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SOUL CULTURE

ART OF LIVING

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
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—Henry Harrison Brown.

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A Journal of Affirmation

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No. 11

DISCIPLINE AND TRAINING.

You say that your nature is double, that life
Seems more and more intricate, complex
and dual,
Because in your bosom there wages the strife
'Twixt an angel of light and a beast that
is cruel;
An angel who whispers your spirit has wings,
And a beast who would chain you to tem-
poral things.

I listen with interest to all you have told,
And now let me give you my view of your
trouble:
You are to be envied, not pitied; I hold
That every strong nature is always made
double.
The beast has his purpose, he need not be
slain;
He should serve the good angel in harness
and chain.

The body that never knows carnal desires,
The heart that to passion is always a
stranger,
Is merely a furnace with unlighted fires;
It sends forth no warmth while it threat-
ens no danger.
But who wants to shiver in cold safety there?
Touch flame to the fuel! Then watch it with
care.

Those wild, fierce emotions that trouble your
soul
Are sparks from the great source of pas-
sion and power;
Throne reason above them, and give it con-
trol,
And turn into blessing this dangerous dow-
er.

By lightnings unguided destruction is hurled,
But, chained and directed, they gladden the
world.
—Ella Wheeler Wilcox, in *S. F. Call*.

DISCOVERY.

The world is changed since I first look'd
Into your eyes;
And the long, sordid city street
Transfigured lies.

Oh, let me, then, forever gaze,
That I may be
Changed by your love, which makes this
world
Eternity! —Norreys Jephson O'Connor.

PROCREATION

A SECONDARY FUNCTION OF SEX.

Urge and urge and urge,
Always the procreant urge of the world.
Out of the dimness opposite equals advance,
always substance and increase, always sex.
—Walt Whitman.

The greatest formative Principle in the world
today is Biology, and Biology means evolu-
tion.—*Dr. Shaler Mathews*.
(Needed) "A more rational social life, to deal
with that phase of evil which is the outcome
of natural impulses denied legitimate expres-
sion."—*Dr. Abraham Flexner*.

I learn that sex motives or impulses underlie
all the tragedies of life.—*F. Wittles (Ger-
man)*, in "*Tradgische Nature*."

The sacredness of procreation is much more
generally recognized by savage than by civil-
ized peoples and also a certain symbolic sig-
nificance is attached to the human, as related
to natural fruitfulness generally.—*Havelock
Ellis*.

Of all human instincts that of reproduction
is the only one which remains in the primi-
tive condition and has received no education.
We procreate today as did men in the stone-
age. The most important act in the life of
man, the sublimest of all acts, since it is that
of his reproduction, man accomplishes today
with as much carelessness as in the case of
the cave-man.—*Pinard (Academy of Paris,
1908)*.

It is only a question of time . . . when
men and women will devote the same relig-
ious earnestness to the psychic and physical
perfecting of this sexual task, as Christians
have devoted to the salvation of their souls.
—*Ellen Key*.

The sexual instincts end where ends the in-
fluence of sex.
In a perfect human being the male and fe-
male elements are nearly equally strong with
a slight preponderance of male, which repre-
sents the productive powers of nature. While
the female element represents the formative
principle.—*Franz Hartman*.

Life is like a current passing from germ to
germ, through the medium of a developed or-
ganism. It is as if the organism itself were
only an excrescence, a bud caused to sprout
by the former germ endeavoring to continue
itself in a new germ. The essential thing is

Henceforth I seek not good fortune: I am good fortune.

—Walt Whitman.

the *continuous progress* indefinitely, an invisible progress on which each visible organism rides during the short interval of time given it to live.—Bergson, in "*Creative Evolution*."

In the usual discussion of the sex problem emphasis is laid upon the procreative function, to the entire neglect of the fact that man is not an animal but a psychical Being; and that his highest expression of sex is in that function of "Friendship" which I discussed in the first number of this series.

Very little attention is paid to that important function of "Body-building, which I discussed in Tract No. 2.

I am now seventy-five. I began studying the question of sex while a soldier in 1862, my attention being called to it by my experiences with men in camp, and the sick in hospitals.

Early, without understanding the law, I perceived that sex in man was not to be studied as sex in animals. It was a question, I then decided, of temperament, of thought and of education.

After a long study through books, and a much more extended one through the experiences of men and women who have given me their confidence, I am sure that only through Psychology,—the study of man as a *Psychic Being* emerging from the matrix of the animal, and in his present conduct combining portions both of human and animal, in varying degrees—only in such study can the much discussed questions of sex be settled.

They cannot be settled on the plane of the religious, or the ethical, nor that of physical science.

Biology which deals with the physical, and Psychology which deals with Mind will sometime unite in a natural biological and a spiritual—which is psychological—union in the thought of man, then sex will have its rightful place.

Under this thought I dare take place in a discussion, where now so many theories are being exploited.

I have read all that I could reach along medical, ethical, economic, and sociolog-

ical lines. The boiled down conclusions are in this series of essays.

And, first, I wish to protest against most of that which is written upon the subject of sex for the young. It is better to know nothing than to know so much that is not so. My teacher when I was eighteen years old said, "The books to be avoided are the *good* books. You are in no danger from the bad; but the good book kept you from the 'BEST.'" I would have the BEST possible upon this subject. The *best* will have in them nothing that depends upon the psychology of fear, will have no "barking against the bad," but will have much that holds the ideal of health and normal pure life.

It is not from hospitals, prisons, police courts and brothels; it is not from unhappy homes; it is not from defective children; it is not from perversions, and prejudices; that we are to learn. It is from healthful, happy, intelligent, vigorous and industrious people that we are to draw our ideals. And their sex-experience they keep to themselves. These belong to the race. Sometime public opinion will allow them to tell them.

All books of whatever kind that deal with sex and are ten years old are based upon false theories. They lack the facts and the knowledge which modern science has given us on this question.

We need a textbook of sex written by a biologist, a psychologist, and a metaphysician, who are Masters.

People who are too full of sympathy for the suffering and of condemnation of evil are not safe guides. They would do good, but their methods are not scientific. Sympathy, desire and theory, prejudice, fear and precaution are not safe guides for any one.

In dealing with the questions of sex almost the entire attention is paid to the fact of procreation. In dealing with the social evil the procreative function absorbs entirely the thought. I wish to turn the thought as far away from the "procreative urge" as possible by showing that its place in the economy of the

Whene'er I meet my sailing peers,
"ALL'S WELL" I to their hail reply.

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—Edith M. Thomas.

individual life is not so important as it has heretofore been thought.

Knowing well the power of Suggestion I am sure that as long as in the public mind this function is so emphasized and so jealously guarded and held so secret; as long as it is spoken of with shame and fear, there will never be a pure and natural expression of the sex passion. Till it is purified in the thought of the cultured, it will hold in the mind of the undeveloped, a too prominent place in thought and life.

First of all it is to be understood that body-building and procreation are functions which Man possesses in common with the entire vegetable and animal life. As long as we think of Sex in the line of these two expressions, we shall confine our thought of Man to the plane of the animal. It is off these planes that I will attempt in these Tracts to lift the Sex-discussion.

Man is NOT animal. There is in him a *plus* which lifts him entirely off the animal plane, and this fact gives warrant to the early idea that he was a "special creation."

MAN IS A PSYCHIC BEING.

He must be studied, understood and directed, as a psychic individual. Emerson saw this when he wrote in his Essay on "Fate":—

Jesus said, "When he looked on her, he hath committed adultery." But he is an adulterer before he has yet looked on the woman, by the superfluity of animal and the defect of thought in his constitution. . . . In certain men digestion and sex absorb the vital force and the stronger these are, the individual is so much weaker. The more of these drones perish the better for the hive.

Tennyson saw the same in the lines:

"God let the house of a brute to the soul of a man,

And the man said, "Am I your debtor?"

And the Lord said, "Not yet; but make it as clean as you can,

And then I will let you a better!"

If my body came from brute, though somewhat finer than their own,

I am heir, and this my Kingdom. Shall the royal voice be mute?

No! but if the rebel subject seek to drag me from the throne

Hold the scepter, Human Soul, and rule thy province of the brute."

As an animal he has the same sex functions as have all animal individualities. But as Man he has that which no other expression of the One Life (The Divine Life) has, i. e., *Need of Friendship, and the necessity of spiritual unfoldment*.*

Since the important function of sex to the individual is to build and maintain its body, it follows that Procreation which man shares with the animal is not necessary to his full physiological development. He is a perfect animal without exercising this function.

Each individual as a human being has responsibilities to the race for which Nature urges procreation. Emerson perceived the danger of this necessity and says in "Culture":—

The preservation of the species was a point of such necessity that nature has secured it at all hazards by immensely overloading the passion, at the risk of perpetual drive and disorder.

But before this demand of Nature and the race Man has duties to himself and is also responsible to himself for the largest development of his possibilities as a human, as a psychic being.

The Law as laid down by Jesus covers these two obligations. "Love the Lord" and "Love thy neighbor."

The Me and the Non-Me embrace the whole of Existence.

What are my duties to myself? What are my duties to my neighbor, he being a part of the Non-Me?

It is evident that my first duty is that I have a body which admits of the expression the possibilities which I am. A body which is a fit dwelling for the Universal Spirit which is incarnated in me.

I am responsible that I develop a perfect body and keep that body in health. I am to use all the necessary Sex forces to maintain the body which I have made through them. For the needed intelli-

*I will deal with this necessity in Tracts entitled: "The Place of Sex in the Development of the Race"; "Sex in Spiritual Unfoldment" and "True Marriage".

**Trust thyself! Every heart
Vibrates to that iron string.**

—Emerson.

gence to do this I am to look to the psychologist and the medical fraternity. Thus far I have looked in vain. This Sex-force is that of the body-building cells; the somatic cell, and not the germ-plasm.

Then I am to see that I fill my place in the world's work and that I pay my debt to civilization and to the race for opportunities I enjoy.

As an animal I am filled at certain periods with an urge that says—"Procreate." It comes at times with overpowering mastery. For while Nature is never chary of the individual, she is very careful of the type. Millions of individuals may perish if only one survives. This fact is patent all along the line from protoplasm to Man.

Tennyson says:—

Are God and Nature then at strife,
That Nature lends such evil dreams?

So careful of the type she seems,
So careless of a single life,

That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds

She often brings but one to bear,
I falter where I firmly trod,
And falling with my weight of cares

Upon the great world's altar stairs
That slope through darkness up to God.

And John B. Tabb's little poem "Compensation" carries this consciousness of the prodigality of Nature into the realm of Friendship thus:—

"How many an acorn falls to die,
For one that makes a tree!

How many a heart must pass me by,
For one that cleaves to me!

How many a suppliant wave of sound
Must still unheeded roll,

For one low utterance that found
An echo in my soul."

As in the maple a million seeds are matured to one that finds lodgement and sprouts, and of the thousand that sprout few will grow to saplings and of the hundreds of saplings only one will become a tree; and as the production of all these millions of seeds is the purpose of the tree, the parent tree gains nothing from the trees that live, and loses nothing of its growth as an individual tree in the production of the seeds, so in like manner it is with man.

Thirty millions, or more, he expends of seeds for each one that finds place to germinate. And of the children conceived few grow to manhood. And yet, like the tree, the individual being, in this is only fulfilling the purpose of Nature and loses nothing. He is but the agent of the *One Original Cell* in its demand for larger expression.

For in the discussion of Procreation it is to be remembered that all physical individualities of whatever form of life, are but parts by division of the *One Original Cell*.

But as long as life exists in the body, Life through the Original Cell (the original germ plasma), continues to attract from universal substance that which makes the external covering, we term body.

Here keep in mind this one mighty fact—*The original germ plasma which develops into a human being is not a new cell, it is but a bit of the FIRST ORIGINAL CELL from which all life developed.*

Our heredity thus is from God, via this original cell which through fission has multiplied itself.

A few lines to enforce this thought. Take a baseball. Press in on opposite sides toward the center till the ball divides into two halves. This is a fission. In germ-plasma these two halves develop into original size, and again divide. And so on infinitely. The yeast plant is a good illustration. Thus you and I, dear reader, at the life center, are the intelligence existing in the materialized original cell.

Whatever of past intelligence may adhere to the covering of that plasma, not a change of any kind has touched the original cell. It is as purely the dwelling of God as was the first individual who had within none of the effects of evolution. This new division contains within all the possibilities of the Intelligence held in the materialized original cell. Starting its development where all cells start, every germ-cell contains in some mysterious way, the ability to run

**The deeper I drink of the cup of
Life the sweeter it grows.**

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—*Julia Ward Howe.*

swiftly the gamut of all previous expressions of the life which that cell has lived, and to stop and mature where its ancestors previously stopped, be it clam, fish, bird or man. Thus in this human germ-cell lies that intelligence which through the procreative urge, through reproductive faculties, takes hold upon eternity. Individual man may, or may not, reproduce himself. As an animal, he neither loses nor gains by acceptance or rejection of nature's invitation. But to man, being a psychic being, there is a psychic development that follows the procreative expression, which, I believe, is necessary to the fullest development of the individual—provided always the procreative desire is born in him or her. That desire prohibited, or repressed, is sure to produce abnormal conditions. For behind each individual are millions of generations which through heredity are crying, in this urge, for the continuance of the race.

Where that procreative urge is not, or where it is arisen and lived above, there may possibly be the same development of character through the transmutation of the procreative into the creative; and the development of instinct into intuition, which it is the province of the human to do. Through experience the race gains the wisdom which will direct and control all the expressions of sex, along the lines of spiritual, intellectual and esthetic development.

Continence, where the desire is not, or has been conquered, is good. But continence has, however, physiologically nothing to do with the health of the body. Its effect is purely metaphysical and psychical. The body, as shown in the last Tract on "Body-building," is not benefitted, nor injured, by the germ-plasm that passes away from it in the procreative act. The somatic cells build the body. Therefore effects produced by the procreative act are to be found in those realms where man transcends the brute. These realms are the intellectual, the ethical and the esthetic.

The multiplication of the germ-plasm, which causes sexual desire, is encouraged by all thoughts that center in sex, which create any sex-desire or arouse any sex-emotion, be it thoughts of fear or otherwise.

This multiplication may be retarded by centering the mind upon themes far removed from sex. So true is this that a person may so thoroughly devote himself to business, or to some intellectual pursuit, as to become sterile. Others so concentrate upon sex as to become insane through the overmastery of the passion. Libertines and perverts belong to this class.

As fast as a person outgrows the animal and awakens the spiritual consciousness he deadens this procreative urge.

I believe that through spiritual consciousness he may have full power over the procreative faculty, and make of it the creative faculty, along intellectual, mechanical, esthetic, and all other human lines.

Man is mind and not body. Therefore we are to look upon the sex expression from the point of view of Mind.

By soul growth alone are Life's experiences to be measured.

The Human Soul is Centralized Power; is Individualized Power; is Universal Power raised to its highest potency. Its first expression is known to us as feeling, as sensation. The most intense physical sensation is that of mutual sex expression. This expression puts soul in complete mastery of the body through its complete mastery of the individual, through its voluntary or involuntary usurpation of the Will. This expression in man has the same effect upon the organism as the impulse of spring has upon the tree. In the tree its purpose is alone procreation, but in man, not procreation, but the gaining of psychic control over that which has been previously built through the body-building, which is the chief function of sex activity.

In man nature has developed a power of choice, through which each individual human may accept or may resist this

**I will not dream in vain despair
The steps of progress wait for me.**

—Whittier.

procreative urge, and turn all his attention, and direct all his powers, to mental and spiritual ends.

Physiologically each individual is perfect without the use of his powers in reproducing the species. As a psychic being there are mental and psychic results to be considered. To Biology and to Psychology we are to turn for the settlement of the questions now agitating society in Social Hygiene.

The fact of cell life, noted above, that the germ plasma has only the function of reproduction, and cannot do the slightest towards the maintenance of the body, nor towards promoting physical strength, causes a complete change of front on part of those reformers and physiologists who would conserve the creative principle that it may help preserve bodily health. Its expulsion from the body cannot affect the physical health except through its effects upon the nervous system.

This cell, which is the Life cell, in which is the Indwelling Power, has but one function, and when its multiplication has increased to the extent of fullness of the vesicles that hold it, then it becomes an irritant and the vesicles will have relief. Germ-plasma is of no value to the physical body. Its only power is that of attracting to itself somatic cells to build for it an individual body.

We are therefore to realize that all physiological functions of the body can be and are maintained without the use of the procreative function, that the only physiological effect the procreative act has, is, that which is wrought upon the body by the nervous tension present at the time. Where there is a mutual expression between individuals, under Nature's urge, this tension is pleasant and the exchange beneficial.

Biology has settled the physiological function. Psychology is settling the real place as a psychic factor in life and its benefits and its injury.

All human acts must be tested by their psychical effect. The only question to ask concerning them is what are the ef-

fects in the individual wrought by sensation and thought? How does it affect the mental and spiritual development of man?

Man is primarily Sensation and Thought. Sensation is the human side of the fact of Life. Sensation is transmuted into Thought. This is the individual side. Life makes me one with all animal expression. Sensation—emotion—makes me one with all humanity. Thought differentiates me from my brothers, and individualizes me. I am that which I think myself to be.

The question of use, and of the effect of the pro-creative function, and its expression is—How does it affect the mental and spiritual unfoldment of the individual?

While it is possible that the body may be kept in perfect health without the awakening, or use, of this function, and may also be in health when this function is artificially or by accident destroyed, still there is no complete awakening of the spiritual, nor intellectual man, without the expression of his creative power on the physical plane. The perfect individual is strongly sexed. For the One Power finds its inlet and outlet as physical man—via the sex-organism.*

The difference between the castrated animal and the normal ones will answer the question of nervous energy. The same is true of the human. When this energy has never found its one only physical expression, there is a lack not only mentally, but a lack of nerve control of body which gives Mind its perfect expression. And still more a lack of that sympathy and unity with the race that comes through parentage and gives perfect expression to the human qualities that distinguish the best specimens of the race.

The difference between the virgin and the mother illustrate finely the psychical effect of the procreative experience. The young man once he has experienced that

*Vide Tracts on "Body-building" and "Friendship"

**In the mud and scum of things,
There alway, alway something sings**

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—Emerson.

emotion feels a new man. Seems to walk on air. He has had a new unfolding in consciousness. If there is no remembrance of shame or regret, he has come into his larger manhood. This gain is psychic. It is not the mere physical sensation that causes him to seek its repetition. In the consciousness of creative power. He has been born into manhood. He seeks a return of the psychic consciousness, while the animal consciousness of physical pleasure is present it is over-shadowed by the psychical sensations.

All reforms and all legislation that neglects the psychical character and effects, will fail, as they always have. They always will, for Nature's urge is overpowering and the psychical being will bring the intellectual *Will* into submission, or will abort or dwarf through repression, the faculties that make man, Man; or it will force him, in defiance of law, public opinion or custom and self-respect, to find some way of expression that he may preserve his sanity. It is well known that it is not excess, but repression, under law, custom, shame or fear, that causes abnormal physical conditions. Repression is an attempt to prevent that which all the time is being created, from expressing itself out the body. To keep the attention fixed upon the sex function, through any thought of "I wish, but I must not", will overpower the will. The only safe mental state in regard to sex is **NO THOUGHT**. To ignore it. To affirm when sex is forced upon the mind—"It is to me like the hand or eye. I wish no other than present expression."

By changing the thought and by letting the desire die, as it will when the attention is attracted elsewhere, will so discourage the multiplication or fission of the germ-plasm that there will be no physical irritation to call attention to the organs, or to the pleasure of relief.

All the desires of the body and mind are encouraged by thinking upon them.

When forgotten, they will die out. All attempts to crush them out, or to pro-

hibit them or to will them down, will fail. Where the will attains complete prohibition of Desire, it is at the expense of physical and mental health.

The only way to gain mastery is to turn the mind away from the desire, and by ignoring it let it die. Two desires and thoughts born of them, cannot occupy the mind at the same time. "Think on these things," said Paul, mentioning only the things desirable.

No function of the body responds so readily to thought as the sex function. For this reason the almost constant suggestion before the young of some phase of that question is sure to create in the sex centers an irritation which leads to those thoughts which compel action. If there is fear of consequences or conscientious scruples, or from any cause the will is brought in, to battle with the desire and the physical conditions thus awakened, there is sure to be physical and mental trouble, or at last a breaking away from all restraint in some form of expression. The laws and consequences of Nature cannot be evaded. The Law in this case is "I AM THAT WHICH I THINK!" Thinking is Cause: Conduct is Effect.

Hence the necessity of treating Sex rationally and as freely and as free from prudery and shame as we treat digestion or circulation, by placing Sex on par with lungs and eyes.

Do not in conversation or education place the emphasis upon the ill and the evil side. Do not inculcate fear, shame, self-condemnation, secrecy, or remorse by pointing out the dangers and the obscenity of sex-acts; but cultivate a sense of sacredness, purity of thought; turning the attention from them, and to the conservation of the nerve-energy to intellectual, esthetic and spiritual ends. Do not blush, or look askance, or purse the lips, or drop the eyes, when a sex topic is mentioned. By your own thought and life purify each word, fact and story that falls upon your sight or ear, and soon the sex urge will die of itself. The attention that is now called to the sex

**I thank whatever gods may be
For my unconquerable Soul.**

—W.C. Henley.

question tends through the Law of Suggestion to awaken the desire which it is the endeavor to stifle. "To the pure all things are pure." Purify your ideas, teacher, parent, legislator, companion, and friend, and soon you will have a community that is pure.

When this condition of mind is reached there will be no undue stimulation of sex forces, and there will be only those desires, and their expression only under those conditions which the young have been taught are right.

They have been taught so much of that which is wrong, and told so much what *not* to do, that the negative is always present in their consciousness. This *do-not* condition cannot exist without stimulating the activity of forces, which are held in mind by the thought: "I must not!"

Let a man constantly say "I wish whiskey, but I will not drink" and at last there is either a breaking down of the will and he drinks, or a breaking down of mentality. Few are strong enough to master Desire through Will. "I do not desire!" will cure any habit. When one says "I am self-controlled. I do not wish it!" he each day grows stronger in resistance until at last the matter passes from his mind. To resist holds the thought of what is desired constantly in the mind. There the whole command in the advice of Jesus must be adopted as a rule of life. Not alone "Resist not evil!" but the more important "Overcome it with good!"

"I am self-controlled!" is overcoming the temptation with good. Thus again I emphasize the fact that continence is to be encouraged. It is a good where there is no hostility to it in the mind. But where there is a constant effort at repression it is sure to result in disaster. The only remedy is the rule of Paul—"Whatsoever things are pure and of good repute, THINK ON THESE THINGS!" This we are to teach, and not from the regular plane of "Don't do this! Don't do that!"

Male and female are equally endowed with this creative urge. One is positive where the other is negative. In this creative act one is a receiver and the other a giver. They react upon each other and upon themselves, each supplying a lack in the other.

Among the insects and small animals this giving often requires life on the part of one or both. This tendency appears occasionally in man. In salmon both male and female die. Instances occur where it is in its effects so intense that the man dies. Oftener it produces coma, pain or paralysis. And it is always accompanied with a languor. Where mutual and rightly under the law, where it is right (Emerson's word is "Moral"), there is a delicious languor, a spiritual inflow, and a rest; this restful condition ripened in the race into conjugal, parental, or filial love, which also ripens into love of Goodness. Passing to the intellectual realm it became love of Truth. Out of this sex hunger and search for gratification came the attractive power of adornment; the making of home and the development of civilization.

Realizing this, it will be seen that to cure civilization of its present ills, there must be a change in our thought in regard to sex, sex-use and sex-functions. The public, the state, must see more clearly the place sex holds, not only in the life of the race, but also in the development of the race. Sex must be elevated to a place of sacredness in our thought. Children are to be taught self-control, and self-control in sex-expression means it everywhere.

At the right time and place the reproductive instinct then will find expression under the control of the will of the person.

The attempts of the Eugenists to lower the raising of humans to the level of breeding cattle and pigs, by a selection of those physically fit to breed their idea of physical beings, would, were it possible to carry such a fool-idea into execution, result in raising a fine race of physical beings, but with the loss of all

To the receptive soul the River of Life Pauseth not nor is diminished.

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—George Eliot.

spiritual and intellectual expression. That was the primitive man's sphere and method before he aborted enough of the brute, before he lived to learn that *Love was the drawing power*. Love is the human-side of procreation. Love, the one factor to be sought in parentage. The best men are not athletes. Athletes are not always the best thinking and loving or spiritual stock.

We do not wish the animal side of man to breed, but we do wish the spiritual, the psychical man to procreate himself. We wish a more developed race, not necessarily a stronger physical race. The conditions for the coming race do not lie in physical, nor in intellectual conditions, but in the pure love conditions. The child is not begotten in intellectual or physical sensations, but in the emotional nature of the parents. Sensual conditions, which are merely physical sensations, will give sensual children. Mutual love and respect and mutual desire will alone give the right psychical conditions for the child. Under such conditions the germ-plasma, which contains all possibilities, will materialize a healthful body despite any physical or mental conditions of the parents.

These necessary conditions all are expressed under the term LOVE. Pure and intense Love will master any condition which the Eugenists do not desire to perpetuate, and will give the child all desired conditions.

The blending of two as one, in Love and Desire, is the only condition for creating a perfect race.

Since the real heredity is from God, and God is Love, when a child is conceived under those conditions that child will be perfect in body, and bright in mentality, and pure in affections.

Says Ella Wheeler Wilcox, wisely and well:—

"Whoever is begotten by pure love,

And came desired and welcomed into life,
Is of immaculate conception."

But the race must not die off. For this reason Procreation must be encouraged and there must be regulations as to the

expression of the procreative instinct. Society needs protection. Children must be provided for. Woman must be protected in her motherhood. And Man must be protected from his passions.

Thus we have marriage laws and customs; and laws which attempt to curtail, and as far as possible, to prevent, social evils.

It is a mooted question as to what extent civil law is effective. But the educational value of the experiments is great. Only the wisdom born of the sciences of Biology and Psychology will overcome the ignorance and prejudice of ages, and bring about the necessary conditions where purity of thought will insure purity of conduct, in all sex relations.

It is my purpose in these Tracts to show the place that Sex fills in Nature's plan. I trust the Wisdom that will be born of this knowledge to institute later the necessary regulations, customs and laws. There will be no revolution in these matters. An evolution which is slowly modifying present conditions has already begun.

When it shall be understood that what the boiler is to the engine; what the dynamo is to the electrical power; what the wind is to the sail; what the water is to the wheel; and better still, since these are machines and man is an organism, when it shall be understood that the Power which bears the same relation in man, that the power bears to these machines, is centered in, and diffused through the body from the Sex-center, and that its first function is to build and to keep its body in repairs; when it is seen that Friendship is the *Human* manifestation of this Sex-Power, and that Procreation is but a secondary one, by no means a necessary one as far as health is concerned, then will individuals and society find a firm foundation for study, and then they will see the way of regulation, and will take sure steps towards relief from present sex evils. In this thought these tracts have been written.

I am not fighting my fight: I am singing my song.

—Archie L. Black.

IMPORTANCE OF SEX KNOWLEDGE

Today people are beginning to see that a decent and straightforward discussion of sex-questions are not only permissible, but quite necessary, if we are ever to have a better order in this department of life.

There is in fact a vast deal of fetishism in the current treatment of the question. No one can altogether be surprised at this when one sees how important sex is in the scheme of things, and how deeply it has been associated, since earliest times, not only with man's personal impulses, but even with his religious sentiments and ceremonials.

Next to hunger, it is doubtless the most primitive and imperative of our needs. But in modern civilized life, Sex enters probably, even more into *consciousness*, than hunger. For the hunger-needs of the human race are in later societies fairly well satisfied, but the sex-desires are strongly restrained both by law and custom, from satisfaction—and so assert themselves all the more in thought.

To find the place of these desires, their utterance, their control, their personal import, their social import, is a tremendous problem to every boy and girl, man and woman.

Of course, Nature takes pretty good care in her own way that sex shall not be neglected. She has her own purposes to work out, which, in a sense, have nothing to do with the individual—her racial purposes. But she acts in the rough, with tremendous sweep and power, with little adjustment to, or consideration for, the later developed and more conscious and intelligent ideals of humanity. The youth, deeply infected with sex-passion, suddenly finds himself in the presence of Titanic forces—Titanic but subconscious forces of his own nature. "In love," he feels a superhuman impulse—naturally so, for he identifies himself with cosmic energies and entities that are preparing the future of the race, and whose operations extend

over vast regions of space and millennial lapses of time. He sees into the abysmal depths of his own being, and troubles with a kind of awe at the disclosure. And what he feels concerning himself he feels similarly concerning the one who inspired his passion.—Edward Carpenter in "*Love's Coming of Age*."

WAR.

I found that all great nations learned their truth of word, and strength of thought, in war; that they were nourished in war, and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace;—in a word, that they were born in war and expired in peace.

Yet now note carefully, in the second place, it is not *all* war of which this can be said.

But the creative or foundational war is that in which the natural restlessness and love of contest among men are disciplined, by consent, into modes of beautiful—though it may be fatal—play: in which the natural ambition and love of power of men are disciplined into the aggressive conquest of surrounding evil; and in which the natural instincts of self-defense are sanctified by the nobleness of the institutions, and purity of the households, which they are appointed to defend.

To such war as this all men are born; in such war as this any man may happily die; and out of such war as this have arisen throughout the extent of past ages all the highest sanctities and virtues of humanity. — "*The Crown of Wild Olive*," Ruskin.

* * *

To be free from misery and all human evils and troubles of all kinds we must live in the consciousness of the ever present Eternal Now. The troubles of the past, the imaginary ones of the future and the inharmonious conditions which surround us are but illusions and fade away when brought to the light of true Reason. There is always to be found an inner peace which is one with the Eternal Life and undisturbed by any outer conditions.—C. V. Kiefer.

* * *

The Tract on "Friendship" is selling well. Can any of my readers do a greater good than to present one to a friend? Let us co-operate to uplift the Ideal of Sex upon the plane of intelligence and purity. Sent post paid for 10c—three for 25c.

Minute a man stops looking for Trouble, happiness looks for him.

—Irving Bachelor.

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JUSTICE

It is a common thing for reformers to affirm they "wish to uplift men." Lift them up to what? To themselves? May not these men whom they would lift also be able to equally lift them?

It seems to me that it is time that we began to realize the Idealism of our fundamental Law—"All men are born free and equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness!" Is it not time we recognized that every man has the right as an American to pursue happiness as long as he does not interfere with another man's pursuit of the same? About time to realize that where all are equal, one has no right to arrogate to himself the right to uplift his neighbor to the plane on which he stands. No right to claim he is normal and some others are not. Simply because I, with a majority, believe beer or beef wrong, why should I seek to impose that belief upon any one? That I believe medicine good should I force it upon another? That I believe the Bible good ought I attempt to make others read or hear it read on Sunday? The founders of the government had the ideal of the normal man when they established the government upon the "Consent of the governed" and said "WE, THE PEOPLE, ESTABLISH THIS GOVERNMENT!"

American liberty is in the greatest danger it ever was, not from foreign foes but from the subtle and insidious measures taken now, with the best intentions, to legislate conditions that will make all men "normal," according to a standard set by some church, some clique of reformers. The Fathers were imbued with that spirit which we now term NEW THOUGHT, which considers first of all—The Divinity of the Human Soul—the right of the Individual to his own experience, and—his right to BE HIMSELF. His right to sin and to suffer any infringement of laws, physical, mental, spiritual or civil. JUSTICE was

the fundamental Principle upon which they builded.

The world is moving onward! Every night
the stars above
Nearer draw to lift the shadows with the hot
hands of love;
Hour by hour the visions falter up the slopes
where faith has gone
And across the waiting chasms still the world
is moving on!
Still God's finger gives the lesson
As faith's golden heart has gone,
And undaunted to the summits
Still the world is moving on!

—Freeman E. Miller in *Oklahonian*.

* * *

It takes time, often much time, for man to "come to himself," to attain to a vivid awareness of the moral and spiritual order, to a conscious realization that he is himself a spirit, destined for citizenship in this "kingdom prepared from the foundation of the world." He discovers that the vast process of the cosmos which, in its physical aspects, seems indifferent to everything that is humanly precious, has after all a spiritual structure in which only the true and the loving can find a place and which automatically casts out him that hateth or maketh a lie. To those who have eyes but see not, this truth is a brutal rock, and many are the intellectually wilful and spiritually blind who are dashed against it. To those whose consecration to veracity of thought and action is complete and who would live steadfastly in the spirit of love, it is a beatific vision. The deepest in them has heard and answered the call of the highest. They know themselves to be children of the perfect, natives of the ideal world, for which they are homesick for evermore.—Geo. R. Dodson (*Unitarian*).

* * *

You can wait to know the meaning
Of the troubles sent your soul;
Of the chasms intervening
"Twixt your purpose and your goal;
Of the sorrows and the trial;
Of the silence and denials.
Ofttimes answering to your pleas;
Of the stunted sweets of pleasure,
And of pain's too generous measure—
You can wait the why of these.

—Ella Wheeler Wilcox.

* * *

A young man writes: "I have enjoyed the article on Friendship. It has hit the nail squarely on the head."

**Obstruction is but virtue's foil,
The stream impeded has a song.**

—Ingersoll.

OFFICE OF NOW,
589 Haight Street, San Francisco, Calif.

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NOW

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Mr. Brown is on a lecture tour in Southern California, which will last until December. He is open to engagements. Address him care Metaphysical Library, Black Bldg., Los Angeles, Cal.

* * *

Mr. Sam Exton Foulds holds every Sunday evening a class in Mental and Psychic Science in NOW Parlors, 589 Haight St.

* * *

I have 15 sets of 24 lessons each in "The Art of Living." These lessons formerly, when accompanied with a personal letter, sold for 50c each. I will send the set, 24 Lessons, for \$2.40, ten cents a lesson. Personal letters upon the Lessons written for 50 cents each.

Meetings at Metaphysical Headquarters are still successfully maintained. The interest awakened by the Congress has not yet slackened. Good teachers have filled the platform. I have been too busy knitting up the stitches dropped through Congress work, to hear them all.

I was particularly pleased with the plain, commonsense and practical lessons of Dr. Winbiggler, of Washington, D. C., and Rev. Harold Palmer, of Long Beach, Calif., New Thought Church. During this month of October and November there will be also a fine selection. All interested can obtain programs by addressing the Secretary at 220 Post St.

It is gratifying to me to be able to say that, with all the array of talent presented at our Congress, none surpassed our own local teachers. No city can give a finer list, and I believe none can present so many who have clear-cut, practical commonsense.

It has been a rare pleasure to work with them in Committee. The unity of thought and the unselfish spirit which has put aside all personal ambition and forgotten self in a common cause, has made it a rich season at every committee meeting. They have been generous with word, action and means. The Spirit in which we have worked has been the finest demonstration of Truth it has been my fortune to meet with in all the years of my reformatory work. I wish publicly to call attention here to the excellent workers who have centers in the city and around the Bay. Whoever has opportunity to hear them will receive a practical inspiration from them. Mrs. Annie Rix Millitz, Mrs. M. A. Wiggins, Miss Helena Martin, Miss Harriet Hale Rix, Mrs. Agnes Lawson, Mrs. Ida Mansfield Wilson, Mrs. Elsie Noon Randall, Mrs. M. Hodges and Mr. Edward Randall. Nearly twenty other enthusiastic workers have joined with these. The aftermath which each will gather will be pregnant with blessing.

**Call this God: then call this Soul:
And both the only facts for me.**

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—Browning.

BEGIN WITH YOURSELF.

Men argue about the Infinite One, who have not yet attained to spiritual consciousness; consequently, their conceptions of spiritual entities are mere guess work. And spiritual individuality is something entirely different from physical-mental personality.

There are spiritual beings in the universe whose love and wisdom is unfolded sufficiently to govern planets. But what can mere animal-mental men know of them, who have not yet realized the first rudiments of spiritual consciousness? What such men need to realize is that knowledge of Life and Truth is a step by step process, and the first foundational step is to get one's own being refined and harmonized. Only when we have done this does the spiritual consciousness unfold and throw light on the problems of existence.

Cease wasting time on vain speculations about the Infinite One, and focalize the mind on the present Ignorant One—yourself; for the veil of ignorance stands between you and the Many-in-One, aspiring kindergarten child!

—Lucy A. Malloy.

**CONSCIOUSNESS OF UNITY WITH GOD
THE PREVENTATIVE OF WAR.**

In the *Atlantic Monthly* for July is a most significant article on "The War and Spiritual Experience," by Sir Francis Younghusband, the English officer who led the English expeditionary forces into the provence of the Delha Lama and the city of Lassa. I recommend it to all my readers. But I will quote a few passages. It is his opinion that when the Fatherhood of God and the Brotherhood of Man is realized in the consciousness of personal divinity, wars will cease. He says:

Men who regard themselves as integral parts of the whole, with every other single part of which they are most related, and who also realize that each, in his own small degree, contributes to form that spirit which has made them, will have not only this deep sense of unity, but a craving to make it closer. They will resent the tyranny of a rigid order imposed from outside, but they will establish for themselves, that full and flexible order which free individuals possess of a sense of responsibility which freedom engenders, and naturally evolve for themselves. They will allow full scope for individuality, for they will know that thereby will unity be increased.

It is not so much peace and rest to which they look forward, as the harmony

which comes of activity,—an activity bent on fusing all discords. . . . Men imbued with the Universal Spirit will be sensible of it working through them, making always for what is good; propelling them upward. . . . They will often feel themselves carried upward in waves of religious emotion, which seem to make all things possible. But yet, in the very midst of the Spirit's onrush, they will have to realize that it is they, and they alone, who must make the choice from among all of the alternative courses, which moment after moment present themselves; that it is they, and they alone, who must fix the standard by which to gauge their actions and set up far ahead of them the ideal toward which they will strive; and that it is they, and they alone, who must furnish the steadfastness, and the endurance to persevere along the way they choose. . . . So we gain the impression of a day spring from within and not from on high. We have faith in the Goodness of Things, in ourselves, and in the future which it lies in us to make. . . . And the sense of being so intimately related in one living Whole and of being animated by the same uplifting Spirit, deepense and widens our love. These three (faith, hope and love) remain the greatest of them is the same now as it was nineteen hundred years ago. But in the end there will be left only one—The Greatest.

**STATEMENT OF THE OWNERSHIP,
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HENRY HARRISON BROWN,

Editor and Publisher of NOW.

Sworn to and subscribed before me this 4th day of October, 1915.

(SEAL)

J. J. KERREGAN, Notary Public.
(My commission expires Aug. 27, 1918.)

**I, grateful, take the good I find;
The best of now and here.**

—Whittier.

A BIT OF LIGHT

We stand on the verge of a state of culture which will be that of the depths, not, as heretofore of the surface alone; a stage which will not be merely a culture *through* mankind, but a culture *of* mankind. For the first time, the great fashioners of culture will be able to work in marble, instead of, as hitherto, being forced to work in snow. The true relations between the rights of the individual and the rights of the race will in the field of love become as important as the relation between the rights of the individual and those of society in the field of labor. The conditions of labor raise or lower the value of the present, as well as of the future generation. The same holds good—and even in a higher degree—of the conditions of love.

How the boundary will finally be defined, in the one case as in the other, we cannot know at present. It is true that here and there a glimmer of light, which already shows the way; but until these gleams become more frequent, mankind can only grope and stumble along the path by which perhaps it will one day march by daylight.—*Helen Key in "Love and Marriage."*

I cut this important item from the daily press. It is an important fact demonstrating the progress of the Healing Art:

* * *

"The Hague, August 8.—Hypnotism and mental suggestion are being used to cure German soldiers of convulsions and loss of sight, speech and hearing. Professor Nonne of Hamburg has worked miracles in this line. He is especially proud of one case—that of a soldier who has been blind for months and had lost the use of his limbs. Nonne cured him in three treatments, his sight and command of his limbs being restored."

* * *

Note well the two advertising pages about NOW TRACTS. When this supply is exhausted no more in this form will be printed. Will be glad to fill orders from one up.

FATE.

"One ship drives east and another west,
With the self-same winds that blow,
'Tis the set of the sails
And not the gales
Which tell us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life,
'Tis the set of a Soul
That decides its goal,
And not the calm of the strife."
(Can any of the NOW readers tell who is the author of this extract?)

"Hinmissy," said Mr. Dooley, severely, "ye've been goin' to see th' doctor."

"Well, whats that to you?" said Mr. Hennessy.

"Nawthin'," said Mr. Dooley, 'on'y 'tis a turrible habit to get fastened on a man. It grows on ye. Fr'm seein' a doctor wanst a year, ye get so ye can't pass th' office iv wan iv them without goin' in an' havin' him eaves-dhrop on ye'er indigestion with a stethoscope. What did he tell ye?"

"He said I'd die if I didn't change me way of livin'," said Mr. Hennessy proudly.

"Did he, faith?" said Mr. Dooley. "Well, that was smart iv him an' worth at laste three dollars. But I tell ye this, me boy, he held out on ye at that. He only give ye fifty per cent iv th' information that I'll hand to ye. Ye'll die if ye change ye'er habits, an' ye'll die if ye don't. Give me three dollars, plaze, in small bills. He didn't charge ye annything, ye say?"

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Mrs. Annie Rix Miltz has established a booth where all the leading New Thought journals and books will be on exhibition and for sale. It is on Second street, near avenue "C." The "color scheme" is white and gold.

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