines*, just so long they, *the parents, are to blame for the sin and shame and suffering in the world today.*

Up to the present time the public has considered it a crime against morality to teach sex truths, in the face of the fact that the lack of this knowledge is the prolific cause of the existing state of evil. *Think of it! The twentieth century! And men and women being imprisoned for attempting to light the lamp of knowledge; being placed behind bars for spreading abroad simple truths about the most important function in all life; being branded as degraded criminals for teaching the young the way to purity and health and happiness! God pity men for the stupendous arrogance of their ignorance! God pity men for their colossal egotism!*

The time is not many generations off when this deplorable condition shall be reversed. Men shall be held responsible for the education of their families. Men shall be considered criminals who fail in this duty. Parents shall receive punishment for the proven ignorance of their children.

What opinion would we entertain of the man or woman who gave a boy or girl an intricate piece of machinery, compelling that child to make use of it, yet withholding the key to its power? Supposing that machine combined both life-giving and death-dealing qualities; would you not feel an abhorrence for the person who would refuse to give one word of instruction or warning? Carry it still farther. Imagine this same parent standing guard over the helpless child—having builded a wall called

“parental authority” about it—menacing the competent men and women on the outside who are pleading for the privilege of instructing the child in this instrument of life and death. Is that not an appalling picture?

Suppose if a mother knew that her daughter possessed some great talent. Would she assist the girl to dedicate it to the devil, after having been told that sin, disease, misery and death would be the consequence? Would she not rather rejoice and hold on high the mighty gift, praising it, developing it according to its holy uses, thereby bringing joy, power, health and beauty to the daughter she loved?

Would one willingly allow one's children to play with a viper? Would not one's heart contract with a horrible fear at the thought of its fangs and poison? Yet careless parents, brutally indifferent, shut their eyes to plain, unvarnished facts. They leave their children to the malignant influences of ignorance, and then, with streaming eyes, bewail their fate, and impeach the Father of All-good, when a daughter selects a brothel for a home, or gives birth to a nameless child, or dies a lingering death from a loathsome disease. Whom, think you, will suffer the greater punishment in the adjustment of human affairs? *The parent.*

The basis of sex instruction should be holiness. There is nothing unholy in sex. The only profane thing to be found in the subject is the wrong thought of prejudiced, ignorant people, and the ignoble uses to which sex may be put. It is not enough to point out the swift penalty which follows the debasing of the sex function, but the pure, sacred side should be enlarged upon, and the blessings which the right use of sex bestows. The facts and possibilities for good or evil concerning the generative organs should be taught minutely. Every dark, secret corner of the subject should be exposed to the light of knowledge. Trust no point to chance.

Parents and teachers should search their own hearts for the slightest trace of an early thought of impurity. Many who are

now invaluable as leaders and teachers in this movement have learned these lessons after having reached maturity, or through great personal suffering and readjustment. They all, as with one voice, declare the necessity of maintaining a pure thought-world, for the young are psychically expert in catching the least hint of shame, and in that case, the effect of the teachers work is lessened.

Of all the many false conceptions concerning sex and its functions, that of repression is one of the worst. It has been taught, more by inference than by actual words, that a woman is coarse and unwomanly if she allows sex desire to manifest itself. Many women think they should not possess feeling; that if they do, it should be covered up and denied; that they should be ashamed of it. Many women think it unbecoming to display any emotion, even with a husband; they deem it an ideal condition to act as a mere machine, giving all and receiving nothing in return. This idea of passivity of sex in women is well-nigh universal. From it may be traced ninety per cent of the degrading practices of women, (we know where-of we speak), and of the illnesses peculiar to women.

If the mother is in that state of repression where her natural instincts are dead; if she is incapable of teaching her daughter the truth, then she should secure the services of one who can. The girl has every right to as much sensation as a man. God gave passion equally to the male and the female. The coldness of repression is unnatural. Under no condition should natural desires be denied and repressed and heaped with shame. They should only be held in check, controlled until the time arrives for the right expression of her most intense feeling. Repression leads to unnatural physical and emotional conditions, and if continued, natural desire will become degraded, or perverted, or lost entirely.

Some men inconsistently subscribe to the theory that women should repress, and then condemn them for being cold. Men have not yet reached the state where they are willing to grant

equality in this matter. Men have not arrived at the point where they understand the necessity of passion in women. Such men are tied to the past and consider it an immodest situation when women meet them with feeling, demanding an equal exchange.

Girls must be taught that a normal, controlled sex power is forever creative. She does not have to wait until marriage and the birth of children to prove it. If the sex manifestations are not abused; that is, if she lives in a natural, normal happy manner, her sex power creates strength and beauty of body, and brilliancy of mind. It aids and adds to any talent she may possess. It is the basis of all her beauty, the perfection of her form, the smoothness and the loveliness of the texture of her skin, the sweetness of her voice, the fire of the eye.

When a girl understands that every part of her nature is God's gift to her to be used according to His law and direction, a sane and happy girl will not only admit all of this, but rejoice in it, and nothing will tempt her to debase or cheapen herself in any way. She must be taught that repression, or trying to root out, or kill any desire or function, is just as wrong as misuse. Her sole and only duty is to be mistress of herself; to control the passion that rises at times within her until she meets the right man and he proves his love by entering the married state with her.

These questions are asked: "What are we to do with our daughters when they pass the dividing line between girlhood and womanhood? How are we to help our daughters, who are full of life and love and creative instinct, to control their desires?"

By keeping the mind and heart busy through some occupation. So long as they are wholesomely interested in work and play, they are safe. Treat your girls as you do your boys. Boys are active creatures and free themselves of excess energy by romping and playing games. Let the girl romp and be a tom-boy as long as she will. You never find the seeds of sex troubles in a tom-boy girl. When that stage is past, she must be given active work to do. Only one law about work for a growing girl. It must not

be monotonous, or confined. Change is necessary. She must have interests and plans that take her daily into the open air. Above all she must be encouraged in what she undertakes, for it is imperative that she have an *incentive* to do things.

Not all girls can be guided in this way. If they are quiet, sedentary, studious young women, the pursuit most interesting to them ought to be encouraged, and the more active physical exercise not forced upon them. Music, painting, what ever it is, should be indulged, so long as individual fancy does not lead toward morbid things.

Some girls respond to system in matters pertaining to the home. House work is diversified. One girl excels in cooking, another in sewing, and so on. In this age, the business world is open to them, and the salvation of many a girl has been accomplished by fitting her for some department of woman's work in the great world of action.

Interest is the magic word. Teach a girl sex laws, then keep her interested and the problem works itself out without a flaw. The moment a girl becomes dissatisfied, danger flies a signal.

The duty of every mother is apparent. She should give as much, and as close, attention to the development of her daughter as the father does to business. A man watches each day's income and outcome, studies how to combat certain influences, how to overcome some leakage or deficit, eternally vigilant. The mother's business is the daughter and she should apply herself in exactly the same way. If something goes wrong, *know the cause*. Substitute other occupations, other thoughts, other plans, other recreations. Be deft in the art of substitution.

Too often the normal, healthy, full-blooded, active girl is deprived of innocent pleasure. She desires to visit a friend, attend the theatre, witness a ball game, go on a picnic, or to a party. It is usually the father, a generation behind his time, who objects. The mother is helpless in such cases. The girl is forced to stay at home, *thrown back upon herself*. Trouble

brews. This is a deplorable situation. The girl's desire for amusement is denied. Her mind resents and seeks an outlet for the dammed up current of energy. Imagination begins to work, and if evil companions or stories have opened the way, *the devil steps in*. The average, growing girl cannot be expected to put aside all pleasure easily. Noble, elevating thoughts do not sustain a girl at this time of life. If pleasure is constantly denied, solitary vices, or secret meetings with some undesirable of the opposite sex are likely to result.

To sum up the matter, it stands like this:

1. Teach the girl sex laws in detail and frankness. Present both sides clearly, the beautiful, fascinating, beneficial side, and its opposite. Invite questions and make your replies straight from the shoulder. Praise her (within reason) to assist her in a right valuation of herself. Make much of that treasure called exclusiveness. Be her friend and confidante.

2. Work of an interesting nature. This may be temporary employment about the home, or the preliminary training for a vocation. Encourage the development of talents. Keep her from growing one-sided. Unless a girl has positive genius, it is better to do fairly well several things. The clever, all-round women make the best wives and mothers.

3. Exercise. This can be gotten in many ways. All kinds of games furnish it—tennis, rowing, walking, and so on. If none of these suffice, arrange for regular gymnastic work. The object is to keep her body agile and the blood circulating freely.

4. Amusement. A most important part in the life of any girl. Pleasure should combine harmless recreation with elevating tendencies.

Girls find the downward path because their needs are not recognized and provided for by their natural guardians. Parents fail to teach them the truth about themselves and their sex nature. This neglect of the fathers and mothers cannot be made up in after life. During the formative period they will find out sex matters; if not the truth, then the untruth. The untrue

things are false and degrading, coming from impure minds, and contaminate any young person. If the girl knows only untruths and acts upon them, she will find herself incapable of understanding, of gaining, or holding true love. She will be condemned to eat the husks of affection through life.

Parents, in general, seem to make so little effort to understand their daughters; their feelings, their likes and dislikes, their inclinations, their weaknesses and strength. They give them too much, or too little to do; under-do or over-do the question of amusement. A sane, balanced, intelligent parent is a God-send to any child. How few there are!

The girl of today is an independent creature. It will not do to suspect her motives, accuse her of indiscretion, or impute wrong action to mere folly and inexperience.

Chiding, scolding, threatening, is wasted energy. Human beings are loved into goodness, not punished into it. Love your daughters into following your instructions and counsel, rather than command them. Have faith in your daughters. Trust them. Be their companion and partner. Keep forever before their minds that they are flowers in the Garden of Man and that God expects them to retain their sweetness and purity.

Finally we repeat: When girls go wrong, *place the blame where it belongs*. The guilty one is not the inexperienced, frail little woman-flower but the *parents and those in authority who prohibit the spreading of sex truths*.

CONTINENCE

Part One

A Damnable Doctrine—and a Doctrine Which Damns.

Were I asked to name the most harmful, destructive, degrading, debasing, corrupt principle taught today by several of the philosophical and religious organizations, I should at once reply: "The doctrine of *Continence*."

God made no mistake in His creation. To suppose that He created a department in life, instituted laws for its welfare and continuance, and then annulled them, is to impute to the Maker both indecision and lack of knowledge. Everything in nature is balanced—that is, *dual*. A one-sided condition does not exist.

Man was created by and through the wisdom of the Creator. Male and female created He them, and we may rest assured He made no mistake. His plans for the human race contain no errors and man cannot improve upon the laws given him for his guidance and growth. If He had ordained that the *Laws* of sex were to be suspended; if He had ordained that the *organs* of sex were to be and remain inactive, would He have created them in such a manner?

Granted that God created the sexes, the argument is advanced that He intended them to be used solely for the purpose of procreation, that is, to produce the young through generation. Such an argument has not a leg to stand on. Nature is dual, an incontrovertible fact, and its methods of working out its laws prove it. God's plan of sex is also dual—dual in form and dual in purpose. The pendulum swings with equal precision both ways. The opposite of male is female; the opposite of generation

is re-generation; the opposite of procreation is creation, or the re-creating of the self-being. To put it in the simplest language: Through sex, by generation, is brought about the propagation of the race, or the creating of life in another body; through sex, by re-generation is brought about the life "more abundant" in the self-body. Therefore, Sex is of just as much necessity to the individual as to the race and the welfare, growth and unfoldment of the individual is in exact ratio to the importance of populating the earth. Continence has no place in the Law of Life.

If sex activity is a violation of the law of God, then all those who disobey that law must suffer the penalty. (We are now dealing with the normal man and woman, not perversions.) It is beyond dispute that men living in harmony with law, reap the benefits of such an obedience. For example: Men working in conjunction with the law of the physical body possess health; men working in unison with the law of prosperity have wealth and so on. The greater the harmony between God and man, the greater the good bestowed upon man. If non-use is the law of sex, then the comparatively few unmarried men and women of absolute chastity come under the bounty of the law, being "perfect in the law" they should, and would be, gods and goddesses in greatness of power, beauty of person and development, to say nothing of vivacity and sweetness of disposition. Do facts prove this? Do the adherents of continence possess these qualifications? Do we not more often find the approach of these characteristics in the happily married than in the unmarried? Looking the matter fairly in the face, one must admit that the followers of sex-continence usually exemplify unfortunate traits.

To understand so complex and personal a subject, the many phases of this important matter must be investigated.

Many people, otherwise intelligent, bring forth the inane argument that as animals cohabit only for the perpetuation of their specie, men should be satisfied with an imitation of the creatures of the lower order, and abandon the results of evolution or, in other words, ignore the human development of the mental,

physical, spiritual nature. One might as well argue that the instincts and propensities of the cow or cat should serve as an example to the spiritually awakened, as to liken the demands of animal nature or plant life to those of the evolving human being.

Nature has perfectly adjusted the requirements of the animal and plant kingdoms to the laws of those realms. The line between man and beast is distinctly drawn and an equal distinction exists in the laws governing them. Men are supposed to live in harmony with God, which includes all other harmonies. Animals and plants live in harmony with the purposes of nature. The great purpose of nature is reproduction. Consequently, the exercise of sex takes place only when this can be accomplished. Dominated by the law of her being, the female animal consents and conception occurs, while she is in heat. When the lunar period is past, she refuses all advances of the male, fighting if need be to free herself of these attentions. This attitude is in conformity with the law governing animals and in no way applies to higher beings. Possessing only the lower nature, the animal has no possibility of re-generation. Therefore, there is no reason for sex activity except for conception.

Human beings come under a different law. The human female does not conceive during the lunar season, but just before or directly after it. We say that conception does not take place during that period. By that we do not mean that it cannot, but that it should not. To conceive during this time is a crime against the Maker of the sex law; against the mother who consents or suffers it to occur; against the child born under such a condition. The results of conception during lunar period are always undesirable. An instance of this is given in the case of Esau.

There is as much difference in the laws governing the demonstration of sex, between the human and the animal as there is in the matter of clothing or covering or in the kind and preparation of food. It is not only impossible but criminal to make the animal kingdom an example for the human.

There are as many reasons against the practice of continence as there are tones in the musical scale. We state here the most obvious, physical one. It matters not what the man's work may be, whether fatiguing bodily labor or nerve-exhausting study; it matters not how gross or spiritual his employment or vocation, how little he thinks or how philosophically, the body is in a continual process of refining the seminal fluid and storing it. Sooner or later this fluid, better called an elixir, must be used or removed.

We employ the words "used" and "removed" advisedly—they express our exact meaning. Take the highest form of life which man is capable of living; the man of superior wisdom, one with a divine understanding of the laws of God, and through this knowledge knows how to use the seminal fluid for the regeneration of his self, his body; even then there will be a surplus and if this is not used in a natural manner, it must be removed from the system in some way, by the urine, or otherwise. If allowed to remain in the body it becomes stagnant and therefore poisonous to the system. And what is more and worse, it has a deleterious effect on the cellular tissue of the brain and the powers of will and discrimination are effected. This often results in the perversion of the sex function and ends in damnation. Physical and mental health demands that the seminal elixir not used for creative purposes should be turned into other channels—that of regeneration and in renewing life and strength.

The higher the conception a man has of the qualities and destinies of the human race, the higher will be his recognition of the *powers and parts* of the individual. Conclusions are based on a true foundation when man admits that he was created with a powerful sex nature to be used in wise and holy ways. To limit that use; to confine its action to the purposes of reproduction is abnormal.

The laws of God and nature do not limit man. The seminal fluid is created in abundance in the system and if a man followed the ideas of certain sects on polygamy, and in addition consumed

all that was needed for the re-creating and renewing of his own body, even then, the seminal elixir would exceed the demand.

There are extremists, esthetically speaking, who deplore the commonness of the sex impulse; men and women particularly who emphasize the sordid physical side and are repulsed by it who declare that procreation is the only excuse for cohabitation. Such persons transform one of the greatest blessings of God into a curse or a calamity. These same people are on a par with a class of parents who are "too nice" to admit the normal birth of children and teach their offspring that babies come from heaven or the drug-store at the instigation of the stork. Such stories may be more esthetic than the truth, but why try to explain one of God's great laws through the medium of a lie?

It does not matter what one person or many have to say on the subject. Our assertion that continence is *not* a law of God is the truth and cannot be contradicted. We must accept the laws of God and nature. We are not living in an age of fools. It is beyond the ken of the thinking man and woman how any one can argue that *anything in the realm of law and order, God's world*, needs an apology. There is nothing to be ashamed of, nothing to hide. All law, and the action of law is noble and beautiful. The old teachings and feelings of shame must be abandoned. All that God has created is wise, good and holy.

The law of God, the law of sex life, of creation and recreation cannot be nullified by man. They may be perverted, traduced or set aside, but *time finally adjusts the question. Right always prevails*. The laws of God are mightier than the beliefs, customs or religious teachings of the beings He created.

Institutions, laws and usages, public opinion and Dame Grundy have done their best to dig a pit and bury this subject of sex. Whether one practiced continence or not did not matter, so long as it was not discussed. Whether right or wrong let the advocates of continence teach it if they liked so long as it was not taught openly or openly contradicted. Silence and ignorance were virtues. But the subject will not down. Had it been possi-

ble this method would have annihilated it. We can no longer keep silent. *We who know the truth must teach it.* The diseases, mental and physical, arising from an adherence to continence formerly laid at other doors, must now be recognized as the legitimate children of a perverted law, and their cure entered upon.

All through the ages this ugly monster, continence has shown its head. Wherever it has trailed its hideous body it has left in its wake the most degraded forms of perversion and degeneration. All the crimes in the category of evil follow. The natural use of a part or function produces natural results. The unnatural use of a part or function produces unnatural results. Health, saneness, mental and physical equilibrium, all these blessings are found by those living in harmony with sex laws. We can *and do* find the opposites of these blessings among the followers of continence.

Why this senseless discrimination against certain parts of the body? The food eaten by man is taken into his system, digested and passed on. A certain amount must be eliminated. This is anything but an esthetic process, but nothing is thought of it. It has always been an open subject, never a degraded one.

The sex nature is very like the digestive and eliminative ones. Only because of secrecy is this part of the body the most ignoble and abused. The comparison of the different processes is not inapt. Health depends upon secretions and the elimination of unused material. Do we stretch a point when we say that the physical law acts in exactly the same way whether it is a colon to be evacuated or a gland? We think not. In either case, suppression or retention is deleterious. If for any reason the bowel does not perform its function we do not hesitate to ask a physician's advice or treatment. There are men and women, trained to teach and advise in sex matters. Why consult a doctor about one and ignore the other?

Is there much if any difference in the reason and the principle of elimination as manifested by the various parts? Food is received into the stomach and reduced to a form necessary for the

rebuilding of the body. It is used to make flesh, nerves, blood and so on. Waste passes out of the system through different avenues of escape, not through one. The bowels, kidneys, lungs, skin and sex arrangement all assist nature. Is it sane or reasonable to disqualify any one of these?

If the bowels refuse to do their part, constipation takes place. There is a poisoning of the system called autointoxication, or self-poisoning. Death will result unless the cause is removed and the intestines again perform their normal work. If a man consciously ignores this physical law is he not guilty of suicide? God's law is cause and effect. He, the man, refuses to assist the bowel to movement; that is cause. Death is the logical effect. God is not concerned how we circumvent His laws, what methods we employ. The result is the same. When we are not in harmony with law, we reap disaster. A man is guilty of suicide whether he takes poison, shoots himself or refuses to aid a diseased bowel. Before the great Law-giver these various methods bring about the same result; all are equally effectual in bringing about death.

If the kidneys do not perform their function properly, trouble results. Bright's disease or some other makes it manifest that they are not functioning according to the law of kidneys. If remedies are not applied, death is certain. If the lungs are not performing their duty, they weaken gradually, tubercular indications appear and death is a question of time. The law is the same in every part of the eliminative system. All these organs receive a share of the nutriment from the food eaten. It is apportioned to them for the building and keeping in repair of their particular part. All that is not used in construction and re-construction is refuse *and must be thrown out—or be destroyed by it*. This is the law.

The law of elimination applies equally to all the eliminative processes of the body. Out of the amount of nutriment furnished the body, the sex system selects its own portion. It cannot appropriate every particle of it any more than the bowels or kid-

neys use up their share. In every department of construction and repair there is a waste portion. *This must be taken care of in one way or another.* If the unwholesome, unsanitary, contrary-to-law idea of continence is followed and the waste retained, it is thrown back into the general system as a positive poison and ultimately causes death in one way or another.

The pathological effect of different infections produces different diseases in the body; that is, the action of poisons secreted by different organs result in various diseases. The effect of a diseased intestine is entirely different from that of a diseased sex system. The infection due to excess of unused seminal fluid is far reaching and elusive. The poison thus generated not only effects bodily tissue, but in some diabolical way not easily demonstrated in type attacks the centers of mental activity. The reason-faculties and the moral nature succumb to this insidious poison. The imbecile and the pervert are extreme examples. But the world is full of victims tainted with mental and physical infection. Onanism, sodoism and the specialized houses in the red light districts of the large cities are proof of this. Can any one doubt the necessity of scientific and philosophical instruction on this subject?

The adherents of continence declare that love is the prevention and the cure of disease, whether of the sex nature or of any other part of the body. The divinity of love *is* a cure, but the man or woman living in a state of disobedience to God and His laws is not in a position to talk of or apply the principles of the higher phases of love. We enter a protest to such a man or woman using the word love. They do not know what it means. Love and sex are the dual parts of the emotional nature. There can be no true, lasting love without sex. And what is more: *The strength of a man's love equals the strength of his sex power.*

This statement of fact applies only to the love of men and women, that love which is the basis of the happily married couple. The very craving for love and affection from one of the opposite sex is love based on the sex nature.

Is it possible for a young man to love a woman, who through bad habits or abuse has deprived himself of "manly strength?" We say *no*. Love, as experienced and expressed by incarnated beings cannot be divorced from the alchemy of sex. That young man may be mentally faithful to a woman, but that is not love. Go still farther. Is it possible for him to love father, mother, brothers and sisters? In the truest sense of the word again we say *no*. If he is not an all-round man he is not in possession of the prerogatives of man. Follow this question to the extreme. Is it possible for him to truly love God? The answer is the same, *no*. To truly love is to love wholly with the complete nature in wholeness. The man under discussion is not whole. Half of the emotional nature is disabled or ruined, and half a man cannot give a whole man's love to either God or woman.

It is apparent that all the great men and women who have become immortal in the world of action and accomplishment were men and women possessing fully developed, normal sex natures. Proven celibates and eunuchs are not listed in the annals of greatness. If there was ever any misuse of the sex function of the famous men and women it was over-use, never non-use.

It is utterly impossible for a man to be healthy and virile and strong, capable of physical and mental activity along any line of the world's work, who does not attend to the organs of elimination in his own body. It is utterly impossible for a man to be healthy in body and mind, full of strength and vivacity, who does not live a natural sex life. The man who is love-starved, system-congested, mind-poisoned has not a chance of success or happiness.

The so-called doctrine of continence may be likened to a pool of water surrounded by a wall of masonry. The fresh water is poured into the basin which, when filled, automatically shuts off the inflow. From that time on, only an amount of water equal to the amount soaking away or evaporating finds its way into the pool. What is the result? A child could guess the

answer. *Stagnation.* The life and the purity of the water depends upon an inflow of fresh water which is denied it. All through this liquid body poison generates and each particle seeking an affinity rises to the top, unites itself to other bits of virulent matter and forms a sheet over the water. In and through and underneath this foul blanket are born minute, evil creatures and we call it the poisoned pool.

As every pool of water needs an inflow of fresh water to keep it sweet and wholesome, so does the sex nature or system of man need a constant inflow of the vital fluid. This preposes an outflow. If the outlet is denied, nature seizes other means of remaining active. Continence is an automatic shut-off, for only an infinitesimal amount of fresh material can find entrance, the parts being already surcharged and overflowing with stored-up semen. The result is stagnation. Poison generates in the congested parts, unites itself to other poisons and finds its way through the tissues to different parts of the body. This poison is readily taken up by the nervous system. Its baneful effect is worse than death. It disturbs the equilibrium of the entire system of man. It undermines the moral nature; detracts power from the will; adds impetus to the desires. The natural, normal outlet being closed the action and the purpose of the sex nature turns its force in upon itself. Perversion and a thousand evils spring into being under the foul blanket of continence. The mental being of man is as thoroly diseased and hopeless as the body of a man who finds himself afflicted with leprosy.

A mental leper can no more think clean, wholesome, healthy thoughts than a poisoned pool can give forth a stream of pure water. Such a being contaminates society and all means that are used to bring about these unnatural results, these crimes through monstrous teachings should be suppressed.

CONTINENCE

Part Two

The subject of the uses of sex is not a difficult one to understand. It is an individual one like that of dietetics. Men differ from each other and while different foods and combinations are required for the various bodies, still the general laws of nutrition apply to the whole race. The laws of sex also have a general application, but the adjustment of each *must be in harmony with the law.*

Elimination of waste material from the physical organism must be thoroly effected, the amount of matter being in proportion to the amount of food taken into the system.

Some men store up an immense amount of vital force. Even though a more than normal amount of this force is expended in business life, there is an amount left for elimination. The normal, natural method of elimination of surplus vital energy is through the marriage rite. In the case of the unmarried; if the food is taken in normal quantities, the thought-world kept free of sordid, sensual thought, and physical and mental work followed daily, nature will step in and eliminate the surplus material, either during sleep or through the urine.

In order to accomplish Higher Race Development, the laws of God and nature must be understood, not guessed at. No matter what opinions have been held, if they are contrary to, or out of harmony with, *law*, they must be abandoned. *Truth* must be our motto, our slogan. *Truth only*, nothing else. Truth as an unfailling guide will lead us aright. Truth must be our watchword, our inspiration. Our one aim, to teach the truth *as it is revealed to us.*

This subject is of individual and national importance. Nor-

mal sexual exercise is not only necessary to health of mind and body, but also for the production of a healthy, normal, symmetrically developed race in the future.

It is not possible for a man to live a life of continence for any length of time, a year for instance, then perform the marriage rite and produce a superior child. It is doubtful if he can become the father of even a normally healthy one. Mediocre intelligence and talent it certainly will be. Why?

The answer can be given in the following illustration: If a spring of water is dammed up, the outlet shut off, the water becomes stationary, resulting in stagnation. Life is activity. If the water is not renewed it becomes poisonous, putrid. No one would think of drinking water in such a state. In order that it may become cleansed and fit for use, the spring must be opened, allowing fresh water to circulate through it.

The creative springs of a man's being act in exactly the same way. If a man dams himself up; if through a wrong conception of the laws of sex life he refuses to use the seminal fluid, it remains in the pool-glands and becomes stagnant. The vital force, through being repressed and inactive, loses its highest qualities and becomes destructive. To create a healthy being, it is necessary to give the creative system a cleaning, so that, like the water, it may become fit for use. If, after a year of continence, a man attempts to call into creation a new being, the life forces are in a condition of the stagnant water of the pool. He may actually produce a being, but coming from an unclean source, it will be diseased both mentally and physically.

And what of the feminine side of the question? In a medical practice extending over many years, in the treatment of thousands of women, I have never found a normal condition where the husband was addicted to continence. Without exception, the organs of the woman's generative system were diseased, in one way or another. Misplacement of the uterus, inflamed ovaries, or leucorrhoea were shown. This practice of continence not only

damns the man, endangers the offspring both physically and mentally, but brings about untold ills to the wife.

The man who persists in this unlawful practice will find a gradual lessening of his general ability. His mind becomes less keen; he is unable to analyze minutely; he loses the incentive to plan and act; he becomes mentally negative. Physically he soon drops below par. He finds himself nursing headaches, becoming nervous and irritable, acquiring dyspepsia. With the suppressing of the sex activity comes a general inertia and the development of neurasthenic tendencies.

The bad effects outlined are only the beginnings of the curses that follow in the wake of this destructive practice. Following the weakness of the mind and the general illness of the body, comes the debilitating effect on the powers of reason and will; the disintegrating of the moral stamina. It is only a step beyond this to reach sex perversion.

The sex exercise of man is a natural function. Contrary to the same kind of exercise in the animal, it is not for procreation, and that alone, but for the regeneration of the whole man, mental and physical. The great Creator had this in view when he created woman as a companion for man.

It is not difficult to single out conclusive proof (that sexual exercise was not intended for one purpose only), from the mass of contradictory arguments and teachings. Contrast the inclinations of the human with the animal. In the lower order, where instinct rules, not thought, the male seeks the female during the lunar season. At no other time does she indicate a sex desire. The male does not recognize her existence as a female before or after that time.

If the same Being who created men and animals desired the same laws to govern all alike, why did He implant in the two orders entirely different instincts about the same function? Why are the animal and human instincts radically and fundamentally different?

As already noted, the female animal desires cohabitation

during the lunar period. The male is attracted to her during that time only. It is entirely different with the woman, the opposite in every respect. Being unclean during the lunar season, the menstrual period, she is passive, the idea repulses her, unless she has joined that fast increasing number of perverts. If she does desire sexual exercise during the time of uncleanness, or it is forced upon her, and she conceives, the result is always a marked child. It will bear the stamp of the beast.

Unlike the animal, the woman exhibits sex desires after, not during, the lunar season. If she conceives at this period, a strong child will be born. It may be stated in passing, that the greater the passion—love being one aspect of desire—the stronger and more virile will be the offspring.

The possibility of conception decreases with the passing of the days following the lunar period. After ten days there is little danger of pregnancy. It is not likely to occur until a day or so before the actual commencement of the next period. Should conception take place at this time, the pre-lunar season, the child will be deficient in vital force. The life-sex-energy stored up in the mother from the previous lunar period, has become depleted and she cannot bequeath a full vitality when she does not possess it herself.

There are fourteen days each month when a woman is not capable of reproducing her species; fourteen days in which she may, nevertheless, desire sexual exercise. If the laws of animals were given for the guidance of the human race, why was she given fourteen sacred "open days?" The moment a female animal desires, she seeks satisfaction. If continence is a sound doctrine, why should the female of our species be filled with unsatisfied longings nearly one-half of the time?

Taking it for granted that the husband is her equal, can an advocate of continence maintain that the woman does not obtain health, strength and greater power to love, through the practice of the marriage rite? This assertion of ours, that she *does* obtain great benefit, does not apply in its entirety, when the husband is

abnormal, or a weakling. Can the continence devotee deny that, under *harmonious conditions*, both participants of the rite receive spiritual and physical blessings, during these "open days?"

At this point it must be apparent that God gave men a different sex law from that of the animal. Men and women find health, strength, renewal of youth, all powers and blessings through following this law of use. Sexual exercise is a source of incentive in both thought and action. The greater the sex power the greater the power of achievement. Such exercise is the source of health, of happiness, of all the powers and benefits of life.

When we speak in this broad, emphatic manner, we have in mind exercise, not *license*. Normal exercise and license are as far apart as the poles. One brings health, and all desirable things; the other brings disease, morbidness, perversion of times, and the destruction of all that is good, ending usually in an ignoble death.

The sexual appetite should be controlled in the same manner as the other appetites. A wise man eats only enough to supply the needs of the body. Too much food clogs and congests the system. Sexual indulgence in excess depletes the nerves, the very opposite of the effect desired. The exercise of sex must be followed only in so far as it is conducive to health and vitality. A normal satisfaction always results in peace and contentment.

The question of temperament is of vast importance in dealing with sex issues. Higher Race Development cannot become a science until individual temperament, and the combinations, good and bad, of temperament, are understood. Ignorance of the requirement of different temperaments is productive of both sin and suffering. The mating of temperaments is quite as important a subject as the mating of bodies. For ex: A man of vital temperament, full of virility and sex power, ought never to marry a woman of a cold, unimaginative, phlegmatic nature. Such a union will make life a hell to both of them, and any children resulting from the union are deficient along some line of mentality,

and most always afflicted with some pronounced bodily weakness.

Temperament is usually indicative of the degree of sex power in man. Contrary to general opinion, the nervous temperament is not the most passionate one to possess. Individual peculiarities of temperament control sex inclinations. Careful selection of a fitting mate is of prime importance. Race development depends upon right selection. A normal child can be expected only when happiness attends the marriage rite. As abnormal children come from virile fathers and cold mothers, so also, do they appear when the mother desires the embrace of the father three times a week, according to the rules of Solomon, and receives it once a month.

The teaching and the following of continence will never regulate the tendencies of the age, nor succeed in reforming them. Quite the opposite. By the practice of continence the very things we wish to regulate, or annihilate, are sure to become established. Continence is in itself a form of perversion. Only in the rarest cases can a man start the living of a continent life without soon showing signs of weakness, nervousness, and would he tell the truth, mental distortions,—the thoughts and images that lead to perversion. This is always the first stage. The second follows close on its heels; love of none, selfishness, degeneration.

A normal, unsatisfied appetite leads to a perversion of that appetite, *without a single exception*. Suppression of any normal desire, power or force has never been a success and never will be. *Nothing dies*. When an attempt is made to suppress or destroy a normal tendency, we simply hold it in check for a limited time until a change has taken place in its activity and then it breaks forth in a new place, in some disguise. There is nothing higher on the physical plane than the normal. If it changes its matter-form, shape, or design, it becomes abnormal. Consequently, if a normal sex power is suppressed it becomes abnormal, the first step on the way to perversion.

Men, practicing continence, have been heard to say that if

all men were like them, the red light district in towns and cities would go out of business. This is undoubtedly true; still it infers an untruth. It is not the men of normal sex practices that keep up the vice, but the men and boys who have been told to suppress, or are in a condition of life where normal action is denied them.

Thousands of men are starved in their love-expression because of the ignorance of their wives. These women have been taught that sex is degrading, and that to acknowledge passion in themselves is a shameful thing. They discourage the sacred relationship, and the husbands, if normal, seek relief and understanding elsewhere—usually among the undesirables of a city's population. Such women throttle their own love-nature and turn their home into a mere lodging house. All this because they deem themselves purer than the Creator who made them to love and express love, by giving them organs for that purpose, which they deny and abuse.

There are men and women, (some of them may possibly read these pages) who pride themselves on following the doctrine of continence—who are, in fact, continent. But why? Because for one reason or another, they cannot be any other way.

We know of people, arguing in favor of continence, who through abuse of the holy power, have become impotent. They have lost health, strength, and desire. Of these God said they had destroyed their souls. Such arguments and such men make one smile.

There are narrow-minded, bigotted men and women, who, because of some bitter experience in life, have frozen every particle of heart and soul life out of them. They cannot love; all warmth has departed; they have lost all power of generation. To such, the life of continence is all that is left them. They are often called "vinegar-faced," and deserve the name. All who come in contact with them are likely to be temporarily tinged with sourness.

Another class, capable of continence in the accepted mean-

ing of the word, are those victims of religious excitement who haunt revival meetings. They are sexually diseased, and while in a state of hysteria, often unknown to themselves, experience the crisis. This leaves them relaxed and weak. These very people are loudest in their praise of continence, while they are, themselves, the victims of self-satisfaction brought on by religious excitement, a condition a thousand times worse than the exercises they deplore.

Still another class may be included in this list. There are many men who consider woman of value only because she can minister to his sex gratification. They cannot be persuaded that women have desires and a right to experience the same sensations. These brutes exercise sex for themselves only, and having completed the act, leave the wife in a state of fever. These women are to be pitied. They are the victims of an unnatural sex condition through no fault of their own. It is a known fact that many repetitions of the act of bringing on a state of feverish desire and then not satisfying that desire will in time induce abnormal conditions of the creative organs. They become diseased, refuse to act normally, and the woman thus treated, finds herself longing for continence, through the hate generated in her heart by her selfish, brutal husband.

Women are not the only sufferers in this respect. There are countless men, warm and true in heart and nature, gifted with vital power and purpose, filled with love and honor for their wives, who make natural requests, only to be refused. Their sense of honor, and a loathing of promiscuity, prevent them from seeking satisfaction outside of their own home. This unsatisfied desire brings about an irritation of the urinary canal, the glands become swollen and inflamed, and the result is a condition that eats out the very heart of love and affection. That which was once the base of honest love and desire; that which was once a normal, God-given inclination, the foundation of a beautiful life, is laid in ruins.

Certain women must be blamed for another phase of this

evil. There are many men married to women who refuse the duties of motherhood. They will not have children, yet desire sexual exercise. They issue a decree that the man shall be with them up to a certain point and then withdraw. In this case both are robbed, but the man is innocent of any wrong-doing. Through disobedience to the great law enunciated by Moses, "Thou shalt not cast thy seed upon the ground," disease results to both of them. This man and wife grow to hate each other and their home life is hell. The woman deserves it, but the man does not.

Sex exercise must be carried on in a perfect manner. There is a right and a wrong way. No man has a right to embrace a woman unless he desires to obey the sex laws of God and nature. The law of reciprocity is positive. When the embrace is undertaken the twain must not separate until both are fully satisfied. When this law is faithfully followed, there is no loss of vital power for either of them. He absorbs the magnetic force of her lochia; she absorbs the life principle, or vital force, from the semen. In this way life, health and happiness is conserved, and all is well.

Once in a while, for one reason or another, a woman is found who has passed through life, never having known either the benefits or pleasures of the sexual embrace. This is usually the result of an unfortunate love-affair, and the bitterness and disappointment of it turns her against love, or any expression of it. These women are rabid in their denunciation of sex relationships. They condemn everything connected with it. This class of women are a proof of our contention that continence affects the mental as well as the physical condition of its adherents. Such women are unbalanced, not sane on all questions.

To another class belong the woman whose husband, while receiving some pleasure and benefit from her, through weakness contributes nothing in return. The strength of his manhood has already been spent and he has none left for the demands of the home. The divine side of sex life is a sealed book to the wife of such a man. All that makes him a man, and her a woman, in

the highest sense of the word, is missing. She resents the brutal side, and if she is strong enough, forces the husband to discontinue his advances.

There are also men who have become diseased early in life, later following the ways of perversion until nothing was left but the husk. These men have never known the embrace of a womanly woman who in her love gave all. Such men rant their belief in continence, to the mirth and contempt of all in the secret.

We are not afraid to make this assertion: *There never was a healthy, normal, well-born man or woman who wanted to live a life of continence.*

God said: "The glory of man is his strength."

CONTINENCE

Part Three

In considering, *and refuting*, the arguments of continence we must not ignore, or overlook, the opposite side of the question as put forth by a class of men whose opinions are just as dangerous to the health of society. We refer to the debauchee and the libertine. One extreme is as deleterious, individually and collectively, as the other.

Those named above consider life worth living only when allowed to wallow in the mire of excesses. Variety and promiscuity appeal to them, is necessary to their happiness. Like the gourmand who lives only to eat, these brute-beings live only in the enjoyment of a sensual life. They are all slaves to appetite. The pendulum swings both ways, the extremes of which are abnormal. On the one hand the libertine; on the other, the continent man.

The class who preach and practice continence starve the system by refusing to grant it an exchange of vital magnetism. A gradual poisoning of the life stream takes place through stagnation. The other class preach and practice various kinds of excesses, cramming the system with streams of magnetism gathered from many sources. These streams act as counter currents to each other, the different rates of vibration tearing and disintegrating the man involved in the practice. Disease and death is inevitable. The man who desires to live a sane, safe life, follows the middle path.

The question is asked: "How often should sexual exercise be practiced?" The answer requires delicacy and thought, for it depends upon the state of the mind and body of the individual. The requirements of the person asking must be considered.

There are well-defined indications of the right use of the sex law which, if observed and followed, will give a correct answer to every questioner. So long as the exercise is indulged in by two people who love each other, and the feeling of health, strength and well being fills the days, it is a clear indication that there has not been an over indulgence. When the man feels equal to a day's work and does it easily and cheerfully; when the woman finds it a joy to perform her duties, and that labor does not take upon itself the nature of drudgery, then normal conditions prevail. Under such, the act is an incentive.

The man and woman whose present, and future, welfare means more to them than the pleasures of indulgence, will regulate their conduct in this matter. To overdo brings pain and restlessness. The slightest hint of weakness or lassitude should be taken as a warning. It is an indication of over indulgence and the number of times must be reduced. When good results follow a stated regime, one is justified in thinking that everything is as it should be. In general, young married people should set a standard and stick to it. Three times a week is usually a safe and sane rule to follow.

It has been asked many times whether continence is as harmful to a woman as it is to a man. The answer is neither difficult nor intricate.

The sexual instinct is not widely different in the male and female. The effects of this instinct and its gratification vary. As a rule, the desire for sex exercise in a woman springs from a different emotion than that of the man. In him it rises from a desire for gratification, for gratification's sake. This is not generally true of the woman. Her act is based more on the desire to give pleasure to the loved one. A woman's love nature is finer and purer and involves higher phases of emotion than that of the man.

The difference between the sexes is based largely on the physical. In the male, glands form a receptacle of a highly vitalized fluid. This fluid not only contains the seed of creation,

but also acts as an excitant toward sex exercise. It is this fluid which becomes rancid and poisonous if not used continually in the regeneration of mind and body, and in the sexual embrace. The body of the woman does not secrete a vital fluid of this nature and consistency. It is true that the ovarian tubes secrete a lochia, which may become poisonous if allowed to remain undisturbed in the body. But in her case, the lochia does not act as an excitant. It is merely an indication of sexual awakening, and a lubricant.

These physical differences make it evident that desire in women is not based on the storing of the fluid, which acts as an excitant. In her case, nervous excitement calls into action the lochia caused by the nearness of the male and his embraces. For this reason, that of not having organs stored with fluid, continence is not as harmful to the woman as it is to the man. Nevertheless, a woman practicing continence does not escape all harm. The fact that the nervous system is aroused and that the lochia flows is an evidence of a rising temperature in these parts. Harm results to the entire nervous system unless this fever is reduced through the natural process of sex exercise.

The harmful effects of continence appear much more quickly in man. His nature is aroused easily, and because of the fluid, remains aroused. This irritates the urinary canal and ultimately, that terrifying disease, known as prostatic trouble, develops.

Another reason may be added why continence is more harmful to the male than to the female. In her, nature has seen fit to establish a periodic outlet for all the fluids accumulating in her generative system. The flow not only cleanses the system, but relieves both temperature and pressure. The male has no involuntary relief provided by nature. He must depend upon absorption of the fluid by the body, and sexual embrace.

The question of the intensity of desire; whether the male or the female possesses the greater amount cannot be answered wholesale. The balance between the sexes is preserved, but as

far as individuals are concerned, the balance shifts according to the temperaments of the persons under consideration.

In a medical practice of many years, we have had ample opportunity to investigate this question of intensity. From the confession of many women, we conclude that the desire of the female is just as intense as that of the male. Many women patients have declared without hesitation, that the inflammation of ovaries, congestion of the uterus and the flow of the *fluor albus* have been caused by nothing more or less than unsatisfied desire. This is so often so, that we have made it a necessary part of the diagnosis to ask questions pertaining to the habits of sex life. In seventy-five per cent of the cases treated, the difficulty can be traced to forced, or chosen, or a partial, continence. These very women are usually the most intense. Such cases can be relieved by local treatments and soothing applications. If the patients are married they can be cured—if we can secure an interview with the husbands. Seventy-five per cent of the troubles of women, physical, mental and domestic, can be laid at the door of sex.

The diseases of the remaining twenty-five per cent coming under our treatment were brought about by a variety of causes, all of which might accentuate the sex intensity of the patient. Overwork, and the consequent nervousness which reacts on the sex system; too rich foods, flooding the system with a superfluity of material, some of which seeks outlet through the sex organs; and in the case of some young girls, dancing and other exercises with young men, all of which, though they were unconscious of passion, set in motion higher rates of emotion, causing disturbances in the generative system.

It can be stated without successful contradiction, that while sex intensity may be equal in both sexes, mere passion is much more prominent in men than in women. Men seek the embrace as a matter of pleasure and relief, while women, as we have mentioned before, become interested sexually more through their desire to bestow pleasure, than through actual physical passion.

A proof of this is easily found. If a man becomes aroused, he will seek relief even if it takes him to the arms of a woman he would not recognize at any other time. A woman will not do this. If she cannot be interested emotionally first, she remains cold to all advances. This proves that affection leads women while passion pulls the man. Of course there are exceptions to every rule, but we are speaking of the vast majority of the so-called good men and women. This analysis does not apply to the libertine who glories in his underworld amours, nor to the woman of Scarlet Lane who sells herself for money.

In discussing the subject of continence, we wish to place every phase of the matter before the student that there may be no misunderstanding. It is taken for granted by all thinking people that the human race has not yet reached the point of perfection in the understanding of the Laws of God. The sex law is no exception. Our statements may appear radical, dictatorial, but we do not make them final or absolute. The student must compare statements with experience and observation and "hold fast to that which is good."

When the assertion is made that abstinence is harmful; that it is contrary to both natural and divine law, there are certain exceptions to so sweeping a statement that must be taken into consideration. Exceptions but point out the truth and value of a law.

For ex: Take a normal, loving, developed woman, one who may be aroused to passion by the love embrace. Suppose she chooses a husband who proves to be more brute than man. Knowing nothing, and caring less, for the fineness and sweetness of the wife's nature, he crushes her love and affection by the coarseness and brutality of his sex demonstration. Sex, to him, spells gratification and that only. When he desires the exercise, he acts the brute from beginning to end. To the woman that embrace is a horrible nightmare and filled with loathing, she remains cold and clammy. If she conceives and bears a child, a hundred chances to one, be it male or female, that child

will be cold, utterly devoid of sex proclivities. Such a child, when grown, will be able to live a continent life, *because the organs will not secrete the normal amount of vital force and fluid.* To such an one continence is really a normal condition. Any one damned with that kind of a constitution cannot help being indifferent to the calls of sex; they are incapable of responding to emotions that are normal to the race.

Without doubt, many of the authoritative teachers of the continent life spring from this class. Their influence is all the more pernicious *because they are true to themselves when they teach continence.* They speak from experience and believe what they say. It is but natural that they should think well of themselves, and their lack of desire and sex-expression as a right, normal condition, when, as an actual fact, *they are monstrosities, abnormal.*

A patient, an unmarried woman thirty years old, with tears in her eyes, asked us to tell her the reason of her singular thoughts on sex; to explain to her why she was different from other girls. She confessed that she could not understand herself; that never once had she desired the sexual embrace; that she could not love any man; that she did not even know what love and affection meant. When she heard these things discussed she was bewildered; that all things belonging to the tender passion were totally without meaning to her.

The solution to the enigma was found in the mother. She had never known what it was to be aroused through the sex embrace; had never known satisfaction. All her children were born under these conditions. They were all cold in nature, sexually asleep, or dead, and what follows? *They lacked ambition; they were without the incentive to accomplish anything in life.*

The case mentioned above of the young woman could be traced back another generation, or more. The mother being cold and unresponsive, it may be presupposed that in turn *her* mother was abnormal, or mismated, and so on.

All such conditions must be rectified and a knowledge of

sex laws is the only way this can be brought about. Race development cannot reach a high stage until all individuals are an expression of, *and express*, God's laws. When every man and woman is taught the plain truth of living, the reclaiming of the human race will have begun. What can be more sorrowful in the sight of an All-wise Father than to see his children stumbling along in the darkness of ignorance? If human beings, through lack of fundamental knowledge, do not know human love in all its many-sidedness, how are they ever to come into an understanding of the love of the Giver of all these gifts?

It has been stated that men and women wholly absorbed, mentally, in some vast undertaking, as inventors, scientists, astronomers, and so on, can practice continence without harm. In a way this is true. Such a statement might apply to the few, really great, mental giants of the time. These people develop along one line, use only one power of mind, following their particular idea waking and sleeping. All the other powers of being are drawn to that point and used in the furtherance of the one object in life. To such persons, continence is possible without harmful after effects. They are in possession, either consciously or unconsciously, of one of nature's great secrets: Regeneration and transmutation. The vital force generated in the system is marshalled to the brain and absorbed through mental activity. But there are not a dozen men in a generation able to do this.

Many of the ablest physicians of the past and present declare that men of this type border on insanity; that genius is insanity. The mind that is concentrated, day in and day out, on one thing, is unbalanced, one-sided, abnormal. Be that as it may, the fact remains that men who are great enough to use the law of regeneration to the extent that wizards of invention and science, once in a while, do, these men are powerful enough to set aside the functioning of sex for years without harm. But, in the cases mentioned, it will be found that the power of sex to exercise decreases and if continence continues, it is finally destroyed. *The fountain of youth is dried up. It is lost forever.*

After all, are we not justified in saying that no one, great or small, can practice continence without injury to themselves and others? Even in the case of genius, if the foundation of the love nature is destroyed, is he not that much the poorer? Has he not done humanity a wrong if he has placed himself where it is impossible for him to love, and feel, with the rest of the race? Are we not safe in venturing the remark that the genius could still have given the world the use of his mighty intellect, and yet have kept the roots of his love nature flourishing? The love embrace is not needed often by such a man to prevent the death of desire. There are many temperaments that store the vital fluid slowly. Nature does not demand the same activity in all men.

The problems of domesticity and "the vice of nations" cannot be overlooked. When a wife believes in, and practices, continence, what is the husband to do? Because the woman chooses the path of death, is that a sufficient reason for him to commit slow suicide? Many husbands, men of honor and decency, are refused "the natural right," because of coldness, religious scruples, or continence. Some of these men have denied themselves until nature could stand it no longer. Which is worse, disease, insanity, perversion, or the seeking of a mistress? The latter is the normal, natural way out of the dilemma, and the mistress receives the love and passion forfeited by the wife.

Cases! Their name is legion. Who is to blame? Who shall judge such men guilty of adultery? And what is adultery? Why did God give men love, passion, desire, all the possibilities of growth and happiness and then shut the door to all fulfillment? *He didn't.* He did not bestow upon men all the blessings of temperament and then say: "*Thou shalt not.*" If the embrace of the woman who is his wife is denied him; if his health, saneness, ability, happiness depends upon what the wife refuses, who shall say that morality demands that the husband make such a renunciation? If he can find another woman willing to be his *helpmate*, who shall say him nay?

This is dangerous ground, even for discussion. It borders

on free-love, a condition we are opposed to with all the force of our being. Free-love, promiscuity, has nothing to do with God and the right use of sex laws, *absolutely nothing*. But all sides of the question—use, non-use, abuse—all must be looked squarely in the face and solved.

We are not dealing with the man who is not satisfied with the wife who gives her husband the benefits of her love; those men who seek other women and excesses. We have in mind only the man of honor, not the libertine; the man who believes that sex exercise is necessary to preserve health and well-being, not the debauchee whose creed is license.

What is to be done? *There is a remedy for every evil* and a solution of this difficulty should be effected *now*. Not only for the suffering, unhappy men and women, but for the children being born of such unions without a chance to develop normally; for all of these a way out should speedily be found.

Every state should have a law providing for, and covering, these cases. When the evidence that the husband, or wife, fails in conjugal duty; when it is proven that either one of them refuses to fulfill the marriage contract as generally understood, divorce should be granted. An unconditional decree should be given the one who has been refused the rights of sexual embrace for a period of six months. An appeal to legal law ought to adjust and settle the violation of sex laws.

To recapitulate: The right use of sex is important, not only to the man and woman, but to the world at large. If a man lives a life of continence for any length of time, the pool of life becomes stagnant and poisonous, effecting his life and health. Children born under such conditions will be abnormal in one or more respects and therefore a curse to society, and an obstruction to progress. These children, when grown, will pass on the undesirable traits, perpetuating the evil.

In the face of the catagory who can say that continence is not a dangerous experiment? It results in harm to every person

subscribing to, and living, it, according to the temperament of the person concerned. Even in the case of genius there is injury and always will be. Non-use of sex-power, like the non-use of every other power, destroys the possibility of use and is therefore a direct violation of the laws of God and nature. Continence, whether voluntary or enforced, is a crime against God and man.

CONTINENCE

Part Four

The injuries resulting from continency have already been pointed out: A gradual drying up of the vital force, and an inertness and deadening of the organs whose duty it is to secrete the fluid in which is contained the seed, the germ of physical life.

The fact aims straight at the very foundation of life. We are not advancing these arguments as a philosophical dissertation on the regeneration of life, altho it would be unfair to leave this side of the question untouched, for while generation is the beginning of all life, regeneration or immortalization is the end of it, "that for which the first was made." The seed, and the means of generation, is also the medium of regeneration. It was for this reason that Moses taught the children of Israel that if the seed were cast upon the ground it would become a serpent, bringing death to whoever committed the crime. Under the law of Moses, it was considered so great a crime, that those guilty of it were judged to be lost; it was looked upon as a destroying of the soul.

There is little, or no difference, in the effect upon man, in both body and soul, whether the seed is cast upon the ground (brought about by unfinished sexual embrace, or the practice of the solitary vices) or allowed to dry up in the generative organs. It is a destruction of the living seed in either case and the penalty is exactly the same in all three cases.

One may ask, when sex power is used for other purposes than that of generation, is the seed not lost. No. Not in the normal relationship between man and woman. In the case where offspring does not result, the sexual powers are used in the process of regeneration. There is an equal exchange. He,

through the vital force contained in the seed and the vehicle which carries it, gives her strength, health and vitality. She, through the lochia, bequeaths the same to him. This exchange is absolutely necessary to the man and woman desiring health and well-being.

Many wives refuse to allow their husbands to finish the marriage rite because of fear of pregnancy. These women usually become haggard and old before their time; nervous wrecks after a few years of marriage. This interruption of the rite causes many men to seek satisfaction in excesses, either debauchery or drinking. Neither the husband nor the wife can profit—rather it ought to be said *they lose* when they allow themselves to be aroused and then refrain from gratifying the extreme of desire.

It has been declared by those who know no better, that continence is the law of life—that if the sexual act is used for another purpose than generation, it causes an infinite number of life-giving cells to die, or be wasted. This is absurd. Even when creating a new body, only one spermatozoon is needed, out of over a million contained in a single ejection of semen, to fecundate an ovarian egg. The rest of the spermatozoa freed at the same time, must, of necessity, be discarded.

What is the effect of continence on the woman? If the marriage rite is practiced as God intended it to be, there is released from the generative organ of the male a highly vitalized fluid. The ejection of this fluid not only restores his own equilibrium, but gives life, health and happiness to the woman. At the same time there is released from the organs of the woman a fluid, called lochia, the nature and purpose of which is double. It is secreted by the vagina and lubricates the walls so that the entrance to the holy temple may be painless and that the rite may be prolonged; it also acts as a carrier, or medium, of the magnetic fluid released at the climax of the woman.

If the woman is deprived of the functioning of the organs of sex, trouble soon follows. The lochia, not being called out,

creates an unnatural condition in the walls of the vagina. A local illness results in an undesirable rancid discharge, the *fluor albus*, generally called "whites." The springs of life become poisoned, and then gradually dry up. A soured disposition, wrinkled face, and often a wrecked life may be charged to continence.

But though a woman has been continent it does not unfit her entirely for the marriage rite as it does the man. If, after a period of continence, she returns to the natural mode of living, it may be that she will not be able to again experience the climax no matter if she is mated to the most virile man on earth.

We have outlined the more extreme results of the continent life. There are many lesser evils which ought to be a sufficient warning to reasonable, rationable human beings. The first indication of trouble is nervousness in any one of its various forms. This state is apparently without cause. In rapid succession follows irritability, the sort that makes the person a most undesirable companion; gloominess, a tendency to look on the dark side; lack of appetite and a starved appearance; lack of concentration; lack of decision and stick-to-itiveness; desire for constant change; nervous headaches due to a deranged nervous system, and the inability to digest the food; constipation and auto-intoxication. The end of all this is neurasthenia, the next door to insanity. *All of these illnesses, even the neurasthenia, may be cured.*

The debauchee's life brings about the same general results—with more added. The using of the life forces will deplete the man faster than he can accumulate, for the mixing of different rates of vibration; different currents of magnetism coming from many different woman, will destroy the strongest man living. He becomes de-magnetized and the principle of the life force is destroyed.

Continence is a dragon with an hundred heads; each one carries death.

Sometimes the devotee of continence experiences just the

opposite of the drying up of the vital force. There may be an unnatural accumulation; this results in a lesion of the generative organs and the unhappy man becomes subject to nocturnal emissions. This becomes spermatorrhea and leads to loss of manhood and the consequent ruin of the entire nervous system. No need to write of the wrecks brought about through this process of degeneration, for nearly every one knows personally of such a case and its deplorable effects.

One of the most terrible of evils following continence is masturbation, one of the most destructive habits known to the human race today. The possibility of the continent man or woman becoming perverted is greater than one dreams. The temptation is so insidious that it has been succumbed to before the person is aware of danger.

All these evils trail in the wake of the destructive practice of continence. We cannot find an argument in favor of it. Of course there are times in the lives of most men when it is right and expedient to abstain from the sexual embrace; when the wife is ill or absent from home. But this is merely abstinence, not continence, for the mind does not dwell on enforced denial, but looks forward cheerfully to the resumption of the natural love tie.

What about the effect of continence on the happiness of the home. *Those couples stand the strain and stress of married life best who practice the marriage rite normally and naturally.*

The word normal means this: The couple are agreed, not only in regard to time, but in desire. In some cases this may be but once a week, or once in two weeks. In the majority of cases it means two or three times a week regularly except during the period of the wife's unholiness.

A husband should indicate his desires by added caresses and affection. Only when he has aroused in her like desires should the rite take place. No man should touch a woman until she has shown a preference. Under these conditions health, peace and happiness follows the sexual embrace. But if a man ignores a

woman's feelings in the matter and forces himself upon her, then it is a crime to cohabit; it is married prostitution and license.

The confession of every human being—could it be gotten—would be this: In every case, without *one* exception, where the man and woman are agreed in time *and desire* they have felt more in love and harmony with each other after the performance of the rite, than before.

But there are countless men and women who can tell of the woes of being mismatched. The husband, because of sexual weakness, leaves the wife unsatisfied; or the wife, through fear of pregnancy, refuses sexual exercise, or half-heartedly submits to it; and so on. In many of these cases unhappiness, sickness, distrust, a gradual cooling of the affections occur; the husband seeks a mistress; the wife a lover; or divorce.

Teachers of continence may assert that the diseases and effects here attributed to continence are as easily applied to those indulging in the marriage rite; that the proofs offered are not conclusive; that wrong food and overwork will produce similar results. This must be admitted.

But in other respects the proof may be declared absolute. For ex: The long sex life of the man who practices the marriage rite in a normal manner; the continent man cannot claim longevity of sex. Of course, if he is consistent, he does not want longevity. But the argument favors the use of sex, *for the man is considered youthful, or in his prime, only as long as he is master of the sex organs.* If he is not in control of them *he is considered down and out in every sense.*

One point must be thoroly understood. Neither man or woman has any right to practice the marriage rite without love as an impetus. If the act is performed under any other desire, or thought, it is a violation. A marriage ceremony may legalize an act, but God's laws are higher.

Suppose the husband and wife do not love each other. In that case if he demands the conjugal "right" and she consents, they are both guilty of prostitution. The woman will not, *can*

not, release the magnetic fluid and the man cannot free the vital force. The crisis takes place; there is a kind of physical satisfaction, but neither one receives the psychic, or spiritualized result of cohabitation, *the one thing necessary to peace, health and love to both of them*. Writers and teachers along this line have emphasized the act in itself, or the elimination of the act altogether, missing the point just made. This is the underlying base insisted upon by Higher Race Development. Until this is understood and practiced, misery and sickness will follow the marriage rite.

Comment has been made upon the love starvation of the race. This is not so. *Love is, and always has been*. It is as natural a condition of human beings as breath or food. The advocates of continence would have men believe that they may love without passion. *Impossible*. The moment a man dearly, and truly, loves a woman, one of the expressions of that love is bound to be in sex.

God created man in his image; that is, He gave man power and wisdom and love, the attributes of Himself. The fact that man manifests in the material while God manifests in the spiritual is not a contradiction. Men are co-workers with God, and the creative, generative organs *and the desire to use them* back up this statement.

If it was ordained that men and women should live separate as the sex weaklings would have us believe, God would never have planted so generously in man that desire for sex expression. Would He have given man the urge for weekly sex-companionship with the beloved, if He had meant the act to take place only once a year, or once in two, for the purpose of generation? *No*.

If it is true that man can love without passion, then the opposite is also true; men can, and should, perform the creative act without love. The thought is revolting, and the consequences of it more so. It is beastly and damnable.

Love is the basis of passion; and in its right meaning, passion is the basis of love. The power of man to love, or hate, or achieve is in direct relation to the virility of his sex power. The weakly sexed cannot love.

The man living the continent life cannot love.

SEX, ITS SPIRITUAL SIGNIFICANCE

For more than seventy years a certain Society in America has been teaching its members that there is a Spiritual side to sex. This Society has taught, and still teaches its members, that God created man and woman so there might be procreation of a new race. He also gave them this Creative power thereby enabling them to use the Laws of Generation for Re-generation, thus the means employed for creation might be used in the Re-creation or Regeneration of their beings.

The doctrine of reaching Immortality through the right use of sex has been universally denied. It has been, and is still taught, that sex has no use outside of procreation, or if unwisely used, results in damnation or destruction of body and soul, thus denying the laws of Logic which teach us that the pendulum of the clock swinging one way must likewise swing the other, thereby maintaining equilibrium.

It is logical to maintain that if sex can be abused to an extent resulting in damnation, it may also be used in the redemption of a Soul on the way to perdition. Admitting this, we claim that as all men know sex is used for procreation, they must, if they give the subject serious consideration, concede that it can likewise be used for the Re-creation or Regeneration of that which it has created. Creation is that act of men which brings into existence a new being, while Re-creation or Regeneration is the method whereby the created being becomes Immortal.

To many of us it seems unbelievable the established churches should claim the acceptance of Biblical teachings in their literal sense and give God credit for all Wisdom, while denying that sex has any other use than creation of new bodies,

all this contrary to the fact that Moses, the great Law-giver, based the *salvation of the Israelites* upon the practice of *uplifting the creative energy and purity of sex practices*.

When the Israelites were on their way to the Promised Land under the God appointed leadership of Moses, they, because of their ignorance of the Divine Law governing creative energy, and their desire for self gratification, became frightful perverts, making it necessary for Moses, in order to prevent the total destruction of the race, to forcibly point out to them, by symbolism in the form of the *uplifted serpent*, that both Life and Immortality were based on the *right use of sex*.

He was impelled to impress upon their minds the great law, teaching them if they continued the misuse and perversion of the Creative forces and the continual "Casting of the seed upon the ground," as he called the "act unfinished," would result not only in the extinction of the Jewish race, but it would likewise mean destruction to their own Soul, because the "Soul that sinneth it shall die," a doctrine based upon the unnatural and abnormal sex practices.

In the Ancient Egyptian Mystic Religion, before the church became debased, the Right use of sex, i. e., used only for procreation of a new being or Regeneration of the created being, was one of the very fundamental doctrines of Religion. It was on this ancient religious doctrine that Moses based his moral code whereby to save his beloved people, and it has always been a mystery to many of us how it should be possible for enlightened nations Claiming Christianity, refusing to admit the moral code as formulated by Moses (under direct tuition of God) as it is the very foundation upon which religion is based.

Up to the present, time it has been practically impossible to interest mankind in this great problem which we maintain is the base of degradation and much illness on the one hand, or salvation of body and soul on the other. Equally as difficult to prove to men that according to the Holy Scripture sin can be committed only when children have reached the age of responsibility,

at the time when the change from boyhood to manhood, or girlhood to womanhood, has taken place, therefore, as an actual fact, the original sin is based upon the awakening of, and the mis-using of the creative functions, and all other sins follow thereafter. Even in the Garden of Eden, sin was not committed until *after the disobedience by our first parents of the creative laws as laid down by God.*

Moreover, if we have faith in the Biblical account, we must believe there were children prior to the Special act which God condemned, indicating clearly, that creation of new beings may take place and no sin attached to it, and that it is only when the act of creation is indulged in for the pleasure or purely for personal satisfaction, *sin actually is committed.*

From the foregoing statement the reader might conclude there could be no possibility of sin provided the Marriage Rite were completed, and in case the woman participating is virile, child resulted from the union. This would not be a complete statement of the fact, sin being defined as an "act which may bring harm to the self, or sorrow and suffering to other than the self." As a matter of fact, a drunkard or a degenerate might take part as readily in the union as a normal person, and if in such case it were completed and normal in itself, the child resulting might prove to be a weakling or an idiot, because of this, the act would have been a sin and contrary to the law of God because unnecessary sorrow and suffering would be the lot of the new creation.

It is likewise possible that a libertine might cover the denizen of the brothel and a new being result from such union. The Rite might be normal and natural, but the actors themselves being evil in their very nature, the new creation resulting would not be such as God could smile upon and as a consequence, a creature of sin.

Let those who consider these statements without foundation, and not based on Divine teachings, give a careful study to the first two books of the Bible and in the light of the teachings

formulated by Moses and their opinion will change and become more harmonious with the great Laws of God and Nature regarding Creation and Re-creation.

The late war, fearful in many respects, has been a wonderful awakener. We now find physicians and leaders who scorned the idea of sex having any Spiritual Significance, frankly admitting our claim. Men and women, boys and girls, because of the new awakening of the potentialities in sex, should be carefully taught the *right use of the sex function* and also *its spiritual significance*. If this is fully accomplished it is possible more souls will be saved by it within the next fifty years than the total casualties during the entire war, and it may be, through the cruelty and hatred of men and their desire to destroy, God has made use to awaken other men and thereby give the incentive to a new and more enlightened race.

We have previously implied the possibility of the Israelites committing the sins through ignorance. We still maintain this is true for the reason that we know the Israelites believed in and were seeking a Promised Land. Having the faith such a Promised Land existed, and willing to give up their homes so as to be free to seek for it, we cannot conclude they would intentionally commit sins which would destroy both body and soul while searching for it. Nevertheless, it is true the Israelites were not only bringing upon themselves the most loathsome diseases, but also were actually destroying body and soul, until the condition became so intolerable that Moses appealed direct to God for help with which to redeem his beloved race.

Ignorance of the Laws of Sex and all that concerns the Creative functions is scarcely less today than in the time of Moses, and we seriously question whether the suffering, misery and ignoble deaths are not greater in proportion than they were in Ancient times.

In proof of this we offer extracts from a letter recently received from one who applied to the Bureau for help, it clearly illustrates the ignorance in which countless mothers live.

“In reading your article on the sex relation (referring to an article in ‘Reconstruction’), one might get the idea that every sex impulse between husband and wife should be indulged, or else there will be sex perversion—and I don’t know exactly what you mean by sex perversion, so meagre is the knowledge of the average married couple in the matter of sex that they have to learn only through their experience, and too often through their mistakes.”

Such is part of the letter from a married woman who is the mother of children, but is forced to frankly admit she knows nothing of sex, does not know any source from which to gain knowledge, except from bitter experience.

This woman, wife and mother, we know to be a member of a church yet implies she can gain no information regarding one of the most sacred and important laws of her being, laws which obeyed when rightly understood, bring health, happiness and finally, Salvation of Soul.

The understanding she has of the article in question is not a correct one. The Bureau does not maintain or teach that the Marriage Rite should be freely indulged, but it does teach that there should be a complete and harmonious understanding between husband and wife regarding this Sacred relation. It holds that the continent life is destructive to the happiness of the home because where this doctrine is followed consistently husband and wife grow apart and the family ties become disrupted.

It is an absolute law that the husband has not right to demand compliance with his request, and must accept only that which is freely granted. To demand and take that which has not been won and freely given in love means disease to her, weakness and death to him. Undoubtedly this practice of demand and take is one of the worst forms of prostitution, more horrible in its results upon man than if he frequented the brothel, there his desires would at least be complied with more or less cheerfully.

Furthermore, we insist that if two people live together, the

husband of a warm loving nature, possessing the vital force which makes him what is termed, a *real man*, and if his normal desires are *continually* refused, there can be but one result in the end; either he will prove unfaithful to his vows of marriage or in time perversion will result.

This is only one reason why the continent life in the married state is not the true life. However, it is freely admitted there may be reasons for a continent life. For instance, where one or both parties are feeble, ill, under great nervous tension, or under some severe sorrow. Where one or both of the parties concerned is of a cold nature or unloving disposition, divorce rather than continence, is the solution of the problem, though in some of these cases divorce may be undesirable because of children in the family.

In the article in question, we had reference only to those living in the married state, not to the unmarried. We freely admit the only normal life for the single is the continent life.

When many such letters are received and in each the cry for knowledge, must we not come to the conclusion that the demand for correct teachings of Sex Hygiene, Eugenics, Race Development etc. is acute? We are appalled when we once awaken to the necessity for such instructions and consider that which passes for knowledge on *the why of sex*.

If it is our desire to enlighten mankind and save our nation from the sex perversions which have been the means of destroying all of the great civilizations of the past, including Egypt, Greece, Rome, etc. and which it is admitted hold sway in Europe at present, we must go to the very cause of the trouble and be willing to look truth squarely in the face and accept it where we find it.

If we are of open and willing mind, then we must carefully study all that we find written by the great leader of the Israelites. He did not complain when God asked him to accept the Laws which govern the creative functions as the same Laws which give Immortality to those who will obey them.

The teachings of all churches lay great stress on the evils of fornication, adultery etc. and rightly so, but nothing whatever is taught of the dire results of indulgence in the Marriage Rite by those who, though married, do not love each other. Pious eyes have been closed to countless number of cases where women have been forced to grant favors to their wedded partners when every fibre of their being chilled at the mere request. Uncounted number of husbands have requested and received favors of wives they did not love, simply because they rebelled being accused of unfaithfulness, though as a matter of fact, the wives who granting requests cared as little for the husbands.

We contend now as always, where the husband demands favors from the woman when she does not love or is not willing to comply, and when such are forced in spite of the unwillingness of the woman, it will mean disease and a gradual decay of her vital forces, while for him it will mean damnation generally and death to both body and soul if the practice is continued. In case a child results, it may be an idiot or a moral weakling. If the child is a boy, it may become a libertine or pervert, if a girl, then possibly another street walker whom all condemn, when in fact, the blame does not belong to either the boy or girl, but on the father whose undesirable creation they may be.

If man demands a favor which is not cheerfully complied with and granted in love, he more surely commits an act of prostitution, than if he escorts a girl of the street and pays her for favors she may grant.

In countless cases of legalized prostitution, unnumbered children have been born, lacking in their love nature, in Spirituality, in all that makes man truly man, or woman really woman, *because the union which was the cause of their creation, was one of downright lust, hatred, aversion.* What nature of child can we expect from such a union. Such a child may be and often is, the beginning of a long line of descendants who are all lacking in something which make up the moral, spiritual, divine and truly human nature.

How repulsive are these truths! Truths they are nevertheless. If we desire to free this fair earth of prostitution we must not rest content with trying to reform those who are denizens of the brothel, we must cease creating others who will take their place. This can be accomplished in no other way than by placing *creation upon a religious basis as was done by Moses of old.* The creative act itself must be considered in the same light as that of prayer, i. e. a performance of love and devotion, not something which must be shunned in the light of day and made a matter of jest when the sun has set beyond the horizon.

Having made a beginning in teaching truths regarding all that concerns sex, why not face squarely the two Divine Commands which have come to us down the ages and for all time ignored. Two commands which obeyed, would abolish all crime, abuse and degradation of the creative functions; wars and rumors of war, making man the superior being he should be, instead of a weakling; the hateful, lustful and revengeful creature he usually is. These two Commands are: "Cast not thy seed upon the ground," for know "The Soul that Sinneth it shall surely die."

While the country was at war, the Government indicated in its various publications on the subject, it would appreciate it if the people were taught the spiritual significance of sex. This certainly is desirable and far in advance of the attitude formerly held by organized Society. However, as the Soul or Spiritual part of man is based primarily on the physical man we believe it to be of great importance that we first teach the people the bearing sex and its practice has on the body and then proceed to the next step which is its Spiritual significance.

According to all the great Law-givers, there are but two functions of sex. First: the creation of new beings through which God must be glorified and will be if the right attitude of Love and Goodness prevails. Second: the Spiritual function, whereby through the Marriage Rite the nature of man and woman, the two participants, be raised toward God as in the

performance of prayer. In either case must the relationship be normal and based on love and mutual desire, the compliance of the woman being won, not gained through brute force.

If there is to be a reformation in so far as procreative matters are concerned, then we must begin with the young, we must teach them these mighty truths so they, when the time comes, will not prostitute their power, and bring into the world children unless they are love personified, and not creatures of incarnate lust as now is generally the case.

Give a religious basis to the creative functions, just as prayer and all worship of God is the base of true, vital religion, for in truth, Love and all that it implies is the acme of the religious.

If we begin to teach the boy in his youth and continue to teach him until he reaches the age of responsibility, that one of the greatest curses under which mankind has for ages bowed down and suffered, is his inhumanness in asking for and accepting favors from a woman he does not love, if he is taught this truth so he will believe it, taught that love is the only reason permitting Sexual Congress and that this elevation of sex to a religious basis is the foundation of Salvation of the Soul, there need be no fear of him prostituting his creative powers. There will be no danger of him contracting any of the loathsome and destructive diseases and the inoculation of others with it.

We admit that many of those who have been born in lust and therefore the children of lust, will continue in the way of their fathers, but we are speaking of a new and rightly born race, a generation of Super Superior Beings, because born in love and where wanted.

The boy born in holy (not prostituted) wedlock, who has been taught the law, will not think of seeking the prostitute for relief any more than he would think of insulting his mother. An ideal he reverences as a religion, as the means whereby Immortality is gained, he will not abuse, to him it is Holy and Divine.

Let us seek the root of the evil, the cause of the cancer, and

begin the treatment at the base of the disease rather than attempt the destruction of that which is diseased.

Laws are necessary for the control of evil, but no law or force, no matter how drastic, will ever wipe away the evils of prostitution and of social disease until the cause for prostitution and such diseases is eliminated.

The way to salvation is to teach *man the truth*. Teach him all that concerns his creative functions, both the use and abuse. Show him that in right use is found health, happiness and Immortality. In abuse disease, unhappiness, misery, birth of idiots and perverts, and final damnation to himself and his creation.

THE LAW OF TRANSMISSION

Heredity

If we desire the very best possible working knowledge regarding the Law of Heredity, we can do no better than consider the breeding of fancy stock such as cows, horses, dogs or poultry. This is because in the case of animals no outside influence enters except feeding, which plays a large part in the development of the stock. In other respects the Law of Heredity works normally.

With the human being so many factors apply that the Law has hardly ever a chance of working out fully; and what modifies or intensifies the force of the Law more than anything else is the mental influence of the parents. However in the breeding of stock this does not enter at all, because animals only obey the natural law.

Animals mate at the right season. If for any reason the service is either too late or too early there will be no results; while, if the proper time is taken advantage of, there will be conception. When the female conceives, the male will not even have desire for cohabiting. In other words, mating and the bearing of young in the animal kingdom come through natural laws. All that is necessary for the owner of live stock is to carefully select the mates so that they are suited to each other.

We can best learn by example, for instance, we have been carrying on experiments for the last ten years in breeding fancy poultry and four years with Collies of the highest blood lines.

If we have a female who is short in head but weak in coat, we secure the services of a male who is long in head but slightly weak in coat, though it will not matter if the male is heavy in

coat, since the coat cannot be too heavy. By mating the long headed male with the short headed female we can be fairly certain that the result will be, young with heads longer than the female though possibly not as long as that of the male. However, here we are confronted with the great unknown; *which is the stronger vitality, the male or the female?* If the female is stronger than the male, it is easily possible that the young will take after her, though one or two may follow after the male. If the male is much stronger than the female, the young are liable to be like him with the exception of a few. If they are evenly matched the young may be a medium between the two.

Therefore, while there is no certainty of results in so far as characteristics of features are concerned, we are certain of one thing, that if both are healthy and strong and if the food given the female during the time she is in whelp is of the right kind, the young will be strong and healthy with but very few exceptions.

There is one thing we are never certain of and that is what we call the "throw-back." This means that although we mate, for instance, two beautiful sable dogs, we are liable to obtain one or more in the litter which are black excepting a little sable around the eyes and the mouth. This shows that possibly one of the ancestors, two or three generations back, were black and white, and now after a number of generations, that which has been dormant, again becomes visible. The young of such a black and white dog will be like him, or at least some of them will resemble him. This proves conclusively that, although this black color did not show in several generations, it was not dead but dormant and ready to manifest its full power in another generation. This is the *unknown*, the mystery in procreation.

In the human family however, the rule is: "like produces like;" and this likeness is more frequently after the mother than the father. This is due to the fact that while the father supplies the seed-germ, and while the whole of the future being is contained in the Spermatozoon, including health or an inherited dis-

ease, as the case may be, it is the mother who fashions the new being. This new *being in most cases is fashioned by the thoughts, the desires and the passions of the mother during the time of gestation.* If she knows the law she can bring forth a god-man even though the father is practically a non-entity. The mother's work can extend to even giving the child a healthy and vitally strong being even if the father is a weakling, provided the father does not suffer from syphilis, cancer, or insanity. Even these last two can be eliminated by the mother during the time of gestation. Syphilis, except in very rare cases, cannot be overcome although it may not show up in that generation but lie dormant and manifest in some future generation.

Although the child most often takes after the mother, it must not be understood that this is always true. A superior man who has an honest but inferior woman as wife can produce genius in the following manner:

The time when man possesses the greatest power is during the times he loves and desires the sexual embrace. It is at this time that he brings into play every force within his being, and at the moment of the climax he makes positive every part of his being. If the woman grants his request because she desires the embrace, and if she either loves him or is passively fond of him, if the man holds in his mind all through the embrace and especially at the moment of the highest joy the great desire for a healthy, normal and superior child, he will, so to speak, draw the very forces from heaven. If he repeats this each time he indulges in the marriage rite throughout the entire period of gestation, he can accomplish just what the woman can accomplish had she the knowledge and the character.

If both the man and the woman understand the secrets of Higher Race Development, it is easier to raise healthy, normal and God-like offspring. Ten such wedded couples who love, understand the law and faithfully practice it, could completely remake this old world; for their progeny would be so positive, so

powerful and so influential that they could easily rule the rest of the race with beneficence.

While the power of the mother is naturally much stronger in fashioning the character, features etc. of the child, yet she cannot readily contaminate the child with such a disease as syphilis. If the father has this disease, it seems it becomes part of the very life germ. But if the mother has this disease, it may become part of her ovum, though experience demonstrates that the child is not as readily contaminated through the mother as the father. On the other hand, the father may be from a family afflicted with insanity and yet have healthy offspring free from any taint of it, providing the mother is of normal mind and more positive in her nature than the father. This is due to the fact that mental forces are more readily contributed by the mother and disease by the father.

We face some serious contradictions of the Law of Heredity when we step without the bounds of the physical. For instance, it is a well known fact that the sons of great men are seldom great and the sons of financial giants are seldom successful business men. While this may appear superficially as a contradiction of the Law yet it is not, as will be shown.

A man may have been a physical giant but gradually through negligence deteriorates into a weakling. Such a man would hardly have as strong an offspring as under his former virile condition. For a similar reason the great philosopher, the great general, or the powerful magnate, seldom has a son or daughter who is like him, *because his whole mind and all his energies are given to the special work he is engaged in, and he has no strength or energy left for procreation, possibly hardly thinks of what he is doing.* In other words, he follows the marriage rite either because he considers it a duty, or because of sensual desire, very seldom or never because he thinks to bring another like unto himself into being. If he were to forget his vocation for a short while and husband all his energies and powers, mental and physical, for a creation such as he, using the same

virile energy he utilizes in his chosen field, he could accomplish wonderful results.

There is another reason why children usually take after the mother unless she is weak and sickly, in which case it were far better if she would not have children, and that is that, while procreation is a passing fancy or an accident on the part of the father, it absorbs the whole life of the mother; and if she is natural and normal all her power, her energies and her thoughts are concentrated upon the coming child.

Although heredity is the base of our strength or our weakness, it should not be made the base of our excuses; one who is not physically or mentally all he or she could be, should not make the excuse of having been so born. Being born with a weak body is no excuse for keeping that body during a life time. Experience has shown that among statesmen, athletes and philosophers as well as others who have won world renown, it is not necessary to keep what has been given us by our parents; and that the weak body, the weak mind and the weak vital powers can be made strong and vigorous through a system of living and practice if we will and desire it.

Similarly, because a man inherits syphilis from his parents or it was transmitted to him through his parents from his grandparents is no reason for him to go through life with this filthy and destructive disease and to die from it while still young. He can, through force of will and effort, if such will and effort be strong enough, free himself from this disease.

While we should fully recognize the Laws of Heredity or Transmission, we should understand the greater Law—*we are what we make ourselves*, and the making is a result of how we live, the food we eat, the thoughts we think and the effort we make. Being born weak and inert, it requires a powerful mental push to cause us to begin a life which will free us from inherited weaknesses. The Law of *heredity should not* be a matter of concern to those now living. We know what we are. If we are weak it is our duty to overcome the fact that our ancestors were

unfair to us and to turn our back upon the past and to set out to gain strength and vitality. We should recognize that the Law of Transmission concerns only the unborn and that it is our bounden duty to enlighten the world regarding this Law with its physical, mental and nervous aspects that the unborn may not be burdened with weaknesses from which the multitude suffer.

To begin with we should not attempt to create a new being unless at the time of such creation we ourselves are strong mentally and physically. As we prepare the foundation for the building of a house so should we prepare the foundation for the new being we are about to create. Having accomplished this, the next step of the parents to be is to choose the proper time. The creative embrace in this case should be after thorough preparation. The parents should be at their highest state of physical, mental and moral condition, and should not only desire the embrace but the fruits as well.

When conception has taken place, the parents have definite duties to perform. The man should pay strict attention regarding his treatment of his wife, never causing her annoyance in any way regarding her person and never approach her unless he has reason to assume she desires it and never force such attentions when objectionable.

Considering the embrace, it should be undertaken in its highest form. The base of it should be love and not passion, and it should not be given up till she is fully satisfied. Moreover, the embrace should not be undertaken oftener than desired lest it leave its impression upon the unborn. This embrace should never be refused when she courts it, lest the child be born love hungry and become a Magdalene because of an unnatural desire.

Such are the important considerations in the creation of a new being. But under present conditions the average father does not understand the Law, thinks of his pleasure only, disgusts his mate by his inconsiderate attentions, and thereby forever marks the child with this disgust, which may be, and often

is, a curse through all the days of its life, causing unnatural desires which end in perversions or in a nature entirely cold and devoid of feeling. On the other hand, if the father holds the erroneous idea that it is wrong to hold the sexual embrace during pregnancy, it will cause the mother to be love hungry through this period. Through this the child will be impressed with this love hunger all its life, manifesting this in not being satisfied with one man or one woman, forever seeking what does not exist for itself, since its nature is not to be satisfied.

On the part of the woman her duty to the unborn is to hold that attitude of mind which will not mark the child with impatience, hysterics and the many other states and conditions which result from an unsettled mind, a mind which is never at rest or at peace and never satisfied. Her duty is to build up the body of the coming child through proper foods, bathing and exercise, and to build up the mental forces through right thinking, cheerfulness, true and pure thoughts, and through the reading of good books, the hearing of good music and the enjoyment of healthful and wholesome recreations. Truly, her duties are tremendous if she but realizes them. If she fulfills them she will be compensated a thousandfold in the development of the child, because the love she holds in her heart and mind for the unborn will be the connecting link that will bind the child to her and to her God in the years to come.

Physical conditions must be taken into account during the important period of pregnancy. Very often this condition brings about irritations or enlargements in the physical being which in turn react powerfully upon the nervous and the mental system. If any untoward conditions should make their appearance from no apparent reasons it should be a warning that search should be made and the cause found and removed.

Many women during this period develop a strange appetite which seems beyond reason. If it is for something which is in itself unharmed, her appetite should be appeased, although she should cultivate control of the appetite, thereby preventing con-

gestion or satiation and to do so would affectively impress the child.

Above all other things, no matter what her opinions on morality may have been, the mother should read no literature which savors of loose morality and should not under any circumstances allow any conversation to take place in her presence which is unclean and immoral. She should not indulge her appetites, should not associate with individuals of questionable morals and should fully control her own thoughts. She should think, desire and hunger for the things which she feels the angels would desire, because there is no habit, weakness or quality more easily inherited than a weak moral nature; and it is because of such an inheritance by the multitude of children, that we have the white slaver, the Magdalene of the streets, the libertine, the debauchee, the pervert, the idiot and the insane.

PREPARATION FOR A NEW LIFE

Pre-Natal and Heredity Influences

"That which is worth doing is worth doing well."

All of us are familiar with this old and true saying, but there should be another equally as true: "If a child is to be born it should be born right." How many of the countless number have been born under this Law? On the contrary, birth has been under the law of "any old way" and Nature had to do her best with what had been forced upon her because of ignorance and prejudice.

The law of Heredity has to do with an inheritance of the qualities of good or bad which are part of the parents and which more than likely has been part of grandparents and great-grandparents, often further back than that. The law of Pre-natal influence has to do with the impression upon the child of those qualities, powers and virtues which neither of the parents possessed, *but which they desired for the child.* Hereby do we come to an understanding that the Law of Pre-natal influence is of far greater importance than the Law of Heredity since the power of Pre-natal influence can modify or set aside entirely, the Law of Heredity.

We are fully aware of the fact that many scientific men have, and do at present, laugh at the idea of investing the child with powers and with virtues which the parents do not possess themselves, have considered it as commendable but foolish, to think that the mother, by having works of art, painting of beauty, in her room and looking upon this picture often, desiring the being about to be born should be like it, could give birth to a beautiful child through this desire and the impression so made.

But would these same men allow us to hang, at the foot of the bed, wherein rest their own wives or daughters when *en ciente*, a picture of some fearful accident, or that of men with ugly countenance? We are willing to wager they would not. If that which is fearful to behold and undesirable to look upon can make an impression upon the woman and child, why cannot something which is beautiful do likewise?

These men may say that the ugly picture would affect the mind and the nerves and thus do harm to the unborn. We admit this at once, but if this be true then why cannot the beautiful picture in like manner calm the mind and the nerves of the woman, thus stamping beauty upon the child? Is it possible for the pendulum of the clock to swing one way without swinging the other? Is the Law not always double? Must there not be a Negative for every positive? A magnetic force for every electric, a North pole for every South? The Laws of Life are dual, not single.

One of the most authoritative accounts of pre-natal influence or maternal impression is given in the Biblical lore where it is stated that even in the animal kingdom the female can be so impressed as to bear young with the resemblance of that which she constantly sees before her. We have reference to the story of Jacob and the sheep. Is this an allegory? Will scientists calmly tell us that this story is impossible and without truth, that the Bible account is a fanatic's dream? If they do claim this then where is the proof that all other Biblical stories are not likewise merely fiction to entertain the one foolish enough to waste time in reading them? If, however, it is admitted as a fact, then will they claim that man is less than animal and that things which can be accomplished in the animal world cannot in the human kingdom.

In our day we have given every attention to the question of breeding in the animal world. We have carefully studied its vims, what it likes or dislikes, we have even carefully watched to learn what foods it prefers and those it does not like, and

when we breed the animal we carefully remove everything that irritates it. We give it only those foods for which it shows a preference, and we do everything else in our power to make it comfortable, prevent it from becoming irritable, shocked or surprised. And this simply because it is valuable in dollars and cents, because we want to produce superior stock.

But how is it in the human kingdom? Do we give any thought whatever to the time of conception, do we watch the season, do we watch the day when it would be best for the coming child to be conceived? Do we see that the mother is prepared, that she is ready and willing, whether she *desires* to begin the ordeal? When she has conceived, will she be careful to avoid those things which might irritate or shock her, will she seek for harmony and for entertainments that elevate her? Will she study books that, instead of exciting and making her morbid, will calm and cause her to look upon the beautiful in life? Will she be careful in the selection of her diet, avoiding those foods which experience has taught her are not good for her though the taste may be all that is desired? Is all this done as we would do it in the animal kingdom, or do we go about the whole matter in a way which clearly proves we are as ignorant on the subject as were our forefathers and that we still trust Nature to turn out a god where we have given the inception and incentive for the creation of a fool or an idiot.

Men and women have not even partially awakened to the great power they possess, have not become conscious of their great responsibility, duty and possibilities in the creative world. They have been taught to think only of themselves, their own salvation, they do not know that they are responsible not only for their own health and strength, their own salvation, *but that they are actually responsible for their children, their children's children and their great-grandchildren.*

Let us face this question squarely as honest men and women should. Let us take a concrete example of Heredity for instance, and follow the case from beginning to the fourth generation.

In the archives of the former Physio-Medical Society of the State of Indiana, is the record read before that Society in 1909, by one of the members, of a woman who was weak mentally and who had been taken advantage of by a brute in human form; the usual result: an illegitimate child was born, the father of the child refusing to marry the mother.

This illegitimate child, having no one to look after its welfare, interests, training and education, and the State having neither the time nor the inclination to take interest in an illegitimate offspring of a weakling, became a woman of the street and gave birth to a number of children.

These children in turn followed a life of ill-fame, some of them became women of the street, others were imbecils, some became criminals, still others were wards of the state, until, in the year 1908 I believe there were some 385 issues from the one woman and among them there was not a single man or woman of which the State could be proud. They were all to be classed as weaklings and degenerates.

This is the history of but one case, the story and shame of but one State, how many cases are there like this.

Who is responsible for all the crimes, sorrows, miseries and heartaches of these three hundred and eighty-five progeny of this one woman? Though they were weaklings and idiots, criminals and imbeciles, it must be admitted they had feelings. Had the state done its full duty to the one woman, would the rest have followed? Let answer who will.

Much of the blame must be placed at the feet of society which generally considers itself too pious and refined to lift those who have gone wrong, and who even have laws passed to prevent others from teaching the truth, as has been done time and again. Next to society is the State, though the State is actually made up of this same society. The State spends money freely employing men to study the best methods of breeding and feeding hogs, but has no money to invest in studying methods of Higher Race Development.

And what of the woman, the first one to give birth to this brood of degenerates, these undesirables? Though she was the beginning of it she is the least to blame, *because she was born wrong, she was ignorant, she did not receive the training and education which was hers by right of being born, and through which she might have been strengthened, and so enlightened as to either not give birth to children, or in the case of children, have the knowledge of developing and training them as they should have been.*

Though the foregoing is an awful picture it is but one of countless numbers of like cases. Though we practically free this woman from blame because of her weakness and ignorance, we cannot free the modern woman from blame because to her is given the opportunity to know the Law, that Law which will make her free. Let us consider the modern woman, the bright side of the question of generation in an enlightened state.

We take a woman from the ordinary ranks of life. We teach her all the duties which she owes to herself as a woman. She thinks right, reads good books, learns the proper value of foods and obeys dietary laws, she takes exercises such as every normal woman should, she is, in face, the true, up-to-date woman, though possibly lowly in birth and poor in this world's goods.

Conception takes place, she understands the law let us say, as well as we understand the breeding of high class collies, she reads only such books she knows will have a good influence on the mind of both herself and the coming child, be it boy or girl. She allows no obscene or shocking pictures in the house and is especially careful of those in her own room. She associates only with cultured people who use refined language, she sees plays that are refining and constructive, continues her cold baths in the morning, internal baths when necessary, takes walks, normal amount of exercise, deep breathing drills, does her work and keeps fully occupied, avoids everything which might cause nervous shock or the onset of a hysterical condition. Above all, she

is careful of diet, avoiding all such as might congest the system and interfere with a clear brain and good circulation.

She refuses to have sexual relationship with her husband unless she actually desires it or is brought to the desire by his caresses. Is woman enough, *knows she has liberty enough*, to indicate her real feelings when he does not notice it himself. Let such a woman, in such a condition, live such a life, bring forth a child and *the new race of men will have been started*.

Supposing this child is a girl, the mother teaches her the truth as she has been taught it, raised her under the Laws governing a Superior Race, this child reaching womanhood does likewise with her children, can we begin to estimate what this will mean to the world in a few generations? Can we not partly understand the influence such superior beings will have on the entire world as their morals would be uncorruptible.

Aside from the benefit to the world, can we begin to comprehend the untold blessings such a race would be to the mother who had started it? Thus in truth, would the blessings of the children be visited upon the mothers and fathers, while the Wisdom of the elders would be visited upon the children, rather than the "sins of the fathers."

Can it be argued that this is an idle dream; that it is the ideal state; that it is not practical in every day life? It cannot, because men and women can read good literature just as easily as destructive, vulgar, obscene publications. They can have beautiful pictures as readily as any other kind. They can be occupied as easily as give way to their "nerves" while others do their work. They can walk and exercise in place of sitting in a rocking chair and resting. They have the privilege of attending good plays in place of the questionable shows, and above all, they can obtain good, nutritious, nerve building foods as cheaply and as easily as rich meats, sweet cakes, candies, spiced foods and useless desserts, which are of no value, simply satisfy an abnormal taste and clog the system, causing weakness and low mental state.

The true life is as easily lived as the destructive. It is merely a question of making a change, moving from an old worn-out, leaky house to one that is modern and up-to-date. It is a question merely of accepting the right and following it. It means no self denial, but the doing of the right thing in the right place and at the right time, forbids no innocent pleasure, no harmless recreation, no good food, no enjoyment that brings happiness.

Man has come to consider himself lord of creation, but how consistent is he, and how the Lord of creation must smile at man's arrogance, though it is the cause of His sorrow.

The farmer who understands his work, when the time of seeding comes, will carefully prepare the soil, he will plow the fields, will fertilize them, may even analyze the soil to learn whether it be in condition for a good crop.

When he is ready to sow his seed, let us say it is wheat, he will patronize a dealer in whom he has every confidence and select only the very choicest seed that has been tested for germination. When he has obtained it he will then watch the proper time for sowing. If a careful and experienced man, not any time will do, he will choose a day when he believes the possibilities of its germination will have the greatest chance. After the seed is sown every care is given it assuring an increase equalling his expectations. And all for what? Simply that he may gather a crop that will insure food to consume or to convert it into money usable for other necessities of life.

But what of that greatest of all crops—the human family? How many make any effort to prepare the ground thoroughly, who will select the seed (live a life such as will justify the thought that the seed is strong, healthy and vital). Will he watch the time of sowing, will he watch the seed after it begins to germinate and will he take care of it while it is growing? Will he continue to watch it and care for it up to the time of reaping?

Not at all, these are things of too little importance to him. Nature can take care of it for all he cares, besides, is it not Na-

ture's duty? And when the children are born to him full of weaknesses, with criminal tendencies, always ill, always a source of sorrow to him, will he not curse God for visiting upon him that which he, in his own criminal ignorance and carelessness called into being?

If we desire a race of superior beings we should go a step farther back than merely considering the Laws of Heredity and Pre-natal influence.

We should begin with the children now born, carefully instruct them in all the Laws of Procreation, carefully prepare them for the great work of new creation. Through training eradicate from their nature all that is undesirable, and build in its place all that is desirable.

We should teach them all the Laws pertaining to Environment, Imitation, Personal and Pre-natal influence and Heredity, so that they can employ such knowledge in the new creation. Carefully must we impress upon them that in true preparation half the battle is won, that Heredity is the foundation, while pre-natal influences and impressions are the building, that one is as important as the other.

Is it worth while to take all this trouble? Seemingly, while we are young and while the world looks bright and rosy to us and when we do not need see the suffering of little ones, it is not, but as we advance in years, as we have children of our own and see their suffering, we begin to appreciate the suffering of other people, then do we begin to realize the vast importance of preventing this misery and sorrow rather than finding a remedy for it.

The fearful price we pay as a nation for the heedless fashion in which our children are created, born and raised, is readily comprehended when we remember that in the United States alone there are now more than one million weaklings and degenerates filling our prisons and our insane asylums, and in this statistic we do not count the almost numberless ones suffering with ad-

vanced stages of syphilis, cancer, tuberculosis and various filthy blood diseases, the base of which, often the direct cause of depravity of nature, is found in the life and birth of the individual.

No place in nature is man as neglectful as in that of the birth and rearing of children, for in this one department of creation he is not only ignorant but he wilfully avoids the subject as though it did not in the least concern him.

CHILDREN AS IMITATORS

What it teaches men.

It has often been stated, and with good reason, that men generally are like sheep: "Where one leads the others will follow." It may be said with equal truth: Instead of being creative or initiative, men are imitative. This inborn practice of being imitative rather than initiative or original, is even more pronounced in children than it is in the adult.

Practically the whole life of the child, whether boy or girl, is given up to the attempt of mimicing those by whom it is surrounded, and because of this it is of paramount importance that the child, while in the habit forming age, should be as free as possible from associates whose thoughts, speech and habits are undesirable and destructive.

Probably the first thing in life it takes any great interest in is seeing its mother, father, brothers and sisters walking about it and as it watches them move from place to place, there is without doubt aroused within it a desire to do likewise.

As soon as it is old enough to give an indication of this desire it shows an inclination to reach the floor and if this be allowed it will not be long before it will attempt and soon learn to creep. In this it shows initiative for the first time in its life as it does that which it has not seen any others do.

Once having become proficient in creeping, the next act on its part is an attempt to get on its feet by holding on to some object and this accomplished it will not be long before it will make every effort to reach another object, not by creeping to it, but by walking just as it sees others about it walk from one place to another in the little world it lives.

In learning this first lesson of self-dependence, there are usually many falls, slight injuries and much that might discourage it in its effort to be as others are. But it never concludes that the results are not worth every effort it can make, or that it is a waste of energy, which can readily be avoided if it will indicate its desire to be moved from place to place by crying, knowing that those near it would take and carry it.

Instead of thus indicating its desire to be dependent on others, and thereby avoid hurts and bruises, it continues to try, despite fall after fall, until at last it accomplishes that which it set out to master—it is able to walk.

This is the first great lesson that Nature has in store for all of us. A lesson most of us forget when misfortune befalls us, is nothing less than Nature testing all men to learn whether they are fit for existence, fit to be the master of circumstances, or to remain weaklings and slaves to those conditions which men should overcome.

Nature tells us we must undergo severe trials, that storms will surround us, that time and again will failure be our lot where we had confidently expected success.

Here men may learn a lesson from the child, which though weak, inexperienced and without knowledge gained from the experience of others, nevertheless, because of its desire to be like others, will not give up even if that which it attempts results in falls, bruises and pain.

Nature, however, unlike the mother of the child, will not pick us up and take care of us if we refuse to try further, she will leave us to our fate, and rightly so, if we are too weak and too inert to try further, for in the domain of manhood, the law of the survival of the fittest rules in every department of life.

After the child has learned to walk, possibly while it is still learning, it will begin to pay a great deal of attention to the foods eaten by others of the family, and without question it is here we have the beginning of its health or its weakness the rest of its life.

It is now freely granted by many of the world's greatest investigators that the food we eat has more to do with our state of health, strength, happiness and success in life than any other one thing. Moreover, it is also admitted that habits of eating, fondness for certain foods, are developed while we are young.

And old adage is: "Tell me what you eat and I will tell you what you are," proves conclusively that men generally believe, though possibly unconsciously, that the food we eat has a powerful influence on our health, our capabilities, our honesty and our morality. Therefore, it is essential that the child should be started with the proper food and only such, until firm habits of following correct diet is established.

How frequently do we hear that no one can "make anything as good as mother used to make!" This is another proof that during the entire life we are more or less strongly held to the habit of eating only those foods which we had during childhood and youth and that even these must be prepared as mother prepared them if they are to meet with our approval.

Some of the most destructive habits of which man is guilty are caused by, or the result of, certain foods. It has been authoritatively stated that the leaders of the Salvation Army in England, by establishing and maintaining hospitals for habitual drunkards and the vast experience gained thereby, finally came to the conclusion that drunkenness, in the majority of cases, is caused by a meat diet, and can readily be cured if a correctly balanced non-meat diet is substituted.

Why is this true? Because meat is a passion producing, stimulating food, and as such calls for a counter stimulant. This is found in all intoxicating liquids. If we care to test this statement, all required of us is to offer a drink of beer, whiskey or wine to diners when a meal composed of ripe, luscious fruit is served. No one but the most pronounced indulger would accept the strong drink.

On the contrary, offer beer, liquor or rich wine to diners when the meal is composed of rich and rare meats, highly sea-

soned dishes, richly spiced fruits, and all who are partial to the taste of drink will readily accept. Why, because one complements the other and the two in combination call for still more of that which is sensation creating.

This is an example of but one food, that of meat, and what it means to a nation to have it as a basic food, for so long as men will eat rich and rare meats, just that long will there be a demand for strong drink, and as long as strong drink is indulged, just that long will passions rule and degradation of minds and of bodies continue.

The argument may be advanced that women who do not indulge in strong drink do eat meat, highly seasoned foods and richly spiced desserts. We admit the statement but answer it by calling attention to the fact that all of these women drink freely of strong coffee, strong teas or other drinks which are nerve deadening, and the results of which are as destructive to their finely organized nervous system as strong drink is to the mental faculties and morality in men.

The question may well be asked whether boys and girls reared without meats would continue to so live after they left the parental roof.

To answer this question we have resource to India with its millions of inhabitants. These countless people do not eat meat at all but exist on the natural foods native to their country and in this country drunkenness is unknown while morality is all that may be desired.

The white race have imported strong drinks to India, but the habit has made no headway except in those sections where the civilized methods of the white race first established a state of degradation and then followed it with drugs, immorality and finally strong drink.

We have no reference to the handful of degenerates living in India and of India's blood, but to the teeming millions who live on natural food, live a natural life and whose morals are beyond question.

If we take one or more of these people and transport them

to any western country, among refined people, they will refuse to partake of meats, drugs or strong drink, and this even if they live for years among those who indulge in these things.

They were born, taught and reared in an atmosphere free from these things and it is therefore inborn with them to live as nature intended man should, and the habits of others does not make any impression upon them or change them in the least.

If we of the western world would serve only such foods as are required by the body to keep it in health, strength, vitality and virility we ourselves would be free from weakness and degrading habits and we would make for a normal life and freedom from sickness, weakness, and degradation in our children, and they would be as free, and remain as free from them as we find those people who live as God had intended they should. For this reason it is of vast importance that those anxious for a Superior Race of men shall make the conditions, through teaching and example, such as will make this possible.

The next step in the life of the child is the speech. In unnumbered families there is no regard whatever for purity of speech and we believe this is prolific cause of immorality and perversion.

Few people seem to realize the power of the spoken word, that words often carry suggestions which have lead to the downfall of countless boys and girls.

They do not realize that the child has no means of weighing words and learning whether they are good, indifferent or bad, all it knows is that the words are used, that its mother, father, brother or sister use them and that *because these loved ones use them they must be right.*

Hearing words time and again, gradually beginning to use them, they become a fixed habit, part of the child, and will be used until the child begins to think for itself and then commences to trace the action following the spoken word.

To many people the spoken word is only a word, they do not give serious consideration to the subject, do not realize that

the word not only carries a meaning, but that the child must think accordingly. If the language of parents and other children it associates with is vulgar, then as it gains knowledge of their meaning its impressionable mind will soon be filled with filth, consequently it is impossible for the child to remain morally clean, because degradation and perversion has its beginning in word and then imagination supplies what the act might be like which it has only heard mentioned as something desirable.

The speech of parents and all with whom the child comes in contact should be pure and ennobling, there should be use of no word which may reflect upon the character or the action of any one of the family. If there is necessity for making reference to any subject which the child should not hear, then those discussing it should withdraw and discuss the matter privately, under no circumstances should any question be discussed before children which make it prohibitive for them to ask questions. To do this and then refuse to answer such questions is to implant suspicion in their minds and this will at once eradicate the inherent primitive purity.

We must remember that the girl thinks all her mother does is right, and no matter what the mother may say, or how vulgar her language, the child thinks it admirable to repeat. Likewise with the boy, whatever he hears the father or big brother say he takes pride in using, and so is the speech of our children formed. Refined if the parents and associates make use of refined speech. Vulgar if the parents and associates make use of vulgar speech.

In many homes the discussion of sex questions is not forbidden before very young children and most intimate relationship between father and mother, son and sweetheart, or daughter and friend are discussed as though these things were for all to hear. At first the child may pay no attention to these discussions, but gradually as it notices that whenever these subjects are mentioned there is much laughing and jesting, it will begin to ask questions, only to meet with laughter because the elders think it "smart" of him to take notice, or will be told he cannot

understand. This will lead to doubt in his mind, awakening the imagination as to what it may be, dwelling on the words and sentences, giving them meaning they do not possess, and at first opportunity questioning those young as himself. In this manner the minds of unnumbered children are poisoned at a very early age.

Questions concerning sex should *never* be discussed before children until parents are ready and fully prepared to answer any question the child may ask. To do so, to have the child inquire and be refused plain, unhesitating answers, is to start doubting, suspicion and disbelief when explanations are actually given.

The rule should be: Use only words which you will not be ashamed, but be proud to have your son or daughter repeat in the presence of people whose opinion you hold dear. If you do this, you will never have cause for regret.

Next to consider are the acts of parents and all those associating with the child during its imitative or habit forming age, and it is the imitation of these acts which will have great bearing on its future life.

As in speech, the child naturally reasons that that which is done by those he loves must be right and he will endeavor to imitate them as nearly as possible.

It behooves parents to be extremely careful in all their acts, all their little mannerism, to do nothing they would not have the child copy, moreover, it is equally important they do not allow playmates who have undesirable habits.

When parents constantly do that which they have no wish the child should copy, it is worse than useless for them to explain to the child the undesirability of imitating them, the child will not reason according to the explanations given, but from the fact that loved ones *did certain things and if it was right for them to do it, then it must be right for him to do likewise.*

TWO DANGEROUS PERIODS OF LIFE

Puberty--Menopause

While it is logical to claim that the most important period in the life of the individual is that between conception and birth as it is nearly always during that stage that everything which goes to the making of the future man or woman, physically, mentally and spiritually, is being shaped, nevertheless, the most dangerous periods of a woman's life are puberty and menopause, both changes of life but in a different sense.

Puberty is that period of the girl's life when her creative organs are becoming so developed that they serve in the creation of a new being. It would be unwise for the average girl to become a mother so early in life, because the present day girl changes into womanhood frequently between the age of ten to fourteen years, and her physical condition is not what it will be when she is eighteen or twenty years old; because there is physical growth for from four to six years after the change has taken place. The creative organs being developed, we must take into consideration the possibility of conception, since the girl's desires are those of a full grown woman, even though she is not yet actually fitted to assume womanly duties. On this account the period of puberty is the most dangerous time, when every care should be exercised that no misstep is made which may result in a ruined life.

The protection should have had its beginning long ere this, since now is the time of watchfulness and not of instruction. Every mother in the land should realize this, should be taught fully everything that concerns her creative organs. Not only must the mother know all that concerns herself as a woman, her

creative organism, their functions, their right use and what constitutes abuse, but she should also be capable of giving such instructions to her daughters as early as their minds are able to receive them, or as soon as they begin to question on the subject.

It is unreasonable to assume that the average woman cannot comprehend the mysteries of her being. Those who think so do not give her credit for having the capacity to grasp the meaning of the organs and their functions. This is not difficult for the average mind to grasp. In fact, when simply taught by example and analogy, the knowledge is easily understood. Up to the present time it has been considered improper for a woman to even attempt to gain knowledge concerning her being, its powers and its weaknesses. She was prevented from mentioning anything concerning her creative organism except to her physician and only at a time when seeking medical aid. But this harmful idea is gradually disappearing, we are beginning to see that there is no more shame attached to the creative functions than to any other part of the body. We no longer consider any portion of man unholy or unclean, unless made so through misuse.

Hence the first duty of those who are to teach a higher race development is to educate mothers and those who are the coming mothers, in the science of sexology. Our next duty is to teach those girls who will not be given instruction and who are seeking it. When the mother comes to a full comprehension of the simplicity of the subject, she will neither shrink nor refuse to give this knowledge to her daughters, knowing that thereby they will be safeguarded. Here as elsewhere, "Knowledge is Power."

Just as the mother is taught so must the girl; and these instructions must be given *before* the girl arrives at the age of puberty, so that she may be fully prepared for the change, otherwise great harm may come to her, injury from which she may never fully recover.

Every physician is fully aware of the ignorance of the average girl, and the ignorance under which mothers allow their daughters to attain womanhood. Where is there a physician who

has not been informed of the girl, innocent and full of life who, playing with male companions, finds herself in a condition unforeseen and unprepared and who seeks for a cloth and cold water with which to free herself. In our experience we have met with many such cases, where the child, for such she is, having had no instructions, feeling that something serious has happened, seeks some hiding place, cold water and cloth and attempts to stem the tide, she often succeeds in doing so but at the expense of causing a congestion that may last for many months. When the menses again showed, they were irregular and abnormal. Of this the mother was never informed and learned only of it when the girl showed well developed signs of anemia or chlorosis, and was horrified that such a thing should have occurred.

Does this speak well for our twentieth century enlightenment and our boast of being well informed on all important subjects? Is it an honor for us to be forced to admit that more than nine-tenths of our girls grow up and reach the age of puberty without any knowledge of what they are to expect? Is it an honor to motherhood that these girls, in their ignorance, should attempt to hide, often with serious results, what every girl should look forward to and consider a normal part of her development? Future generations will judge us accordingly.

If after the child has made the mistake she learned the truth, the usual serious results might be avoided, but this she seldom does, consequently, in many cases there will be lifelong misery and suffering, because the system does not again become normal.

The tendency in the past to forego mentioning this most important subject the training of the girl in that knowledge which concerns her future welfare, has become so strongly inbred in the race, that we have come to be ashamed of mentioning the creative organs and their functions. This has become a race belief and women generally take it for granted that sex and sex life is simply a necessary evil under which they must bow the head and must be avoided as much as possible.

We find it no impropriety to discuss the subject of the mat-

ing of animals or the birth of their young. We proudly speak of the birth of a new prize calf. We take great pride in raising pedigreed stock and consider it quite an achievement. Then why should we find it improper to consider the human young and the laws of its birth? Are we of less value than animals? This condition must be changed, and will through a system of rational education of the young as well as the old.

Much to our chagrin must be laid at our door the crime of having over one half of the women in the world in a nervous and hysterical condition, made so through ignorant mothers not properly preparing their daughters for the change of life. It is at the time when the creative functions of the girl are making rapid changes that great drain is made on the entire system. She will often appear irritable, nervous, dissatisfied, quick to anger, irrational, and all without apparent reason. She will desire solitude, will brood and will think no one cares for her. At times she will manifest great love and a moment thereafter will seem cold and distant. It is at this time that the mother must show great consideration and seek the cause. If ignorant, she will meet the child's coldness with coldness, her nervousness with scolding, and her moods with reprimands. Instead of understanding the girl and her moods and gently guiding her, she will, through scolding, cause these symptoms to become more pronounced. Here is laid the foundation of a lifelong nervous, irritable and hysterical condition.

Just about the time that this transition from girlhood to womanhood occurs, other important and radical changes also take place. Instead of playing with the boys, hugging and kissing them as she formerly did, she becomes shy and no longer is willing to play the innocent games with them. The boys will not understand her and make her a subject of their jests which irritates her and often causes her to become abnormally sensitive. This may lead to permanent injury which could be avoided if some consideration of her moods had been given.

At this time her imagination begins to unfold, the creative

nature asserts itself. The girl becomes conscious of desires within herself which she had not before known. She does not as yet know what it is to love and may not for many years; but she is conscious of a desire to be possessed, has a knowledge intuitively that there is something which would give her peace and a feeling of satisfaction. This is intensified when in the presence of a male companion of whom she thinks much. This is the dangerous period of her life; and, unless she is fully instructed along sex lines, she is liable to commit serious errors.

For instance, if she is in company with a man or grown boy she likes, who is not thoroughly honorable, she may be easily aroused, so that her desire becomes pronounced, and she may then easily become a victim. When this happens society discards her, condemns her, when in truth she does not know why, having been unconscious of having committed any wrong.

On the other hand, if she associates with men, dances and plays games with them and if she does all these innocent little things natural to the normal girl, this same nature may be aroused and an irritation may result, possibly causing her to seek solitude and relief, ending in a fixed habit or solitary vice.

Besides being taught sexology and that which she must expect, she must also be fully and clearly instructed as to the change of her inmost feelings and how to meet this through work, constant occupation, exercise, games, bathing, social intercourse, music, plays free from morbid or immoral suggestion and all other things which keep girls care free and occupied and healthfully tired when time for retiring arrives.

Another reason why so many of the women of the present day are nervous wrecks is due to the fact that under our present educational system practically all girls are in school or college, under intensive study at a time when the entire system is undergoing the great transition.

All physicians admit this passing from girlhood to womanhood requires all the strength of the girl that nervous complication be avoided. All the nerve force the girl has accumulated

from babyhood to girlhood is now needed so that this development be normal.

We also recognize that our present methods of study requires all the nerve energy with which the girl is endowed if she is to compete with the healthiest and strongest of her school companions.

Realizing these things we can readily see that it is practically impossible for the average girl to give all her strength and energy to intensive study, *and at the same time undergo the most trying conditions and changes of life*. Something must give way, and it usually is her nervous system.

If we desire healthy, normal womanhood in the future radical changes must be made in our school and college systems and rulings enacted by the Departments of Education in all states, requiring mothers of girls to report to the family physician immediately the menses begin, such physician to issue certificate to the girl, stipulating her to remain from school for one week.

During this time she should have rest, fresh air, exercise, recreation, light reading, and other things which would tend to keep her mind from the condition and calm her nervous system, allowing nature to recuperate the vital forces. Great care should also be taken that sanitary laws are complied with, so that all unnatural irritation may be avoided. Many girls at this time becoming addicted to solitary vice thereby relieving the irritable sensations.

We fully recognize the fact that this would work a hardship on School Departments and teachers, but this would most assuredly be preferable to the present state when so many of our women are suffering from all manner of nervous disease and who are, as a consequence, totally unfit to become mothers of the coming men of the nation.

Bathing should be regular, even through the menstrual period. This should be in the form of a sponge bath with cool (not cold) water, followed by a rub with a turkish towel, continued until the skin shows a glow and feels warm. The bowels

must be kept regular, not through the use of nostrums, but by the use of the Internal Bath with pure castile soap or some good tonic. The food should be sustaining and nourishing; spices, condiments, rich pastries and red meats avoided. Nerve building foods should predominate, such as, cheese, milk, eggs, fish, fruits, pulse and vegetables.

There should be no discomfort or suffering during the time of the menstrual flow. If there is then it is a sure indication of abnormality. This may be due to congestion as a result of improper care being taken while the girl was undergoing the actual change. One of the organs having become weakened or abnormal (in which case the remedy is not easily found and time may be required). There may be a low state of vitality; in such cases bathing and proper foods will work wonders; but hard work and severe study should be avoided during the rebuilding. The cause may be rich foods such as, fats, chocolates, pies, candies etc. because these upset the liver and congest the system.

We have used the words "change of Life" in connection with transition from girlhood to womanhood, though, correctly speaking, the change of life refers to the time when woman passes from her virile state during which creation is possible, back to the early state.

The time of woman's fruitful years are varied. In some cases it may be from twelve to thirty-five or even to fifty. Generally speaking it is found that women who have not borne children change at a much earlier age than those who have. However, this is very far from a law, because just the contrary may be true.

A woman whose mother experienced the change at the age of thirty-five it is liable to occur with her at about the same age; while the woman whose mother changed at fifty may look for it at a similar age.

A belief prevalent which has caused them more misery than any other is that a woman *ceases to enjoy the embrace of her husband, and that she no longer is of any use to him* after the

change. This belief has brought suffering to countless women long before they approached the change, because they feared the time when the fires of love-passion would no longer burn and they would no longer please the man they loved, which might lead him to seek pleasures outside of his own fireside. In many cases this is true because it has become a *race* belief. Women before and at this time look for it. The constant fear and expectation has resulted in closing up the means of affection; and by the time the change takes place, they actually lose all desire; with the result that the husband feels this and no longer looks forward to the affectional embrace. This clearly illustrates the Biblical expression: "The thing thou feared has come upon thee."

Has this race belief any foundation? As a matter of fact there is absolutely no truth in it. On the contrary, a woman can, if she will, keep the affectional and creative fires alive during this period; and, if she does, *then the desire on her part for the embrace and the power to even better please her husband after the change of life, becomes a law.* This is due to the fact that congress can then be undertaken when love and desire calls and there is no fear of children. If we could succeed in spreading this knowledge broadcast so that all women could understand it, our labors would be amply rewarded in knowing that the lives of countless husbands and wives had been made happy and untold misery dispelled.

Another fallacy of the past which has become a race belief is that when a woman enters the state called "Menopause," she must suffer the tortures of hell and must undergo all the ailments flesh is heir to. On the contrary, if she will follow a system of normal life before the change, just as the young girl does who is budding into womanhood, paying strict attention to the laws of bathing, diet, exercise, occupation and recreation, she can, aside from the irregular appearance of the flow, pass through the Menopause with but very little trouble. The pain, sickness

and misery attending it is caused, *not* by the change, but by lack of preparation and because the system is entirely unprepared.

Just as the ovaries and uterus take on new life in the girl turning to womanhood so at the time of Menopause marked changes take place in these organs in returning to their former state. There is atrophy of the ovaries, but not necessarily of the uterus; because women of fifty-five and sixty have been found with the uterus in as perfect and pliable condition as during their most virile period. In such cases women looked much younger, were full of fire, eyes clear and bright, cheeks and lips full of color. *All women can be thus if they will learn the law and obey it.* This law is to look for no change in the affections and to look forward to an even greater fulfillment of life, by giving a little extra care and attention to the entire system, keeping the whole being alive by recreation, the mind fully awake and active and the body virile through exercise. They should attend good plays, associate with wide awake, cheerful women, never mention the change that is taking place, refuse to look upon the morbid side of life and eat those foods which will keep up vital forces and build up the nerve system.

As with the girl entering womanhood who should be forbidden intensive study or hard work at that period, so should the woman who enters Menopause be forbidden to be as active as she had been previously, the system requiring an extra supply of nerve energy at this time. If this is not supplied the result may be invalidism throughout her lifetime. The woman at this period is like a ship at sea during a storm and carrying a heavy load. If she is to hold to her course and reach port safely, speed must be reduced and motive power, or energy, increased.

After the change has taken place, the woman no longer requires the extra amount of strength and vitality necessary while undergoing the critical stage. She will not need the amount of vitality she formerly required to make up for the losses sustained every month during her menstrual period. The result is that

she can be stronger, do harder work and better able to give greater and deeper affection to her husband than previously.

The great mistake made in the past and which is still prevalent is the generally accepted opinion held by women that the Menopause is an evil, or a disease. They have had good reasons to arrive at this conclusion from the fact that women who previously enjoyed health, no sooner entered the change of life, when they would be troubled with all manner of ills.

As it is a natural function in every respect; instead of heralding disease, misery and often death, it should really bring health and greater power to accomplish more than ever before.

What is the true cause for the suffering of women during the change of life? Let us draw a lesson. Consider the case of a man who has been in apparent health, and while not strong, has been considered up to the average. Have you noticed that through a slight scratch a severe sore resulted and this in turn became a running ulcer, loathsome to behold, which would gradually cover a large area that would not heal? The reason for this condition was because the system was congested and filled with poisons which thereby gained an opportunity to make itself manifest. *The poison had found an outlet.*

Similarly, during the change of life, any weakness that had not manifested heretofore to any marked extent, now finds an outlet and does so at this time when the system is unprepared to stand any extra strain. Instead of seeking the actual cause, found in wrong living before this period, the change of life is blamed for it, when in reality it has nothing to do with the cause of suffering at this time, except to act as an outlet for the congestions in the system, as in the case of the sore in the foregoing illustration.

Menopause should not cause women fear and dread, but rather should cause them to look forward to a time of greater peace and happiness. And that this may be so, due preparations must be made and the system prepared. If this is done, the change will be normal and the system will be free from many of

the dangers it is usually subject to. One fact cannot be too strongly impressed upon women, and that is, if they have been suffering from weaknesses, such as are usually classed as "female weaknesses," leucorrhœa, lacerated cervix or other ailments, they must expect to suffer during the change and they must not be lead to believe it will relieve them from such ailments. The time to treat these conditions is when they are felt. This will prepare woman; because if not cured before it is but natural the trouble should continue. In fact, the change will intensify the previous condition, and will afterwards result in a state of chronic illness, hysterical, nervous and irrational spells, making life miserable for themselves and others.

The proper and natural way for all this to take place is for it to begin gradually. One month the menses will be regular while the next they may not make their appearance. One should not be alarmed at this, since it is Nature's method of freeing the system from a work which is no longer necessary. This condition may continue for a year or more. At times the menses may show every month, then again they may not appear for several months. There may be flushes, feeling of exhaustion, nerves in a tremble. These are but symptoms and need not cause fear unless they become aggravated, in which case consultation with a good physician should be sought. If the flow becomes excessive, if there is great exhaustion, there is cause for alarm; these symptoms clearly indicating that the system is not strong enough to take care of the work to be done and is calling for relief which should be rendered immediately. This may be in the form of vitalizing food, some form of bath to stop the excessive flow, rest for the time being, plenty of fresh air and all those relieving agents which will help the body reestablish a normal condition.

At this time it is possible to become subject to tuberculosis or other disease of like nature because the system is filled with

poisons that were formerly thrown out monthly and which may now be accumulating because the vital forces may be too weakened to throw them out.

A correct diet, composed of vitalizing foods, exercise, bathing, plenty of fresh air, harmonious social intercourse, recreation, music and the mind occupied, these are the remedies that will help during this time of change and result in establishing a state of health and happiness for the balance of life.

MARRIAGE

The Wedding Night

"He who begins with his wife with rape is lost."—Arabian.

This is exactly what the great majority of men do on their wedding night, and on account of this not more than eight per cent of marriages are a success, we are informed on good authority.

We contend it is an *absolute* Law, and we have so taught it for more than seventy-five years, that the woman is the owner of her own body and sex rights, that no man can justly attempt to force her to sacrifice this under any circumstances. The only way he can obtain the consent to that nature is not through force but by love-conquest. Unless this may be accomplished through love caresses he has no right to take the privilege. Should he attempt to take possession or possess himself of that which is not lovingly granted by her, he sinks lower than the beasts of the field; and should the result of such piracy be a child, it must be expected that it will show criminal or debasing tendencies. On the other hand, it is equally true, though an unwritten law, that no woman should give assent to marriage with any man, unless she includes the understood promise of complying with the marriage Rite, at certain times favorable to herself, if won from her through love.

The only law which God recognizes as being a valid one and under which the sexual embrace may be enjoyed, either for the purpose of generation or Re-generation, is *love*. If the woman cannot hold a feeling of love towards the man requesting the favor, for favor it is and *not* a right, she must not grant the request. And if she does favor when she is not inclined to do it

or when she cannot reciprocate the affection, she commits prostitution as surely as does the Magdalene of the streets. And if the man attempts to, or does take, forcible possession of the woman he commits rape in the sight of God; and the woman, no matter how strong her love might have been, it will gradually turn to hate.

Woman has been peculiarly constituted by the Creator possibly for a good purpose. No matter how much she may desire the embrace, and no matter how ready and willing to give herself to it, she nevertheless likes to have the request made, likes to have the right to refuse and desires to be coaxed and caressed into submission. This is the heart of the woman. Man will do well to study and realize this. And if he be truly a man, and even if he but slightly understands woman, he will play his part with true knightly bearing, feeling within his heart that she is truly woman and that the favor desired is worth sueing for. The marriage rite must be based on love and compliance to it must be won.

The misery and unhappiness in the lives of most married people is brought about through ignorance. The man receives no instructions regarding his duties, rights and privileges. He has in mind but one idea, privileges he expects but no duties. He thinks that all he needs is to gain her consent to become his wife, marry her, provide a home and supply her with clothes and food; then it is her duty to take care of the home, grant his requests whenever he desires and bear his children when such should result *accidentally*. On the other hand, she expects a home, love, very little sorrow or trouble, no self denial, and, worst of all, to be supplied with limitless quantities of love which should be sexless or nearly so.

Under these false conceptions as to their duties and privileges the average couple are married, enter the marriage chamber, and emerge therefrom very much the wiser for experience and with, in most cases, disgust for him on her side and dissatisfaction for her on his. As an illustration, let us cite a case well

known to us, a case which we have carefully watched for many years. The young man in question looked upon women as the queens of heaven. He did not think that a woman would sell herself or her body. He understood something of the sex laws, fell in love with a young lady of nearly his own age and married her. That he loved her truly and tenderly there can be no question in our mind. That she loved him he had every reason to believe. His ideals concerning women, love, marriage and children were extremely high; and he would not have thought of marrying her unless he fully believed in her love for him.

They were married. They entered the marriage chamber. Like all others of his kind, and naturally so, he requested, sued and coaxed for the privilege of the marriage rite. The lady refused, and, turning a cold shoulder to him, told him that had she married another young man whom she mentioned and who had shown her favors, he would have loved her without making any such request.

Picture the effect of such a statement upon him? It chilled him to the very center of life, and the love he formerly had for her who now was his wife, suffered a shock from which it took a long time to recover. Ever after, the memory of the incident remained to loom up ghost-like when he would think of again making such a request.

This experience is merely an example of many others of similar character with slight modifications which takes place nightly throughout the world. In the main it is the result of false instructions girls receive from their mothers. These mothers are of a cold nature, have been begotten by mothers of a cold and embittered nature, and teach their daughters that there can be love between man and wife, true lasting love not based on sex desire. This is the most dangerous teaching that can be given to a young woman. It is as dangerous and destructive to her happiness as is the teaching to a young man that he is master of his own household, even of the privileges his wife alone can grant.

The girl before marriage should be fully instructed as to

her rights and duties. She must be informed that passion is not love, that passion can exist without love and that when it is satisfied there is no longer any desire for the one who has satisfied the passion. She must also be taught that, while there is love without passion among the angels, there is no such thing to be found in the human heart; because Nature has seen to it that where there is love there should also be passion, that there might be desire for possession, and through this desire the species would be propagated. She must and should be taught, that when man loves her, caresses her and requests her, it is her duty by the love she bears him to grant such requests, although this she should not do freely lest he come to consider it lightly and of little value. But she should bear in mind that it is not advisable for her to hold him off too long since he may come to think she is unwilling and thus cease his attentions to her.

The young woman should be instructed as to the consequences of the rite, that while the base of it is for generation or regeneration, it is not forbidden her to derive enjoyment. However, she must needs be impressed with the important fact that the embrace should never be undertaken for the mere satisfaction of the passion. It should be based on love primarily and principally and then on some great desire, whether it be happiness, long life or health. It must not be neglected to inform her of the pain she will endure because the first marriage rite may be also the cause of the birth of a new condition, a new world; and birth is always painful, no matter what its nature.

In addition, she must conserve her modesty, never overlook her appearance which charms the husband, observe propriety in the matter of dress and undress and forever hold over him a veil of mystery so that there shall always be a mystery regarding herself. These are little things but it is the little things that make up the sum total of life.

The instructions to the man are of equal importance if happiness is to result. He must be shown that although he is lord of creation in his own estimation there are some things of which

he may have the privilege but should not demand, such as, the marriage rite. He must be shown that if he expects to retain her love he must at all times respect her modesty. He should not attempt to see her unless she clearly indicates her desire. He should never insist upon the sexual embrace, especially on the wedding night, but should win same by coaxing, caresses and loving attentions. He should be made to understand that a woman may refuse his requests many times even though she may desire the embrace, but by continuing his caresses he can win her consent. However, he must use his reason in grasping a situation where she may have cause for non-compliance, in which case he must cease his attentions for the time being.

Understanding that in the beginning of marriage there may be more suffering than pleasure for her and that she will bear pain merely because of the love she has for him. On this account it is here where he must exercise the greatest care, since brute force will forever cause her to have nothing but loathing for him while gentleness will win her respect and bring him great love. He should be taught that the woman of his bosom is like all other women in most respects. There is one thing which all normal women desire and respect, and that is, admiration. There is no woman living who does not think that the man who professes to love her should also admire her form. If he cannot admire her form he is not normal and will regret this shortcoming, because sooner or later some one else may do what he neglects to do.

Man must appreciate the fact that though the woman he marries knows little or nothing concerning the rights and privileges belonging to her or to him, one thing she does know, and that is the art of love. This is born in her. Intuitively she knows love, feels love and understands love. With her it is the base of all. If she is given love she will return by giving everything, grant every privilege desired, and sacrifice herself and her honor. She is love personified although often degraded; while he thinks of self, of achievement, of his business and the thous-

and and one other things. That is why the little attentions, the admiration, the caresses are so welcome to her and so highly appreciated.

One source of sorrow and possible destruction to her love on her part can be traced to the fact that when she is in certain moods she may be erratic, may seem not to care and may say things she does not mean. If the man is wise he will ignore these moods and thereby earn her gratitude for his kind consideration.

Man's life is his business. The most loving man in the world must look, through force of circumstances, at love as a side issue. This is not because his love is less deep and less true than hers, but because he is the protector of his home and the one who must supply the necessities of life for the family. Here he resembles the primitive man who often had to leave his wife and family for weeks at a time to secure the food for them. He did not leave them because he desired to do so but because necessity compelled him. Similarly the man of business must meet conditions of today and must center his whole mind and attention on the one object of success. Apparently he does not think of his wife, but deep in his consciousness there is an abiding love which is manifested by the fact that what he does is all for her sake.

If at times he should appear to forget the law and make requests without the usual caresses, she should not hastily conclude that his love has waned or accuse him of thinking more of his sex desires than of her love. This has led to many disasters. Woman's intuition is usually true and her intuitive powers will tell her whether he really does not care or whether it is simply an oversight of which men are so often guilty. Although it may be advisable for her to call his attention to his apparent carelessness she should be careful not to make accusations.

It is a common complaint by men to their friends and often to their physicians that their wives generally choose the time of the marriage rite to accuse them of unfaithfulness and to find fault with them. This is the wrong time to resort to inharmony

and mental unbalancing. If there is a time in the life of a man when he desires peace and contentment it is during the love embrace; because it is during this period that the mind should be wholly free from all external and destructive thoughts and should be centered on some great desire in *addition* to the desire for love satisfaction. The woman who attempts to scold, or find fault during this sacred time is as sure to lose the love of her husband as that night follows day.

We have no sympathy for the man who thinks he has a right to demand obedience from his wife regarding sexual matters, or who does not approach his wife with love but demands brute satisfaction. Such a man does not constitute a man and does not deserve the love of any woman.

Without passion there can be no true love between the sexes, because passion is the base of love and love is the result of true passion. Granting this we emphatically state that this is no excuse for over indulgence of the passional nature. Love may be manifested without the embrace; and because a man caresses his wife daily is no plea that he should be allowed indulgence in the marriage rite every day. There is a time for all things. While there may be love and caresses whenever opportunity arises, the practice of the Rite should not become too frequent so as to bring weakness or injury to either man or woman. And above all the Rite should never be undertaken while there is any ill feeling or misunderstanding between the two, since it would result in poisoning both and engendering hate for each other. The practice of the Rite should be only as frequently as a feeling of bouyancy, hope and love toward all created things result. If there is a feeling that one would rather sleep than think of anything else, it is an indication of over indulgence, because he who loves the woman will be as desirous of embracing her afterwards as before.

One of the first things that the newly married pair should learn is to control the passion if they desire their marriage to be a success. This has as much reference to her as to him. The

theory that a woman is usually passionless is wholly wrong, and if true is to be regretted. Generally the average woman is as passionate in her nature as is the average man, but in a different sense. The average man, who has become accustomed to the embrace, if denied beyond the usual time, is able to hold the relation with any woman other than his wife, even if he does not feel any love towards the woman. In other words, when he has the carnal desire he is able and willing to have relationship with a woman he does not love, although it is taken for granted he must not think ill of her or hate her. However, with a woman it is different. She may be free from indulgence in the sexual embrace for a time and yet not become aroused; and if she is the true type of woman no one can actually arouse the desire in her except the man she loves.

It must not be concluded from this that a man, as a usual thing, if married and possessing a loving wife who grants him favors, will, if his wife cannot comply with his requests, seek satisfaction with other women whom he does not love. The average man married to a woman who loves him and trusts him will deny himself almost anything in order to maintain his honor and to deserve the trust placed in him. Our statement has reference to that large class of men who, while honorable in every sense and unmarried, seek the sexual embrace to satisfy the demands of their nature with women whom they do not love.

The average woman will not do this. If there is no one whom she loves she will suppress her desires rather than accept attentions from any man whom she does not love. It may be stated as a general rule that, while the average, healthy and normal woman, with the exception of the true blond, is as passionate as the average man, she accepts the sexual embrace not for the satisfaction to herself but *because of the pleasure she gives to the one she loves*. Her own consideration is secondary. It is therefore, plain that men and women are directly the opposite regarding passional satisfaction.

The young married couple who has had no experience and

instructions along these lines is apt to fall into error and make out of the marriage rite a habit that becomes destructive instead of constructive. They must realize that marriage does not give them the right or privilege of indulging to their full satisfaction or satiation. No one has a right to this abuse and the marriage ceremony does not grant it. They should also understand that to undertake the marriage rite for pleasure or satisfaction only is to stamp their act as prostitution, because they are prostituting their creative energy for purposes never sanctioned by their Creator. While it is permitted to derive pleasure from the rite, there should be a *deeper and more holy object in view*. This may be for generation with love only as the base, or for regeneration.

It is a law in the creative realm that the more often the desire of the male is gratified the oftener will be his desire for gratification. For this reason it is highly important for the young couple to bear this in mind and never to break this law. There should be a covenant between them that they should resort to the embrace but so often and that there should be purely love embraces the rest of the time. If this is practiced their self denial will be amply rewarded.

In the process of regeneration there is no actual waste of vital force even though the act is completed. If embrace is had for any other reason than generation, there should be a full understanding between them to concentrate on some holy or lofty ideal. They should harmonize as nearly as possible, and the crisis of both should take place at one time. The thought and the desire should be intensely held at the moment and it is well to draw up the breath at this time and to hold it during the crisis. If this is faithfully done the vital force in the semen will be absorbed by the intense passion of the female generative organs and will electrify just as the electric current charges the bar of steel that has been prepared for a magnet, while by the man the thought and the breath will absorb the magnetic force in the lochia which the glands of the vagina release throughout the en-

tire rite. In this there is no waste of vital force but an honest exchange which brings health, peace and happiness.

He who does not desire to hold the woman in embrace after the completion of the rite does not truly love her and should not have congress with her.

It has been falsely taught that congress between man and wife other than for generation balances that *something* in each which for want of a better name we call magnetism, and because of this they cease to love each other.

There are few, including the married, who understand sexual laws. Consequently very few hold the embrace as it should be held. In most cases on his part it is purely for pleasure; while on hers, not having been aroused she is merely a passive agent, a means to the end of his gratification, never receiving any joy or good therefrom. Hence it is no wonder that she comes to hate and despise the act and to feel disgust towards him. *This is because the embrace is hardly ever carried on in the divine and holy manner, therefore the reason why so much dissatisfaction is to be found in married life.*

Another law little understood is that no man has a right to have sex relationship with any woman unless he loves her deeply and sincerely enough to kiss and caress her nor must he attempt such enjoyment unless he can do so with love and seal the pact with a kiss at the time of the crisis and so end the Sacred Rite. A circle is complete when the two ends meet. Such is this embrace.

The kiss, like ~~the~~ sexual embrace, has been much misunderstood and pro...uted, because it is as sacred in the sight of God as the embrace. Generally speaking, it has few meanings. It is either a symbol of true love, an emblem of affection or the badge of hypocrisy. The kiss is sanctioned between those who love each other, between women who are good friends or between relatives. Any other is damnable and destructive, because the same magnetism which passes between the two during the sexual embrace also passes during the kiss; and it is readily seen how

undesirable it is in the case of those who dislike each other or even hate each other. In this respect women most frequently break the law. Who has not observed women kiss each other when known to be enemies? Such is the famous Biblical kiss of Judas.

One cause for the cooling of what was once intense love to mutual affection may be traced to the general practice of both sharing the same bed. The married should sleep in separate beds, and, if possible to arrange, in separate rooms, so that modesty and privacy may be respected. The freedom displayed in dressing and undressing is undesirable and destructive to the highest mutual love and respect.

Those who live the married life thus far indicated will not be prudes, will not see anything in sex to be ashamed of and will not think it wrong to teach these laws. To them all that pertains to it will be beautiful, holy, divine and a special blessing and privilege which a good God grants His children. But those who think of this for the gratification of sense and appetite only, who over-indulge and who never know a perfect union, those who condemn sex and those who teach the laws pertaining thereto, having prostituted, debased and debauched the generative power and so becoming abnormal, cannot see anything beautiful or divine in God's greatest creation.

Those living the marital life should not become careless as to dress and appearance. Both should strive to please each other in this respect, after as before the wedding ceremony. Too often the woman becomes careless after the wedding day and this change reacts upon the husband by cooling his intensity of love for her. She becomes a different woman in his imagination. These are small things but in the long run make up the sum total of life. What proved to be the early fascination should and must continue to be the attracting power.

On his part, too, appearance and neatness and address play equally an important part. To her he was a man in every respect. He must continue to be so. Possibly these things are

apparently too much trouble to him, but he must realize that to a woman love is everything. She cannot find any object in life but that it is part of love.

Love is the sum total of her life, and he must never attempt to change her from this attitude. For this reason there can never be any settling down in her case. She expects the days of courtship to continue *after* the wedding ceremony; those little favors, flowers, presents, pleasing speeches and little caresses. All these are part of her, and no matter how prosaic or practical life may be, no matter what sorrows may come, these attentions are still expected, comprising and making the foundation of her love for him. These attentions should be freely granted by him and not be considered an arduous task but simply a matter of gentlemanly consideration.

The young wife, however, should bear this in mind, that with man the conditions differ; he draws a line of distinction between love, business and passion. Business is cold, calculating and without emotion and foreign to a woman's nature. Whatever a woman does is based upon love or hate and that is why woman is rarely ready to forgive the fall of her own sex. She must remember that he can completely divorce passion and love, that he can have passion without love and that love in him cannot exist without passion. In her, except in rare cases, this is impossible. Although passionate she will not allow her passion to be aroused unless she loves.

Conclusively therefore, have we proven that they are distinctly different from each other in their higher natures. To obtain happiness and avoid grievous mistakes which may lead to sorrow they must not misjudge each other by their own natures.

For this reason Dr. P. B. Randolph, often called the world's greatest love philosopher, stated it as a law, that women will forgive a man if he so far forgets himself as to hold sexual embrace with another woman, but she will never forgive him if she learns that he has been caressing, kissing and loving another woman, because this would be an affront to the love which is the base of

her existence. On the other hand, a man may forgive his wife for granting a love embrace and kiss to another man but he will never forgive her if he actually knew that she held sexual embrace with him, because the base of his being and of his deepest love is founded in passion which he considers sacred and holy unto himself alone.

Let the young man be taught another great truth which he should never forget under penalty of forever losing the respect of the woman who may have loved him, that he must never, in her presence, or in any place where she is liable to be informed of it, make any coarse, common or slighting comment on the sex or any part of woman. If she is a true-hearted woman, and we are considering such only, she expects, and rightly so, that he will be a gentleman and consider every part of her being as beautiful and desirable. If he ever attempts to make any slighting allusion, no matter from what motive, to her creative organs or powers, or to any other part of her body, especially her breasts, she will surely be so sorely wounded that it is a question whether she will ever be able to think well of him again. He must never show disrespect for what belongs to sex.

A little woman who came to us for treatment for extreme nervousness will illustrate this. We knew well both the young man and woman before they were married. She was a jolly little girl, a good companion, carefree and lovable. He was more serious than she and apparently understood little of the small weaknesses which make women lovable. They were married, and apparently happy. After the birth of a child she lost some of her plumpness through nursing the baby. On a certain occasion, before the embrace, he made the error of remarking to her that he did not like the appearance of certain parts of her body as well as before the child came. This cut her to the heart, making her brood. She tried every means to increase the size of her breasts but to no avail. The continued brooding resulted in a nervous break which lasted years. After trying different methods, and be it said to his honor he loved her well enough to

send her to different places for treatment, she came to us. Upon questioning her she confessed what he had told her. It took some time to convince her that a man liking a woman better one way than another had nothing whatever to do with his love for her; that love and like with a man were entirely distinct things; that he would like to see his wife well and strong; still if she were ill there would be no reason to doubt his love for her. After she became convinced of this she tried to forget her troubles and became the jolly little girl she used to be. Within two months she became entirely free from the nervous ailment from which she suffered seven years.

All men should ever bear in mind the great law—that to woman true love is her entire existence, and all business, duty, and life itself have their foundation in love. She cannot draw a distinction. She either loves or she hates and all of life is judged under these two headings.

THE BUREAU OF HUMAN WELFARE

The need for a *Bureau of Human Welfare* is readily recognized when we fully comprehend that in America alone several hundred thousand children below the age of three (3) years die yearly, who might be saved through the means we are constantly advocating.

In America alone hundreds of thousands of children are born annually who are physically, mentally and morally weak, many of whom are actually idiotic. In most cases the cause is to be found in the ignorance of the parents. If these parents had been taught the true laws governing sex and procreation, it would have been impossible for them, except in rare cases, to have given birth to weaklings and degenerates.

Yearly more than five hundred thousand girls, as innocent as your daughter, Sir, become prostitutes and enter the house of shame, never to leave it until death kindly steps in. We maintain this condition could be eliminated through the proper instruction of men and women, boys and girls.

More than one million men, women and children die each year in America from the preventable disease known as Tuberculosis. There are several reasons for this fearful disease: 1st. An incorrect diet. 2nd. Children cursed before birth because parents are ignorant of the laws of sex, of diet and all other laws governing health.

Because of the above reason as well as many others, the Bureau of Human Welfare is a greater necessity at the present time than it has ever been before. The conditions mentioned are worse today than they were during the war, because then the

minds of men and women, boys and girls, were centered on winning the war and on the world conditions rather than on personal affairs.

The war being over, mind and nerves need relaxation, men and women are beginning to think of their likes and dislikes, of their desires, and a return to old conditions is inevitable, only they will be worse, because the tension has been so great that relaxation and forgetfulness will be sought in the old habits to greater intensity.

When America entered the war, the *Bureau of Human Welfare*, under its former title of *Rose Cross Aid*, decided to devote its time to two lines of work especially: First, that which may be called *Higher Race Development*, which includes child betterment, eugenics, sex hygiene, and kindred subjects. Second: *Dietetics*, food economy in relation to health, strength and vital power.

These two subjects are of vast importance to a nation at war—and afterwards. The Conservation of healthy manhood and womanhood, and the consequent well-born children, is of as much consequence to a race as the conservation of food is to the winning of a war.

The purposes of the *Bureau of Human Welfare* in the department of *Higher Race Development* are far reaching. Outlined briefly they include: The prevention and treatment of disease of the sex nature; the elimination of sex perversions and degeneracy; prenatal influence; the preservation of sex purity in the young, the instruction of both parents and children in the laws and uses of sex: These five general divisions furnish immense opportunity for reconstruction work of infinite value to the race.

The Bureau of Human Welfare takes up the subject of *Dietetics* in detail. It teaches an economy in expenditure of money, at the same time adding to the food value, through the arts of combination and substitution. The individual who follows the instructions gains in bodily health and vigor at a re-

duction of cost. This applied to the nation results in the saving of millions.

The *Bureau of Human Welfare* will establish Centers, conducted by competent men and women, who are at the command of all in need of assistance and instructions. Both teachers and lecturers are provided to carry on the work in any town or city.

Men and women, young and old, rich or poor, educated or ignorant, black or white, no matter in what state or condition, may appeal to us on any of these subjects and receive instructions, advice and assistance. All such appeals are treated as sacredly confidential and attended to in detail.

There never was a time when the information and instructions that the *Bureau of Human Welfare* can give was more needed than the present. Mothers may write for instructions in matters of sex; for information that will benefit her children, or the coming child. She may consult us about herself, her relations with her husband, her family, and society. The *Bureau of Human Welfare* will teach the expectant mother what to do for herself, how to bring forth a normal, healthy child, how to pass through the ordeal of childbirth. She may place her problems before the Bureau and receive the instruction she desires.

Fathers may bring their own, or the perplexities of their families to the Bureau and be sure of finding a solution. Young men and women, ignorant of the demands of their nature, may write for help and information.

A BASIS WHEREON TO BUILD

The *Bureau of Human Welfare* contends that the Social Laws as taught by Moses have a firm foundation in absolute truth and if men would come to an understanding of these laws, and obey them, much of the sin, sickness, misery, degradation now prevalent would become a thing of the past. Something to be ashamed of, the mere fact that these undesirable conditions exist being a tacit admission of gross ignorance.

Knowledge of the laws governing life and procreation would

wipe away many of the disgraces with which civilization is now accursed. Up to the present time, all but the few could claim ignorance of the creative laws, but the facility whereby this knowledge is now obtainable will no longer permit any one to make this plea. All enlightened men and women must begin to seek instruction and through the knowledge gained avoid the many serious mistakes of the past.

Our motto must be: "*Begin with the youth.*" Many will assert this is impossible, that the young will not accept the truth regarding sex laws, even though it might save them.

To this assertion we answer: Go back to the very fountain whence these great Laws came. Study carefully the laws given you by Moses concerning the sex purity, these, when obeyed, will teach you as they did the Israelites. They will save you as they saved God's children then, and *we* can save our people by

Teaching Sex Laws as a Religion,

teaching the young and old that Immortality, the Salvation of the Soul, is based upon obedience to the laws of God, as these laws concern and govern the creative organism and their functions.

As you now teach your children that drunkenness damns the soul, so must you teach them that unnatural sex relationship, whether with wife or prostitute, damns the soul even more surely than drunkenness.

It is an accepted adage that it is the prerogative of the child to be born right," then why not seek instruction which will teach you how your child may be properly conceived, correctly nurtured and rightly born? Such instructions are offered you, you may accept the privilege, and through this knowledge you can be the progenitor of children who will be an eternal blessing, instead of a disgrace.

CONDITIONS UNDER WHICH HELP MAY BE
RECEIVED

Working Members: All who remit ten cents in postage and will help us bring the work of the Bureau before those who need

help or who may be interested in the work being done by the Bureau, will be enrolled as working members. They will receive, from time to time, literature as published, which could not be had for ten times the amount if bought in the form of books, magazines etc.

Beneficial Members: All who enroll and remit \$1.00 per year will receive the magazine "Reconstruction" and other literature of like nature when published. Beneficial members are allowed to apply to the Bureau for individual instructions for themselves or others of the family, on Dietetics in the elimination of disease, Social and Sexual Hygiene, Higher Race Development etc. without extra charge.

Associate Members: All who enroll and remit a fee of \$10.00 will be given text books, complete course of instructions as issued, training to enable them to teach under the Bureau, and all the privileges granted Beneficial Members.

THE NEED OF TEACHERS

It is estimated that in the United States more than 35,000,000 people have discarded drug medication. Of these 35,000,000 no less than 10,000,000 believe in a rational system of Dietetics for the elimination of disease.

The average Dietetic Specialist charges from \$25.00 to \$100.00 or even more, for instructions.

The Bureau and its teachers will do for the members exactly what the Dietetic Specialist does for his patient and there is no charge except the membership fee.

NON-SECTARIAN

The Bureau is non-sectarian. It never questions an applicant concerning his church affiliation. It is immaterial whether he be Hebrew, Catholic or Protestant, all are equally welcome. We consider the work is for humanity and cannot recognize creed or color.

LOYALTY

The Bureau contends that all men should be loyal to the country, should believe in religion and affiliate with a church of their choice, that all should respect Law and Order.

CONTRIBUTIONS

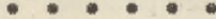
The Bureau does not solicit funds to carry on its work, though it accepts free-will offerings from those who have been helped or who have faith in its propaganda.

Address communications to

BUREAU OF HUMAN WELFARE

"BEVERLY HALL,"

Quakertown, Pa.



APPALLING!

UNBELIEVABLE!

**12,500,000 defective children in the
United States of school age.**

A news item in the "North American" April 10, 1919, states: "Fifty per cent of the 25,000,000 boys and girls of school age in this country have physical defects and ailments which impede their normal development, according to the annual report of the executive committee of the national physical education service given out here today." And "A lack of proper physical education, such as play, athletics, work and gymnastics is attributed by the committee as the cause for the physical disability."

THINK OF IT

One half of the children in America defective. It is unbelievable unless one has given the subject careful consideration and investigation.

We believe the report is correct when it states one half of the children in America are defective as this agrees fully with our investigations. However, we do not for a moment admit that the cause is merely a lack of proper physical education, play, athletics, work and gymnastics, though these have a very important part in the development of children. We claim that the cause for this astonishing and appalling condition is found in

Improper Diet and Poor Combination of Food and Ignorance of the Laws of Sex and Procreation.

We also assert that more than fifty per cent of the adult inhabitants of the country are suffering from some weakness and disease due to improper diet and poor combination of good foods,

and that the ailments and defective condition of the children in the majority of cases are due to the same cause.

DIETETICS

We maintain that if the American people were taught Dietetics—the selection and combination of foods for health and strength, rather than for taste, many of the weaknesses, ailments and diseases from which adults now suffer would become a thing of the past. Parents being strong and virile, their children would be healthy, strong and fully developed, provided they were born under wise and enlightened procreative laws. Being thus born and nurtured on wholesome food, correctly combined they would continue normal and free from the defects now damning millions of children.

The Book "Dietetics" was written several years ago. It has received the highest praise from educators of International fame and a few days ago an order was received for 98 copies of it to be used by students attending one of the best known colleges of the middle West.

When the book was first issued, a copy was mailed to the Rev. Russell H. Conwell, Founder of Temple University, Philadelphia, and author of the famous lecture "Acres of Diamonds," which is said to have netted Temple University more than \$8,000,000.

After reading the book, the following letter was received by the author of it:

TEMPLE UNIVERSITY

PHILADELPHIA, PA.

Office of the President

November 22, 1917.

Dr. R. Swinburne Clymer has just written and published a book on dietetics which takes first rank either as a text book or as a volume for general reading. Its statements of fact are clear and its conclusions convincing. He proves that physically we are what we eat, and explains fully why it is so. Any one who reads the book will be glad to commend it.

RUSSELL H. CONWELL.

CONTENTS

INTRODUCTORY. After fifteen years of experience the author

finds he has no reason to change his original fundamental theory.

VITAMINE. Vitamine is the base of life. *If children are not given sufficient food containing vitamine* weakness, undevelopment and sickness results in spite of every other attention given the child. Health and strength is *impossible* without foods containing Vitamine.

DIET. In this chapter is found the key to Dietetics as a Science, and though we claim it is a science, it is one *all* can understand.

VITALITY. Vitality is the base of Health, Happiness and Efficiency. Vitality is possible only when Vitalizing foods form the foundation of the diet.

ORGANIC CELL SALTS. These are the Organic Mineral Elements and are equally important with Vitamine. Without sufficient Organic Mineral Elements normal development is impossible.

FOUR DISTINCT CLASSES OF FOOD. There are four classes of food to choose from. A normal amount of each must be consumed if there is to be health and strength.

LAWS OF DIGESTION. These are not difficult to understand if one is willing to give a little study to it.

TRUE FOODS. Many of the foods consumed are not really foods but are foreign substances which congest the system and cause weakness and disease.

FOOD AS MEDICINE. In the two Chapters on "Food as Medicine" will be found sufficient instruction for the maintainance of health and efficiency and the cure of many diseases.

PROPER COMBINATIONS OF FOOD IN HEALTH AND DISEASE. The instructions given are not based on theories but on actual experience extending over a period of seventeen years. Moreover, these instructions are daily being followed by us and our co-workers.

The book is printed on a fine 80 lb. book paper, beautifully bound in silk cloth. Limited edition at \$1.25.

Address—

BUREAU OF HUMAN WELFARE

"Beverly Hall"

Quakertown, Pa.

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