

TENTH EDITION CONTAINS MUCH
NEW VALUABLE INSTRUCTION

THE SCIENCE OF SEX REGENERATION

HOW TO PRESERVE and STRENGTHEN
AND RETAIN THE VITAL POWERS

A STUDY OF THE SACRED LAWS
THAT GOVERN THE SEX FORCES

PRICELESS INFORMATION FOR
THOSE THAT ARE READY FOR
THE TRUE INNER TEACHINGS
ON CONTROLLING THE VITAL ES-
SENCE OF THE BODY. THE
SECRET OF REJUVENATION AND
REMAINING YOUNG and VIGOROUS

BY

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AND

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DEDICATED

TO

**ALL WHO DESIRE TO LIVE IN ACCORDANCE WITH
NATURAL LAWS. TO SUCH AS STUDY
THESE LAWS WITH SINGLENESS OF HEART
AND PURE PURPOSE THERE IS ASSURED**

HEALTH, HAPPINESS

AND

SUCCESS



THE CHEVALIER D'EON

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PREFACE TO THE NINTH EDITION

There is some truth in the statement that it is harder for the young man to succeed to-day than formerly, but there are many new fields that are open that will yield great victories for the heroic souls. But the time of easy conquest has passed. The most must now be made of natural talents and capabilities if success is to be attained.

There is more room to-day, than ever before, for leaders who have been thoroughly trained and who have great powers of concentration, persistence and physical and moral vigor. There are bigger opportunities waiting for the man that can make good than ever before. But the chances for the man that dissipates are becoming less.

Life has become one big battle. Our powers are developed by opposition. But strange as it may seem that which men should prize above everything else, his strength, the glory of manhood, is lost by abuse at an early age.

If you have drained away your strength by bad habits or dissipation, or sapped your vital forces by excesses, it is time you stopped. One cannot afford to be reckless, force nature to undue effort, ruin his constitution by violating the laws governing sex life. If you do, the result will be disastrous and a complete giving out of the vital forces long before they should. You will save yourself from never ending misery by reading this work first and then start to preserve your strength and retain your vital powers.

Dr. Franklin L. Duboise has kindly supplied the material for the extra chapters from his own personal experiences and investigations. You will find these extra chapters very valuable.

CHAPTER I.

IMPORTANCE OF SEX KNOWLEDGE.

One of the most important problems of the day is the sex-question. History records no period in which so much crime and insanity prevailed, nor in which unnatural sex practices were so widely indulged in as the present. The tardy recognition of this fact in the present generation has given rise to a flood of literature on the subject, most of which is based on conjecture and has no practical value. In point of fact, the available knowledge on this serious subject is comparatively limited, and because of its delicate nature, not as readily accessible as information on any other subject would be. It therefore requires much intelligent study, as well as scientific research to arrive at anything like reliable conclusions. Of the many writers on this subject, each of whom believes himself to have found a solution to the vexed question, very few have the necessary equipment to deal with it intelligently,

nor the time to give to the necessary research; and hardly any take into consideration the wide differences of character and temperament in those whom they would benefit.

The study of Biology has thrown much light on the sex question, but in studying it from the scientific standpoint only, there is the same objection as in studying it from the moral or ethical standpoint only; the point of observation is one sided and consequently the conclusions arrived at are also one sided. But in order to be really helpful to the people who most need this help, the conclusions on which advice and suggestions are based should cover each of these fields of investigation, corresponding to the threefold nature of man.

The viciousness and crime as well as the insanity, so prevalent in this day, are the logical harvest springing out of the unnatural sex-relations of our artificial civilization. It is therefore of the utmost importance that a true knowledge of facts relating to this fundamental condition of life, be disseminated. Once these facts are rightly understood, the race will materially advance

and produce a higher type of manhood and womanhood than is possible under the old conditions.

It has long been believed that the natural seed of the race was uni-sexual, producing either male or female, and that the instances of bi-sexuality found from time to time were abnormal developments, but later research seems to prove that the reverse is true, and that the primary state was bi-sexual, the present single-sexed race being a development from that.

Nature adjusts herself to every change in the requirements of all forms of life, and fits the forms to meet these changes. In all conditions, life calls to life, and in this age of separation of sex, seeks that union with its opposite by which it may perpetuate its kind; thus we find that attraction which draws individuals together not only between men and women, but all through the lower kingdoms; animal, plant or mineral.

Primitive people held the belief that the lower forms of animal life such as insects, frogs, worms or snakes, sprang from the dust of the earth; but the restless mind of man, slowly probing and inquiring, came to

recognize that life can only come from life, and that each form bears within itself the means of its own propagation. These primitive gropings were the first steps of humanity in the field of natural science now so wonderfully developed, that nothing, even the most minute, escapes its wonderful mechanical eye, the microscope. By its aid we find forms of life in what ordinarily appears as microscopic and inanimate dust; even the deposits on the ocean's bed, under a powerful magnifying glass show innumerable minute forms of life, looking, even under the most powerful lens, like nothing more than a tiny drop of glue, or jelly, yet having the ability to seek and attract the substances required for its nutrition, and to reproduce its kind; that is, possessing a digestive apparatus, and sex-organs, sometimes uni-sexual, sometimes bi-sexual.

The most primitive forms are usually bi-sexual, and reproduction is accomplished by division. What the inner impulse or life principle is, which brings about the changes in the original form that result in its division, we cannot say, of course; we can only note the changes.

First then, we have a single cell, complete in itself and showing no line of division, but having a mysterious and minute spot called a nucleus; it is through this that the life forces play. The cell attracts the elements necessary for its growth, expands more and more and finally develops a line of division starting at the nucleus; when the fullest growth is reached, the line of division becomes more marked and finally, extending entirely through the structure, brings about a complete division, and we have two distinct cells, each with its own nucleus, where before there was but one, and each carrying on the work of reproduction.

From what has been said, it is evident that the cell possesses the power of self-fertilization and self-reproduction, though how this power is brought into action is still a mystery to the student; we may therefore regard even this primitive form of life as bi-sexual or hermaphroditic. The next higher form in the scale of evolution, the Protozoon, employs the same method of reproduction.

In the higher forms of life we not only find in one sex the rudimentary organs of the other, but these are often very well de-

veloped; thus male frogs have been found that contained well developed ovaries; fishes that were male on one side, female on the other; in the human family, the breasts and prostate glands in the male and the clitoris in the female, are examples of this interplay of sex.

Several theories have been brought forward in attempting to explain this relationship of type and sex; one, that man was originally created hermaphrodite and developed gradually into our present single-sexed race; another that original man was uni-sexual and is evolving towards hermaphroditism; still another that both hypotheses are true inasmuch as there were two species from the very beginning.

We shall look into this more closely in the following chapters; meantime shall in passing note that everything in nature follows the same fundamental law. Plants are male and female and the union of both is required for reproduction. The sex organs are contained in the flower, the female producing the seed, the male the fertilizing elements. These are usually different plants but sometimes we find them united in one, the male and female ele-

ments in different parts of the same plant. In the Indian corn the "silk" contains the female element, the "tassel," the male, while the ear itself contains the seed, which results from the fertilization of the female "silk" by the male "tassel."

CHAPTER II.

THE PRIMITIVE STAGES OF LIFE.

HERMAPHRODITISM.

In the primitive stages of organized life exercising the creative function, there are certain species, fully recognized by science, that are hermaphrodite, combining in one form the sexual characteristics of both the male and the female, and consequently capable of self propagation.

But this peculiar phenomenon is not confined to the lower kingdoms; we find that not a few human beings are born with the organs of both sexes more or less fully developed; in some cases the organs of one sex are more pronounced; in others the development of both seems nearly equal. In all normal single-sexed persons may be found rudimentary traces of the organs of the opposite sex.

There are many more bi-sexual beings than is generally supposed, since a very natural and comprehensible delicacy causes the

individual concerned to guard carefully the secret of his abnormal formation. Thus we hear of only a very small percentage of such cases, while every practicing physician could testify to numbers of cases within his own knowledge.

Science defines a hermaphrodite as an individual uniting in itself the organs of generation of both sexes. In order to be self-propagating, both sets of organs must be in at least fairly perfect development, as for instance in the case of a plant in which both pistil and stamens are contained within the same calyx—the pistil and stamens in plant life corresponding to the testes and ovaries in the animal or human. Under such conditions, fertilization naturally takes place without requiring the union of distinct individuals. Thus we find many peculiar deviations from the normal in all forms of life, especially in their earlier stages.

As hermaphroditism is more common in the earlier forms of life, it is not unreasonable to assume that it was the common form at the beginning of creation. In that early age, so distant as to be beyond our comprehension, it is more than probable that all life

was hermaphroditic, both sexes being contained, or included, in one; as ages passed, influenced by the pressure of changing conditions both of life and consciousness, changes began to develop in the organism, continuing by slow degrees until they finally culminated in the production of two distinct and separate sexes, when originally there had been but one; and the union of both was required for propagation. Science speaks of this period as that of sex differentiation.

The Bible substantiates this theory by repeated references; for example, speaking of the introduction of life on the third day of creation, we read of "grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind;" thus they must have been capable of self-reproduction, then, as today. Again we read "for the man is not of the woman, but the woman of the man." (1 Cor. XI, 8, 9.)

There can be no doubt that the original man, brought into being by God himself, differed greatly from the man of the present; and it is reasonable to suppose that more than one man came into being before woman

was separated from man. Adam says: "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man."

Considering thoughtfully these statements, clear enough when rightly understood, however veiled in occult language, does it not seem probable that originally, and previous to the appearance of woman, there was a race of hermaphrodites, self-propagating, who lived alone? But, "It is not good for man to live alone."

This theory explains the presence in the male of today of undeveloped nipples and lacteal glands. Cases are known of men, who, driven by necessity, were able to stimulate the growth of these organs sufficiently to nurse young infants. These organs are not present in the male through a mistake of nature, but remain as a heritage from distant ages. Thus we can understand and believe the Bible statement in reference to plant and other forms of life "whose seed was in itself, after his own kind;" in speaking of the processes of generation before the appearance of woman, the true and separate female. After this the statement applied: "Two shall be as one was before."

Physicians inform us that up to the eighth week of pregnancy, the human embryo is sexless and liable to develop into either male or female; up to this time therefore, it may rightly be considered hermaphrodite. At the end of this period, however, changes begin to appear and one set of organs is developed to the exclusion of the other; in other words, there is specialization of sex. This is the normal course of development, but in some cases and from causes not yet determined, the development of both sets of organs takes place, producing the hermaphrodite. As before stated, this development is usually unequal, and physicians sometimes find it hard to determine the predominating sex.

A case is on record in Germany in which the supposed man, grown to maturity and married to an estimable woman, submitted to an operation in order to correct a somewhat obscure condition; the operation disclosed the fact that by reason of the development of the inner organs, the patient was really a woman.

The general physical structure of male and female is very much the same but there

are several marked differences, the most important being in the sex organs, the development of either testes or ovaries in the foetus determining the sex. The equal, or nearly equal, development of both in the hermaphrodite seems a reversion to original conditions.

At the present stage of human evolution the hermaphrodite is abnormal, and among these abnormal beings are found many puzzling variations. Thus cases are on record in which the individual possessed both a pair of testes and a pair of ovaries; or an ovary on one side and a testicle on the other. The organ predominating in either case seems to impress upon its possessor the characteristics, mental, moral and 'physical, of the sex it represents. With the male organs in greater development we usually find correspondingly masculine features, deep voice, and often a heavy growth of beard; and *vice versa*, a close observer will often see women who would only need masculine garments to appear as perfect men; many cases are known where women for industrial reasons have assumed male attire and worn it for many years without detection, even being

troubled by the unreasoning emotions of women who persisted in falling in love with them.

On the other hand, men have frequently masqueraded as women and received the ardent attentions of other men. One young man passed a vacation at a summer resort in feminine attire and proved the most popular "girl" at the resort; he had many humorous experiences and some narrow escapes from detection, but brought his escapade to a successful end, incidentally winning a large bet by this inexcusable prank.

In 1755 Prince Conti, wishing to win the favor of Empress Elizabeth of Russia, asked Louis XV to send Chevalier D'Eon to the Russian court to intercede in his behalf. The king, as anxious that the two courts should get into closer touch, consented. It was considered a very difficult task and at least one had already paid a severe penalty for this offense. Chevalier D'Eon, thinking his chances for success would be greater as a woman, disguised himself as such. He became the empress' reader and his adventure was a success, no one seeing through the disguise. The following

year he was again sent back to the court at St. Petersburg, but this time he had a different mission to perform, and went as the brother of the pretended female reader. The deception was not found out until sometime afterwards, and then there was much difference of opinion as to which sex he really belonged, and many bets were made before it was finally determined. There are not many that would think him a man by studying his features in the picture which is used in this book as frontispiece.

When we see the dual sex nature united in one creature it is possible to conceive of a period when men were capable of fertilizing, impregnating, and bringing forth their offspring without any outside contact whatever, as is the case with some plants today.

A study of nature's processes and her wonderful adaptability under discouraging conditions fills the mind of the student with wonder and admiration. Taking plant life as an example, we find that she follows in the main two great general plans in the propagation of species; the pollen is either brought from without to fertilize the plant, or, where conditions make this impossible, it

is developed within. A striking example of self-fertilization is found in the fern which reproduces itself without outside fertilization. Scientists claim that the Dinosaur of the Mesozoic age was bi-sexual; it is certain that it did not bring forth living young, but eggs from which the young emerged. Nature illustrates everywhere that "Two became as one was before."

Scientists may be inclined to doubt that such conditions as herein postulated existed in the beginning of things, but if concrete proof can not be furnished of their reality, neither can the opposite be proved. Mere denial is not proof. Tracing the footsteps of man in the imperishable records impressed upon the earth itself—the formation of strata and the remains imbedded therein—we are justified in reasoning from the known and observed, back to the unknown and unseen. The fact that hermaphrodites in the present day do not reproduce their kind is no proof that they never have, nor never will, if favoring conditions develop.

Many of the sex vagaries observed in people of brilliant intellectual attainment are due to an abnormal development in the in-

dividual of the physical and other characteristics of the opposite sex; that is to say to a partial reversion of sex as was the case with Oscar Wilde, who is cited as an example because his intellectual achievements have made his name a household word. The great cities of the world are full of men of superior attainments who show similar vagaries.

Many of the practices of the church are in reality echoes from the period when man was bi-sexual and sex-congress therefore unknown; we need only mention as an illustration the rule of celibacy for the priests of the Church of Rome.

When it is remembered that the earth has existed for millions of years and that life existed far prior to the period to which science has been able to trace it; and that even in the traceable period the races inhabiting the earth have undergone astounding transformations, it will not be hard to realize that the period previous to that must have manifested forms quite different from the present. These forms were self-propagating as were all forms when life first appeared on the planet; vegetable, insect and

bird, animal and man were all capable of internal germination, and of practically everlasting life; bearing "seed in itself" and as neither male nor female, but both in one, bringing forth their own kind after their own likeness and image.

If this is not admitted we have the alternative of believing that man, said to be created in the image of God, and typified by Adam, was born of a mother, as he is today. The term "Create" does not imply birth in the accepted sense, and might easily have been meant to describe self-propagation. We are prone to look at the things of dead ages through present-day spectacles, and we cannot do this any more than we can compare the animals of the Mesozoic age with our present day species of animal life. Pispiparous division, or a-sexual generation, by which an individual life comes into being without sexual contact is but typifying that conception of God which presents Him as ONE, supreme and absolute Being from which all beings and worlds spring. Our earth is not the only planet sustaining life, and life did not originate upon it, but was transmitted to it from other worlds by a

power greater than man's. Darwin's *Origin of Species* can be referred to for the development of man from a self-propagating being, a genus of ONE. When this is understood, we shall begin to penetrate the mysteries of true evolution; the long sought missing link will be found and man's celestial origin recognized.

The general structure of man and such of the lower animals as belong to the vertebrates is very similar and the ovule and embryo of man differ very little from those of any other mammal. As has been already stated, rudimentary organs of both sexes exist in each and it is well known that disuse of any member causes its gradual weakening and final atrophy, or loss of function, while constant use specializes and develops. Thus a twofold sexual character could in time develop into either one or the other, bringing a two-sexed race into being from one that is merely double-sexed; and it will be granted that any form of life, however highly developed, can, under certain conditions, revert to the original form of its species, losing the characteristics gained by development.

This, we contend, took place when Christ,

a Son of God, was born of a "Pure Virgin" as related in holy scripture, which teems with references to such facts and confirms the conception that the ancient progenitor of mankind was dual in sex and character.

To support this view we need but remember that the very bodies we function in are built up of numberless microscopic cells which themselves are self-reproducing; ever the worn out cells are being thrown out, and ever the vigorous and healthy cells are replacing them with new ones, *self-created*.

The Biblical parable of the Fall of Man refers only to division of sex, which made necessary the congress of two individuals where but one was needed before, expressed in allegorical terms.

Are we the offspring of God, the child or Son, the Seed of the Father? Did the progenitors of our race descend from celestial spheres or travel from other planetary worlds (Heavenly regions) to people this terrestrial world in the beginning of time? Or are we, as many believe, the descendants of apes, developments of microbial bits of protoplasm, evolved out of nothing to our present perfection?

In brief, since it is an indisputable fact that there are numerous species that are self-producing as regards egg-forming and egg-laying; and since even the human female is self-egg-producing, it seems but a short step from being self-producing to self-fertilizing, and requires no stretch of the imagination to believe that in the beginning this might well have been the task of one superior nature, whereas now it requires the assistance of an individual of the opposite sex, a male.

- It is perhaps needless to call the attention of the reader to those species or forms of life, well known today, which are capable of reproducing lost members—even the entire body—if the germinal nucleus be not destroyed; as for instance, certain mollusks and worms, including the tape-worm, every link or segment of which contains the complete sexual apparatus for reproduction. Botanical science furnishes many instances of plants which bear within themselves reproductive germinal powers. In fact all sciences dealing with life in any form furnish numberless examples of this principle, called by strange and unpronounceable names that have no place in a work of this kind. It is even

stated as a fact by scientists that hermaphrodite humans *could*, at one time, reproduce their own kind, which comes close to our claim that they *did* do so. Scientists further tell us that there are certain species which are fertilized but once in a life-time, such as Aphides, Bees, Ants and others, as well as certain forms of marine life.

Again, with regard to the menstrual period, we find that in certain forms of life, some of which are quoted above, the menstrual flow, which is but a discharge of reproductive elements, and a process which attends ovulation, is common to both the male and the female of the species. In the human female it occurs normally thirteen times a year at intervals of one lunar month. The fluid discharged has the effect of dissolving any ovule, or sexual egg, which has not been fertilized, and carrying it away. The ovule of the human female is developed within herself exactly as is the seed within the male.

Thus the operations of the Great Mother, Nature, illustrate at every point the double nature of man and woman, separate now, but once one, and their inherent possibilities of self-reproduction.

CHAPTER III.

THE DARWINIAN THEORY OF EVOLUTION.

Many years have passed since Darwin first gave his theory of evolution to the world, but in spite of much scientific research along the lines suggested by his thought, the "Missing link" has not been found, and science has practically given up the hope of ever finding it. There remains between even the highest stage of animal evolution and the very lowest human being a chasm that apparently cannot be bridged. The great difference which scientific men find insurmountable is that man, even of the lowest type, possesses the divine attribute of intellect. Even the highest type of animal, therefore, and that whose structure and appearance seem to bring him closest to man, the Ape, cannot cross the gulf which lies between himself and humanity. It is remarkable that only the white races will even consider the possibility of man's descent from a lower kingdom; all other races includ-

ing the savage believe themselves to be descendants of superior races.

Now let us turn our attention for the moment from things of earth and contemplate the starry heavens, with their myriad of worlds, many of which are much larger than the one on which we live. They possess water, air, and all other conditions required to sustain material life; is it not reasonable therefore to believe that such life exists on them? We are told not only that this is the case, but that the humanity evolving on some of these planets is far in advance of our own.

Man has been so accustomed through all the ages to regard himself as the crowning work of the Creator, that he is loath to acknowledge the possibility of the existence of superior races. This, however, is merely childish vanity; in the great universe of God there are undoubtedly beings so much more perfect than we, that we cannot conceive their existence. Herbert Spencer expresses this thought when he says: "There are races just as much in advance of us, as we are in advance of the ant."

Many thinking people believe in Reincarnation, because the theory is reasonable and



appeals to the common sense of the believer; but we have no souls among us that are advanced beyond the stage of human possibilities; if evolution is true, there must be some souls to whom our physical world offers no further field of activity because their faculties are of a higher order, than mankind understands. It is not reasonable to suppose that they would remain quiescent in the spiritual world until the rest of humanity had reached their level of advancement; we believe rather that these great souls find their field of activity on one or other of the planets whose evolution is in advance of ours, and there reincarnate. There is nothing to prove that life originated on this planet, and it is far more probable that it was transmitted from celestial regions.

Adam was by no means the first being "created in the image of God." Careful study and a true interpretation of the Bible record indicate clearly that a superior race of beings existed for many thousands of years before Adam; these were the "Sons of God" so frequently referred to in the sacred record.

The story of the creation of Eve refers to

the period when the differentiation of the sexes took place, and there is no record in holy scripture or elsewhere, pointing to the existence of two sexes previous to that period. On the contrary, every accessible proof is in favor of the hypothesis that the pre-Adamite races were, like God himself, of a dual nature; in fact, there are plenty of scriptural passages to substantiate the theory that Adam himself, and possibly many of his descendants as well, were dual-sexed.

When we see the wonders of present-day invention, or rather discovery, the transmission of messages for thousands of miles through the air without the medium of wires; vehicles that, self-propelled, run at a speed of a mile in thirty seconds and even faster; wonderful machines by means of which man is enabled to fly like a bird, we are forced to the conclusion that the mind of man will produce wonders in a hundred years from now, which we cannot even conceive of at present; nothing seems impossible. How much more beyond conception is the mind of God. It is therefore not beyond belief to say that life was transmitted to this planet from other regions of the universe.

This theory would account for the conditions for which the Darwinian theory gives no explanation. If a race of "gods" was brought to this planet to people it—a race double-sexed and self-propagating, which, under the forces belonging to this planet, eventually evolved into two different sexes—we need no longer look for a "missing link," for none is needed, and we also understand why each of the present sexes possesses the rudimentary organs of the other. The theory is reasonable; it is confirmed by the Bible. The fact that present humanity is thus far below its divine progenitors in the scale of being, need not disturb us, as it is the general tendency of sentient life to conform to surrounding conditions. These higher beings came to people a less evolved earth. Place a civilized man for succeeding generations under the influence of savage surroundings, and he is quite likely to revert more or less to the savage type. The same is true of animals turned loose in the jungle, and of cultivated plants, neglected and left only to the wild impulses of nature.

The first children of one pair of parents produced offspring in their turn; these again

in their turn, and, as families multiplied and intermarriage occurred more frequently, they naturally developed differences of temperament; finally under the influence of different climatic conditions as they spread more and more over the earth, were produced the different races which people the world that we know today. The Adam and Eve of the Bible, who were supposed to people the earth, are thus accounted for, as also the change which, out of the dual organs of the hermaphrodite progenitor, produced the testes and ovaries of the sexes of today, by evolution through numberless generations.

Science, although accepting the Darwinian theory of evolution, has utterly failed to connect the human being of today with the animal kingdom. It cannot even prove their evolution from the savage state; the final conclusion is that man, as such, stands alone as a species and always has, at least as far back as history can trace him.

The Darwinian theory was readily accepted at first, partly because it was new; it gave a new answer to the question of the ages; and gave it in a convincing way; but it has not stood the test of careful inquiry.

Mummies of the most remote antiquity have been unearthed and examined, but they exhibit the same physical characteristics as the man of today. They are not covered with hair; they have no trace of tails, and not a single attribute that belongs to the animal.

The most ancient records in existence show that the old Egyptians and other races were highly civilized; they built great cities, engaged in commerce, were herders of cattle and cultivators of the soil. As the stages of development of the ancients were as widely varied as they are today, they certainly were not savages. The oldest scriptures accessible do not picture man as descended from the lower animals, nor was this theory ever heard of before Darwin. No; men are the offspring of a race of gods, who themselves were the divine children of our Heavenly Father.

If we eliminate the question of the descent of man from the lower kingdoms, we find that the arguments of Darwin would easily uphold the theory we present in this book; it is further upheld by such scientists as Haeckel, Tyndall, Huxley and others of similar standing.

Another circumstance that tends to strengthen this view is the statement of philologists that all languages can be traced back to one common root. If we accept this statement, there can be no reasonable objection to the view above expressed, that all the people of the earth descended from a single pair. It may be objected that in-breeding tends to produce sterility instead of fertility, but we will discuss this question, and let the reader decide for himself whether the theory is upheld by facts.

We will first remind the reader of the fact that the traditional founders of the race were more closely related than even brother and sister, Eve being "flesh of Adam's own flesh, and bone of his bone." Of the development of different races and nations from the offspring of these two, brought about by different climatic and other conditions and environments as they spread over the face of the earth it will not be necessary to speak here.

We find then as elsewhere stated, that close intermarriage was practiced by both the Chinese and Japanese, and still is, although to a lesser extent; the late emperor of China, for instance, was married to his wife's aunt.

The Tartars only permitted marriage between those of the same name.

The Javanese required of a man intending marriage, proof that he came of the same stock as the woman before he was allowed to wed her. In Borneo the Dyacks are all blood-relatives. In old Hawaii the princes married their own sisters and indiscriminate intercourse was allowed at will, but children born of mixed blood were put to death.

In New Guinea, widows were compelled to marry their brothers-in-law and the same customs prevailed among the old Egyptians, the African Zulus and many Indian Tribes.

In Guatemala and Nicaragua blood relationship was no bar to marriage, and until within very recent years, African Chiefs married their sisters. Sex relations were practiced at will, and friends often loaned each other one of their favorite wives, while the favorites thus chosen felt themselves honored. But with all this close intermarriage, insanity and idiocy were very rare indeed and the tribes were remarkably strong and healthy. On the other hand, among the Laplanders and other races who never intermarry, insanity and degeneracy are frequent.

CHAPTER IV.

DUALITY OF THE SEXES.

Pathological research has resulted in the discovery of many instances of partially bisexual beings, possessing, in varying degrees of development the genital organs of both sexes in one individual, including testes, fallopian tubes, ovaries, uterus, vagina, etc. These persons are at present sterile, but it is not believed that this was always the case. Scientists state that there is satisfactory proof of cases in which the same individuals have performed the functions of both sexes at different periods of their life, the male having predominated in early life, while in later life the female developed to a predominating degree. One such case has already been cited in a previous chapter. Cases are not uncommon in which leading medical men have been unable to agree as to the sex of a child which they had been called to examine, different ones holding exactly opposite opinions; and other cases where medical authorities had agreed as to the sex, and which afterward developed the opposite.

The researches of such eminent men as Darwin, Huxley, Spencer, Weissman, De Vries, Leuckart, St. Hilaire, Wolfe, and many others have proved beyond question the fact of hermaphroditism, or bi-sexuality, manifesting in many strange ways. Scientific records are full of reports of almost incredible cases, in which offspring in the foetal stage of development has been removed from virgins, *including males*. These are called by Pathologists cases of foetation, or male gestation, and are variously designated as Dermoid Growths, Cystic Tumors, Foetus in Fetu, etc.

Nor can we overlook the authentic cases in which the male has been pregnant, carrying within himself brother or sister; or the cases in which one infant carried its twin without its being known for some time. Medical reports are full of cases of this kind. Thousands of cases are on record in which growths that were really vestiges of offspring were removed from the abdomen of males.

The medical profession as a whole is beginning to recognize the unquestionable truth of these facts, and to acknowledge that these vestigial embryonic remains found in

the male are not only analogous to, but practically identical with those of female gestation—flesh, bone, teeth, hair, skin, tissues, glands, portions of scalp, face, rib, eye, vertical column, umbilical cord, even the embryonic sac,—without doubt, these are rudiments of an embryo; sometimes sufficiently developed to be recognized by the naked eye. As these are found in young virgins, male as well as female, they are regarded as deep mysteries by the medical profession although accepted as facts. The theory of the bi-sexual nature of man, however, gives an explanation of this mystery.

“If we consider that they are related to partial auto-genesis, (self production of offspring), or to the existence of partial bi-sexuality; demonstrating the atavistical tendencies of nature in its attempt to revive lost types. Herein we see a partial instance of its original form: but imperfect conditions (of forced sex-breeding), interfering, it only partially succeeds in its attempt; the modified sexedness of present humanity being a serious bar to the attainment of the perfect bi-sexual condition, since the inherited habits of ages must be overcome before human nature can recover the full use of its latent

powers, and thus attain to perfect balance again.”

“To pathologists and biologists it is well known that, even after the lapse of thousands of years, or very many generations, ancient types of forms of life atavistically make their gradual or sudden appearance.” (Darwin.)

“The most probable hypothesis to account for the appearance (atavistical reversion) of ancient characters is, that there is a natural tendency to at cyclic intervals produce long lost characters, and thus restore the primordial type; thus even modified individuals occasionally revert toward the characteristics of their ancient progenitors.” (Darwin.)

THE HIGHER STATE?

Is bi-sexuality or uni-sexuality the higher state? If the latter, sex differentiation is a step forward; if the former, we have degenerated. Let us study both conditions from a logical standpoint and form our conclusions accordingly.

At the outset, we must admit that that state which makes us most independent is naturally the most perfect. If we possessed

individually the power to perform all the functions necessary for restoring our lost vitality and producing perfect well being, we should be independent. If through change or modification some of this power were lost, it would certainly be to that extent, a degeneration. Therefore if we lose the functional organs that were once perfect, we become in a corresponding degree imperfect. If this is true, then the uni-sexual state is inferior to the bi-sexual and we have not advanced to a higher state but degenerated to a lower.

Our philosophers tell us that the original creatures were perfect. Looking at the weakness of being as we see them at present, we cannot but acknowledge that they are a long way from being perfect, yet they possess the consciousness of a higher state. Whence comes this consciousness? From that original perfect being of which they are the descendants, still possessing the rudiments of the organs of that higher state, though their functions have been lost.

CAUSE OF THE CHANGE IN THE SEXES.

If our progenitors were bi-sexual, you will ask, why the change? What caused this degeneration?

Undoubtedly it arose out of the attempt of bi-sexual beings to have sex intercourse with each other. Two unequally developed beings might, though both bi-sexual, find some physical gratification in such an attempt, and man has ever been prone to seek that which afforded him pleasure. Continued persistence in such attempts would undoubtedly result in modifying the organs engaged in them, the more positive finally developing the positive male form, while in the negative, or receptive, this form would gradually recede and wither, giving place to a definite development of the receptive feminine form. The inner reproductive organs would naturally adapt themselves to the changing outer form, and since the female finally received and brought to fruition the seed of the male, it followed that the whole uterine apparatus became developed and perfected to its highest point in the female, while it suffered a corresponding diminution and final atrophy in the male, until, in the course of many ages, the sexes became as they are at present, single sexed. The extra development of one sex at the cost of the other in the individual, would naturally result in an excess production of ova in the female and

of spermatozoa in the male, thus causing a waste of precious seed; that is exactly what happens now. Furthermore, the unnaturally increased production of the vital fluids would stimulate sensuality and result in constantly increasing indulgence of the sex passion.

The Greek poet, Theognes, referring to the glorious days of the ancient Gods of Greece—bi-sexual beings—wrote that man was a mixture, a changed being, once immortal but now mortal, and continued;—

“If we appear in outward form and mind
A various, degraded, motley kind,
Wonder no more—the cause is all too plain;
We’ve mixed and changed ourselves—must
change again.”

This is a literal truth.

There is no evidence in favor of an ascending evolution of form generally. This is the verdict of science. Man left alone will develop signs of physical decay. At present the average length of human life measures only thirty years; man is growing weaker, smaller in stature, possessing less vitality than ever before.

Our medicological authorities show statistics to prove that ninety per cent. of hu-

manity is afflicted with disease of some kind, either hereditary or acquired. No longer do we die of old age—this is an exception—but instead physical and mental decay takes place at a period in the life growing ever earlier. These are facts and not theories, fellowman. Isn't it time we were doing something to end this false condition?

The deep ignorance which prevails with regard to the sex nature and its functions is, to a great extent, responsible for the degeneration of the human body. It is the greatest problem of the day, the most important; one that the future of the race depends on, as well as the attainment of immortality. We have had ignorance long enough, let us now have light. No longer should we feel ashamed to talk of the very condition that brings us into existence, or consider any part of our bodies indecent and not to be mentioned. The human body is pure and beautiful, the Temple of the Spirit. Our children should not grow up with wrong ideas of that which nature refuses to conceal. They should not be kept in darkness but should be given all the knowledge that our seers, sages and philosophers have unearthed. They should be taught that

“Sexual intercourse between bi-sexual beings brought about the degeneration of the body, with differentiation into separate sexes: while the maintenance of chastity, with the cultivation of an androgynous mind, at once suggests itself as the means of reversing the degenerative process, and thus prepare the proper conditions for the re-employment of bi-sexuality.”

Much has been written decrying the practice of sexual abstinence, but our records show that it was not usually the fathers of large families that were great men. All of our great thinkers have affirmed the physical, mental and spiritual benefits to be derived from absolute chastity. If we study the writings of Buddha, Confucius, Zoroaster, Plato, Pythagoras and a host of others, we find that they insisted on perfect morality on the part of their students. As spiritual development proceeded the excessive secretion of the vital fluids decreased and the ductless glands absorbed more and more this vital element, to distribute it through the system, much as occurs in early youth before man has learned to practice excesses. Every drop can be, and is, immediately re-absorbed as fast as it is formed.

There is no longer any question that each sex contains the organs of reproduction of the opposite sex in a rudimentary form. This being the case there can be no doubt that such vestigial organs might be developed by influences and conditions opposite to those which caused their degeneration.

Consider for a moment the significance of this statement; that the vestigial organs of reproduction possessed by both sexes, and at present rudimentary, and practically atrophied and useless, are not really obsolete; their powers have but become latent, and by the laws of regeneration can again be restored to functional activity.

“In every living creature we may feel assured that a host of long lost characters lie ready to be evolved or restored again, under proper conditions.” (Darwin.)

Surely, somewhere, sometime, the two separated halves will be joined together into one perfect androgynous being, a perfect whole. Then will strife end, and we will live in perfect peace, for:—

“Could'st thou in vision see
Thyself, the man God meant,
Thou never more would'st be
The man thou art—content.”

Lovell.

CHAPTER V.

THE CREATIVE FORCE.

The force that generates in the human body those elements which, when used in accordance with natural law, serve to perpetuate the race, is the same force, which, when recognized, properly understood and rightly used, will regenerate the body, strengthen the mind, build up character and develop a true and pure manhood and womanhood.

Generation is the method by which this force is used for the reproduction of the race.

Regeneration is the method by which this force or creative principle is utilized for the renewing and strengthening of the tissues of the body, thereby bringing it to its greatest possible perfection and making it a fit habitation for its divine ruler, the Soul; and the same force in its finer forms tends to refine the nature of man. Thus a clear understanding and intelligent application of the creative elements result in a healthy and strong body, intelligently ruled by a healthy mind and a spiritual soul.

The ancient occultists well knew that the organs of reproduction were intended not only to exercise the functions of generation, but those of regeneration as well; these are the legitimate uses of the sex force, which should never be exercised solely for the pleasure it affords. Because of the great importance of keeping the creative forces sacred to their intended purpose, all ancient orders insisted on chastity among their disciples; they taught that this great force, so terribly wasted by the unknowing multitude, could be transmuted by wise restraint into such vigor and vitality that all physical weakness could be overcome, and the exhausted vital forces renewed. Furthermore, by the retention and reabsorption of the seminal fluids in the body, excepting only such as are used for purposes of procreation, the magnetic qualities as well as the mental and spiritual powers of the individual are wonderfully increased. This is strikingly illustrated in the case of great inventors and scientists, who, while working out their problems, become so absorbed in their work that they never even think of the sex relation; they hardly think of food and their

hours of sleep are so greatly reduced that under ordinary conditions they would be prostrated; yet they continue under this strain for long periods of time and their efforts are crowned with success. How was this made possible? By their continence during the period of strain—the retention of the seminal fluid, which was transmuted by the wonderful chemistry of nature into the vital energy needed to carry on their work.

THE CREATIVE FORCE AND ITS USES.

Some physicians may still be found who belong to the old schools of medicine, who claim that a fully matured and vital man can not live chastely without injury to his health, but their arguments are so flimsy as to be unworthy of attention. No doubt, the fact that their practice is so largely among those who hold this view has much to do with their advocacy of it. More progressive physicians have of late years strongly corroborated the occult teachings on this important subject, and state that an intelligent conservation of the sex fluids—their retention in the system—is distinctly beneficial and adds greatly to the mental and physical health of the individual.

*“Sexual indulgence is not necessary to health. Many young men harbour the erroneous idea that the reproductive organs, like the muscles, are developed through exercise and become weak through disuse. If that were true the boy who exercises them regularly from his tenth year onward should have the greatest sexual power—but every one knows this to be the reverse of truth. The sexual power is never lost through abstinence from cohabitation, any more than the ability to weep is lost through abstinence from weeping. Impotence or ‘loss of manhood’ is usually the direct result of venereal disease (gonorrhoea or syphilis) or of sexual excesses.

That cohabitation is, so far as mere physical health is concerned, absolutely unnecessary, is easily shown: the mere fact that the exemplars of physical prowess in all ages, including Roman gladiators and modern pugilists, have commonly abstained from cohabitation during the long periods of strenuous training for the physical perfection essential to successful combat, is expert evidence that sexual indulgence is not essential to supreme

*The Chicago Society of Social Hygiene comprising 2,000 physicians.

physical health; and it is notorious that the premature downfall of many professional pugilists of our day is due to excesses with women and wine when they are not in training. Two of the most famous amateur athletes, whom the writer has known intimately—one a noted heavy-weight boxer, the other the pride of a University base-ball nine—abstained from sexual indulgence (and incidentally from alcoholics); and there are many such.”

It is an undoubted fact that the richest elements of the blood are used in the distillation of the reproductive fluids, which, therefore, when reabsorbed, furnish the most perfect nutrition for the brain cells, nerves, and muscles, and in fact all the tissues of the body. Many instances are constantly furnished, of men who waste their forces and even lay down their lives because of dissipation; but no one hears of any suffering caused by leading a pure life.

THE GREAT QUESTION OF TODAY.

The great question, and one that most deeply affects the welfare of the race, is, is man willing to forego some immediate sense-gratification and conserve the secretions of his body? Once in the distant past it was

believed that the only function of the generative force was to procreate, and it was used for that purpose only; but men became slaves to the gratification which the act afforded and grew to perform it for the sake of that gratification, thus fostering sexual impulses and indulging in sexual pleasures to the more or less complete sacrifice of their health and powers.

LEARN TO CONTROL YOURSELF.

We should be masters of ourselves and our passions, not their slaves. Habits grow upon us by imperceptible degrees, but are hard, sometimes almost impossible, to break. False sexual habits convert constructive forces into destructive ones; the formation of right habits in the growing boy should therefore be the first object of our care.

Married people are more prone to abuse their sex powers and waste their forces than unmarried, not only because of the opportunity, but because, being married, they feel privileged to indulge to the full extent of their desire, ignorant of the fact that they are wasting their forces. The exercise of the function is of course unquestionably right if children are desired; if not it is a detriment. This waste of the force in the

conjugal relation is without doubt the cause of more unhappy marriages than any other influence that affects marriage. It is the very fact that before marriage these fluids were retained in the body, that created the magnetism which made the man and the woman so attractive to each other.

It is impossible to waste our forces and not suffer. We must live in accordance with the natural law. To the reader who has transgressed this law and has squandered his forces we say, stop it, *now*. Determine that you will travel the right path in the future. All things are possible to him who lives rightly, Do not say "I would like to, but I cannot;" say rather "*I will.*" Set a high ideal before you, and determine to reach it. If you do this you will without doubt not only reach, but will surpass it. Your growth from this time on will be conscious growth, and a few years of conscious growth will accomplish more than many years of thoughtless drifting.

Don't be content to drift with the tide, nor satisfied with the little things of life, but seize the reins, control your forces, and secure the jewels of real value, that alone are worth striving for.

CHAPTER VI.

ABUSE OF THE CREATIVE FUNCTION.

Let us now consider briefly the conditions which arise directly out of the prostitution of the creative function, and see in how far they are natural and unavoidable, as claimed by those who believe that control of the senses is impossible.

In the first place we are obliged to acknowledge that, broadly speaking, in all the scale of organized life, nowhere do we find abuse of the sex function practiced except in the human family. The purposes of the sex function are creation, procreation and regeneration *only*. To use it for the gratification of sense is to descend to prostitution.

It is a regrettable fact however that civilization has brought about a refinement of sense appetite, and of methods of gratification that have made abject slaves of the race as a whole; and not only is this true of the present generation but it applies equally to

past ages, so that the sex appetite has been ingrained into the fibre of our bodies, and has come to be regarded as a natural condition, however violent or passionate it may be in the individual.

To realize that this appetite is in reality a forced growth in the consciousness of man, a hothouse bloom, as it were, exhaling an exotic fragrance that is as poison to the higher nature, we have only to look for a moment at those beings who still live, more or less, in a state of nature, as for example, savages, or the animal kingdom. It is true that even in the savage the sex appetite is strong, and the female is trained to submission, but reproduction is rarely avoided or prevented, and perverted use of the function is practically unknown. Among animals, however, we find that when the female is not in normal season or condition for procreation, she will refuse to cohabit; will vigorously resist, in fact. Nor is the male subject to the inordinate and overpowering passion of the human male at any and all times, but giving way to the opposition of the female at such times, allows himself to be driven away.

Modern man cannot be convinced that his

perpetual appetite for indulgence is not perfectly natural, even praiseworthy. If confronted with such an argument as the above, he will reply that man, having reason and intelligence, is not subject to the laws that govern the lower kingdoms, but has the ability and therefore the privilege of enlarging the scope of his actions at will. It is true that man has reason and intelligence, but these should be used to more wisely control his actions, not to break away every barrier of restraint, thus opening the way to degeneracy, physical, moral and mental. Such degeneracy is unfortunately common in the present day, and on every side we meet the unhappy victims of excess, either their own, or their parents'.

Few people are aware, or are willing to acknowledge; how much sickness and suffering is caused by the inordinate or perverted exercise of the sex function.

Scientific men make the statement, which there is no reason to doubt, that primitive man followed the rule that we can observe in the animal kingdom today, and that cohabitation took place only at periods when the female could conceive. As above stated,

this practice is still followed by some primitive tribes whom we call "savages." Savages, indeed, they are, but it would be well for civilization to adopt some of these "savage" customs. These people recognize instinctively that the body requires a reasonable period of abstinence in order to maintain its highest efficiency, and this is true of the male as well as of the female.

With man's advancement in knowledge, however, came also a new conception of the rights of the stronger over the weaker, as well as the sense of general superiority, which grew out of the sense of superior strength. In order to assert this openly, and establish his dominion, the weaker was forced to bend to his will. Thus woman gradually lost her privilege of choice with advancing ages, until the new and higher civilization found her practically the slave of man, the freedom of primitive ages lost. Out of this condition also grew that horror of the ages which today we call "white slavery."

It is a strange commentary on the perverted moral sense of the day, that our children are permitted to learn all that the newspapers can report of divorce, seduction,

prostitution and immorality of every kind; these subjects are fully discussed in their presence and among themselves, but the truth about their own delicate and wonderful mechanism, the processes of life, and the manner in which they and all living beings enter this great school of experience which we call the world, must not be mentioned in their hearing; it is considered not only immodest, but immoral; it is tabooed; yet their only safety, their only means of protection against the unspeakable sorrows and suffering that follow in the train of sexual abuse lies in a true and sufficient knowledge of these things and of the evils that arise from sense indulgence.

Whence comes this false valuation, this reversed sense of the pure and the moral? Primarily it arises out of the abuse of the sex function, an abuse that carries with it, like an inseparable shadow, a sense of guilt and shame that has spread to every use of the sex function, from the unnatural and improper to the legitimate and proper. So accustomed have men become to its use for gratification, that they have grown unable to distinguish between that which is right

and lawful and that which is wrong and unlawful, and we have the curious anomaly of a social system, which openly breaks its own laws; excuses the law breakers on the plea of following natural instincts, and at the same time makes it an unpardonable offense to enlighten and instruct the growing generation, so that they may be enabled to keep these laws. Truly a strange and contradictory state of affairs.

There is no doubt that the remedy for this false condition lies primarily in the hands of the female, and it is with her that reforms must begin. Woman in this age is no longer the slave or chattel, possessing no will of her own; let her realize that this is as true of sex submission as of every other department of life. Let her measure her strength and capacity and decide how far she may reasonably permit cohabitation; let her choose the proper period, when her health and vigor are at their best, and she feels no natural repulsion against the sex embrace, and let her firmly and steadfastly refuse to permit it under any other conditions; and men will be forced to place a curb upon their passions and learn to exercise control.

Let her instruct her sons and daughters from their early childhood in the fundamental processes and functions of life; and in a few generations we will have a race of young men and maidens who will be pure-minded and modest in the true sense, doing right because of their knowledge of the results of evil doing, instead of the false modesty so largely prevalent today, which pretends to blush at that which is natural and pure, while secretly practicing that which is unnatural and impure.

We shudder when we think of a time and condition when men took to themselves as many wives as they could support; yet it is a question whether the present system is an advance over that; at least, under that system, however many women a man needed to satisfy his demands, they were given a legal standing; they were lawful wives and were not debauched and cast upon the street to feed the ever-growing turbid stream of prostitution; to inflame the social cancer; and there was no need to resort to abortion; the life of the unborn innocent was safe, because its position was legal and its advent brought no shame to any creature. How-

ever many a man's children, they were his, and openly acknowledged in the eyes of God and man. Beside this, the present system does not make a creditable showing.

There can be no question, however, that a higher mark of morality will have been reached when men, contenting themselves with one wife, shall have so learned to control their physical nature that they can remain true to her without overstraining their powers of resistance; when they will be content both for their own and their children's sake to respect their wife's declination of the conjugal embrace; when they practice temperance at all times; not until then will their children be purely conceived and gladly welcomed.

When such conditions prevail, the great shame of our civilization will be a thing of the past, the traffic in young and helpless girls to feed the lusts of debased and degenerate men will cease. It seems hardly credible, that there should be men—sons, brothers and fathers of women—who could descend to the infamy of bartering other women for money, breaking hearts as sensitive, and ruining lives as sweet, as those

of their own daughters, whose virtue they defend with pistol in hand; yet there are such men; and it is still more incredible that there should be women so degraded and lost to all that is decent as to assist in this unholy traffic, yet there are such women.

The law should deal severely with such offenders; in fact it does when they can be convicted; no penalty is too severe to impose for crimes like these which can never be really expiated; the broken hearts and lives cannot be restored, but future offenders may be deterred by the penalties of insulted justice.

When our social system is founded on a basis of right and temperate living, many other abuses will be corrected. The right use of the sex function will not only wipe out unnatural abuses, raise the moral tone of society and increase the sum of human happiness; it will wipe out venereal diseases, abolish the social evil, and deal a heavy blow at the liquor traffic; for many young boys and girls can only be led from the path of virtue when plied with liquor until they are no longer capable of resistance.

There is no doubt that the world is slowly

growing better. Things that formerly were done openly are now hidden from the eyes of man. But the moral sense changes slowly and many generations must pass before purity of life is the natural and expected foundation upon which the social system is reared. It is the purpose of this book to add what it can to the influences which will hasten that process. Unless a change is brought about in the sex life of the nation, this great country will fall to decay, like other great nations of history that reached a high civilization, only to be wrecked on the rocks of sex degeneracy.

As a first step towards the regeneration of the race, we would again urge upon women the importance and necessity of taking a firm stand in resisting any abuse of conjugal privilege. Although we do not, as a rule, favor radical measures, this seems to us an occasion when radical measures are necessary to enable men and women to return to natural conditions. We must realize that nature will permit no violation of her laws, even though nations must perish in order to maintain them.

CHAPTER VII.

THE RESULTS OF AN IMMORAL LIFE.

Few men will admit that they are foolish in the essential things of life, and yet they constantly prove that they are by their actions. They will gratify their passions though it be at the expense of their health; it is a heavy price to pay for a fleeting pleasure.

The successful business man of today watches every detail of his business; nothing is too small to receive his careful attention. He figures out the cost of his products, calculates the expenses involved in placing them on the market, and determines their selling price on the basis of this calculation. If the same careful judgment were exercised in regard to the products of his body and the affairs of his personal life, it would result in proportionate personal benefit. He himself would be much better off, and through him the world of which he is a part.

But this he will not do; he deliberately

wastes the richest resources of his body, and pays dearly for it besides. If he pursued a similar course in his business life, threw away his richest products, and was heavily charged for doing so, his business career would come to a sudden and disastrous end.

It is astonishing to observe what risks men will take to gratify their sex appetites, and how ignorant they appear of the consequences of leading immoral lives; for if they understood clearly what the consequences were, they would certainly take some care to avoid them. Few men would think of seeking companionship with a prostitute suffering from small-pox, but they will not hesitate to associate with them when they know, or should know, that the largest number of them are infected with venereal disease; it would in fact be a miracle if any were entirely free from this malady, considering the constant promiscuous intercourse with persons of all kinds, many of whom have or have had some form of venereal disease. The results of associating with a small-pox victim would in nine cases out of ten be far less dangerous than association with one of these unfortunate, depraved and diseased women.

Think for a moment both of the great expense and the suffering induced by an immoral life. There seems to be a widespread opinion, readily accepted by those who do not care to exercise restraint, that these diseases are easily curable in the early stages. This is a lamentable error; they are difficult to cure from the first and almost impossible when thoroughly lodged in the system. *Almost* impossible, we say; in rare cases a cure is effected, but it takes a long time and much suffering, and high fees to the doctor who accomplishes it, as he has to be well paid for his services.

The public would be appalled, could it know how widespread these dreadful diseases are, and how next to impossible to cure; many cases which seem cured, and might prove eventually to be true cures should the individual reform his method of living and lead a pure life, break out anew in aggravated forms, because the patient, believing his disease conquered resumes his former habits of drinking, smoking and impure living; the disease germs, which under a course of right living would wither and die, are roused into new activity and the last

state is worse than the first. Moreover, many of the doctors who profess to make a specialty of the cure of these diseases are themselves chronic sufferers who cannot be cured either by themselves or other doctors. One of the leading specialists of this city, at least he advertises himself as such, has suffered for fifteen years from a chronic case of gonorrhoea which has defied cure.

Men should be made to realize how costly are the few fleeting moments of sexual gratification, how heavy and enduring the penalty they pay. They should be taught to look at the matter in a plain, commonsense, business way, if no other means will impress them, and shown how their capital of health, courage and all that makes life worth while, is wantonly wasted, bringing no return. Many men would thus be saved from throwing away the best years of their lives, as well as heavy costs in money.

The public has finally been aroused to the dangers of tuberculosis, and all over the country societies organized to fight the "Great White Plague" are doing noble work; terrible as this disease is, however, it cannot be compared with the insidious na-

ture and destructive virulence of venereal diseases, but no societies are organized to stop their spread and rescue the victims. Truly the need for organized work along this line is greater than any other that confronts us in the present day.

Syphilis is especially contagious and may be transmitted by the use of towels, dishes, or other utensils previously handled by an infected person. No one should use a towel in a public wash-room; it has been proposed to enact a law forbidding the use of roller towels in public places and this would be a very good thing, as many a poor working man has contracted the disease in this way. Many have taken it from a kiss, the expression of love thus innocently becoming the messenger of disease and death.

A WORD ABOUT QUACKS.

The daily papers are filled with advertisements of quacks who guarantee cures within a short time. These dangerous advertisers should be severely dealt with by law; their claims are misleading and preposterous. Even a curable case in the hands of a reputable physician can not safely be dismissed

in less than three years; but these false physicians merely cover up outer symptoms by the use of poisonous drugs, the effect of which is at first so violent that the habitual symptoms are overshadowed; the patient, anxiously expecting a change, thinks it has come and gladly pays the large fees demanded; when the immediate effect of the drug has worn off, that is when the patient thinks himself cured and stops taking the remedy, the original disease again comes to the surface, especially if stimulated by new indiscretions, because all that had been done was to drive it further into the system, and cover up its outer symptoms.

Fortunate indeed is he or she who falls into the hands of a conscientious and able physician; such an one will not guarantee a cure, especially within a definite time, and will not fill up the system with poisons. He will rather assist nature by prescribing hygienic methods of living, which is the only way in which a cure can be effected. Really the cure rests with the individual. The doctor can only give advice and something to purify the blood. The afflicted one must follow the advice and do everything he can to build up his general health.

SOCIAL DISEASES THAT ARE INCREASING.

The two diseases known as Gonorrhoea and Syphilis are spreading very rapidly in this country. The first named is not regarded as very serious by the average person, while the other is considered very dangerous. It will no doubt cause some surprise when we say that, in point of fact gonorrhoea is doing more harm than syphilis. This is because its symptoms are more easily suppressed. The young man who contracts it will take some "cure," and after a few weeks of trouble it will be apparently overcome. Many boys, in fact, feel they are not real men until they have had this experience, believing it is nature's way of throwing off poisons, and that therefore it has really done them good. In most cases, if the boy leads the right kind of life afterward, he will entirely recover from the disease, but the boy who has once fallen victim to habits of sex indulgence is not likely to entirely abstain afterwards.

In many cases of gonorrhoea, supposedly cured, the poison remains latent in the system, to become active later, causing stricture,

an extremely painful affliction. It also causes inflammation of the bladder and kidneys, and often ends fatally. Years afterward, the poison will break out, causing rheumatism, inflammation of the brain and heart, and many other diseases.

This gives at least a slight idea of the dangerous effect of gonorrhœa on men, but on women and children it is even more harmful, as we shall presently show.

“The effects of gonorrhœa on the female generative organs have been so destructive that no successful contradiction is feared when the belief is expressed that no disease of modern times has caused so much indirect mortality, mutilation and suffering, both mental and physical, as gonorrhœa.”—Dr. Joseph Tabor Johnson.

One of the greatest dangers which menace the offspring of persons infected with gonorrhœa, is congenital blindness; the germs of this insidious disease having been introduced through the organs of generation, penetrate into the uterus and find a home in the mucilaginous substance of the eye sockets of the embryo in which, under favorable conditions the eye would develop; these germs

multiply rapidly and if they do not entirely destroy the developing organ of sight, so impair its structure that it cannot fulfill its function. In either case the infant is born blind. Even in light cases of gonorrhoea, where the infection is not sufficient to destroy the sight of the infant, it affects it so strongly that after birth and all through life the child will be afflicted with inflammation and other diseases of the eye which medical science cannot cure. A well known medical authority states that gonorrhoea is responsible for eighty per cent of the blindness in children, developed either before or after birth.

It not only causes blindness in the children of the infected, but also the adult patients themselves often develop diseases of the eye which result in blindness, for if any of these germs get into the eye they will soon destroy the sight. There can be no doubt that the increasing number of eye troubles in recent years is to a large extent, due to this disease. An experienced physician can diagnose its presence in the system by examining the eyes of the patient.

The ravages of the disease in women are even greater than in men, causing untold

suffering and often life-long invalidism. Not infrequently it becomes necessary to remove the inner generative organs by means of an operation, and although this is done in order to save life, the operation itself often results in death. Physicians state that an overwhelming majority of these operations are due to this disease, and, further, that seventy-five per cent of hospital cases among women are caused by it.

Dr. William L. Holt says:—

“Most people have no adequate conception of the terrible prevalence of venereal diseases, and hence do not realize that they are a menace to the national health quite equal to, if not greater than tuberculosis. Unfortunately, the total number of cases of venereal disease in any state or city is not known, because physicians are not compelled to report their cases. We can only estimate. Such estimates, of course, vary greatly; we will give only a few of the best known authorities in America and Europe. Dr. Prince A. Morrow, the president of the American Society of Sanitary and Moral Prophylaxis, says: ‘Probably not less than

450,000 cases of gonorrhœa and syphilis occur every year in the United States among young men. Hospital statistics seem to indicate that 20 per cent of our young men contract venereal diseases before their twenty-first year, 60 per cent before their twenty-fifth, and 80 per cent by their thirtieth.' Another well-known American specialist, Dr. E. H. Grandin, estimates that 60 per cent of all men on the average have gonorrhœa in an acute or latent stage (i. e., not cured). Dr. William Erb, of Germany, declares that some authorities have exaggerated the frequency of gonorrhœa among men. He carefully questioned two thousand men in his own private practice, which is chiefly among the upper and middle classes, and found that of these 2,000 men, all of whom were over 25 years of age, only 971, or 48.5 per cent had had gonorrhœa. This estimate is indeed optimistic when compared with that of Ricord, who declared that in Paris 80 per cent of the men had the disease; but even if so, it is very serious. In the same series of men Erb found that 18.2 per cent had had syphilis. A special committee appointed to study the social evil and its results in New York in

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1903 estimated that there were probably as many as 200,000 syphilitics in that city.

“The fact that venereal diseases find many more victims in America than does tuberculosis is clearly shown by the records of the out-patient department of the Massachusetts General Hospital. During the year 1904 nearly a thousand (983) patients were treated for venereal diseases, while only 430 were treated for all forms of tuberculosis. And we must not forget that a great many men, particularly of the uneducated working class which usually makes the chief use of hospitals, when afflicted with a venereal disease, avoid the publicity of a hospital and go to a private doctor or to one of those human vultures, the sexual quacks.

“Hereditary syphilis alone causes a large number of deaths in America every year. Here again we can only estimate. If 20,000 children die in France yearly, as is reported, we must estimate that in America with twice the population the number is probably much greater, from thirty to forty thousand. If only one out of ten of the 200,000 syphilitics estimated in New York begot or bore a syphilitic child during the year, there would

be 20,000 tainted infants brought into the world, and over half that number would die in infancy or early childhood. For the mortality of hereditary syphilis is notoriously high, though it has been considerably reduced in recent years by better methods of treatment. It is said by some authors to have been even 80 and 90 per cent in certain places in the past. The statistics of the Foundling Asylum in Moscow for ten years showed that of 2,038 syphilitic infants the mortality was over 70 per cent. And it is well known to American child-specialists that syphilitic foundlings in asylums can rarely be raised unless they can be breast-fed, which is seldom the case, because the infant would infect a non-syphilitic wet nurse and so cannot be given to one. But it is probably better for society that such tainted infants should die, for they usually make weak, degenerate men and women, who, if not cured by thorough treatment, may bear children with syphilitic heredity, thus transmitting the loathsome disease even to the third generation.

“In this general statement of account against the venereal diseases as agents in

race suicide and degeneration, we must remember that nearly half, or 42 per cent, of all spontaneous non-criminal abortions are caused by syphilis.

“What has been the attitude of ‘the best members of society’ hitherto toward this great social evil and menace? Indifference, suicidal indifference! The only excuse and explanation of this culpable indifference has been the complete ignorance and misunderstanding of these diseases, especially in their moral aspect, by the good, intelligent part of the community, including women. The prevailing orthodox belief, at least among the religious, was substantially this: ‘It is only vicious, licentious, depraved people who have these diseases. They are God’s punishment for their sins, and it would be an impious meddling with the divine will and justice to try to protect such people from the consequences of their sins.’

“It is necessary to teach these people that the non-moral laws of nature affect the innocent exactly the same as the guilty; that as many innocent women and children suffer from venereal disease as guilty men.” Doctor Morrow, who has made a special

study of this point, declares that venereal disease is actually commoner among virtuous wives than among prostitutes. He gives a satisfactory explanation for this, which need not be given here. He thinks that fully 8 per cent of all the wives in the United States have gonorrhoea, contracted of course in the great majority of cases from their husbands. This would mean that over one million American wives are suffering from this loathsome disease, which almost surely blasts the life of every wife and mother whom it afflicts.

Doctors Valentine and Townsend, in letters to the *Medical Record*, state that "the people infected actively or otherwise with these diseases are so numerous that the 120,000 physicians of the United States and Canada would not, even if all became venerologists and applied themselves to these examinations, have time to care for those of their patients whose ailments are of an un-infectious character.

Dr. F. G. De Stone wrote the *American Journal of Clinical Medicine* as follows: "If there ever was a question, on which we as physicians should try to get legislation, this one of genito-urinary disease should cause

us to come together, regardless of school affiliations, and fight the common foe. In the October Clinic, under 'Therapeutic Nuggets,' are given statistics that would almost make a dead man sit up and think. Eighty per cent of blindness and seventy per cent of all men's abdominal pelvic operations are due to gonorrhoea from which ninety per cent of all men suffer at some time, and eighty-five per cent of cases occurring in married women are contracted innocently from their husbands."

In most of such cases the woman is entirely ignorant of the cause of her illness. The physician whom she consults does not call her trouble gonorrhoea but gives it a technical name with which she is unfamiliar. Only the other day going down in the elevator were two women that had just come from a doctor's office. One of the women inquired as to the physician's diagnosis. Without any hesitancy the other replied, "Specific Urethritis," and it was very evident that she did not know that this was the technical name for gonorrhoea.

Directly or indirectly, gonorrhoea is responsible for a large majority of women's

diseases, including uterine displacements, fibroid tumors and cancers, and many others.

If the real causes of the death of many women were known, the world would be shocked and horrified, and women in general would exercise more care as to the men they marry. As it is, women should insist that men be carefully examined by a competent physician, and assure themselves that they are morally clean before they consent to marry them. This of course seems an exceedingly delicate thing to do, but women owe it to themselves and to the children they may bear to use some method of self-protection in this matter, and it is certainly the duty of every father to assure himself that the man his daughter is to marry is free from this disease.

It should be required by law that the parties to an intended marriage, both man and woman, should undergo a competent medical examination before a license is issued to them. Many will no doubt say that this would do but little good, as doctors would be bribed, and in the end it would only enrich them and debar the poor man who could not afford to pay a bribe, from marriage. But

this could be remedied by fixing a very heavy penalty for any doctor found guilty of rendering a false report.

The importance to the state of such a law is already being recognized, and a number of the states are urging legislation in that direction, but until such laws are actually in force it is the duty of every woman to protect herself as best she may, and it is the duty of every father and mother to protect their daughters.

Every practicing physician has experience similar to the following:

“A man having a sexual disorder, consults a physician. He is engaged to be married. The date is set. He is either not willing to have it postponed or he fears that to suggest such a thing would arouse suspicion on the part of his *fiancée*. The physician assures him that he cannot possibly cure him in such a short time, and that if he persists in marrying he will surely infect his bride with the foul and loathsome disease.

“The man, however, is obdurate. Neither reason, nor honor, nor pity can move him. Time passes, and at last it is the day before the wedding. What is the physician’s duty

under these circumstances? Should he bow before the fetish of 'professional confidences,' and allow this loathsome beast to be united at the altar to a pure and innocent girl? Or should he act the man, the protector of a defenceless and trusting womanhood, and expose the scoundrel's unspeakable vileness of body and mind before it is too late?

"In New York, were he to adopt the latter course, he would find himself liable for damages to the outraged patient. In Massachusetts it would probably be the same, though professional confidences are not there regarded as quite so binding. Nevertheless, in Massachusetts and, I believe, in all the other states, neither the common nor the statute law defines the infecting of a woman with a venereal disease as anything worse than a misdemeanor. In some states it is not even that.

"Thus, if a physician in almost any state in the Union should decide to prevent such an iniquitous marriage, he must bear in mind that he is not preventing a legal crime, whereas he is rendering himself liable to the law for violating his obligations to his in-

famous patient. For a man rotten with venereal disease to marry a pure woman is no crime, but for a doctor to expose such a villain is both dishonorable and illegal. Could a greater travesty of morality and justice be imagined?"

"Is there any one so narrow that he will not admit that our methods and our laws are inadequate?"

Many women will feel, after reading this chapter, that men as a whole are unworthy of confidence, but this would be too sweeping a condemnation; many are blameworthy, of course, but much of the blame rightly belongs to their parents, who, holding that "ignorance is bliss," take it for granted that it also insures safety. But children should be carefully instructed, from the time they are able to understand at all, as to the extreme importance of the sex function and the proper use of their organs.

As the child advances to puberty and his developing sex nature brings to his consciousness new sensations, he is just as likely, if not guarded by proper training and instruction, to wander from the right path, as to develop into perfect manhood; more so,

in fact, if he is only guided by sensation. But properly instructed in the use and function of the creative forces he will be safeguarded; usually all the information the child has is such as he picks up from his playmates, which is, without question, improper and harmful.

We teach our children that they must not be "bad," but fail to inform them as to what "bad" is. No man, having two roads before him, and knowing one to be clear and safe while the other is full of dangerous pitfalls, would deliberately choose the bad road; yet on the great highway of life with its by-roads, that is exactly what he allows his helpless and ignorant children to do. Knowledge is the safeguard. It is far easier to avoid a mistake than to correct it when made.

It will be seen therefore that neither boy nor man is altogether to blame; but they who permitted him to grow up in ignorance of the dangers that overtook him are largely responsible for his downfall. Every boy that enters upon a course of weakening self-indulgence has done so because in the doing he experienced pleasure, little knowing that

the result of that enjoyment would be the loss of every quality that makes life worth while. Had he known this, the act would not have been committed.

Such a boy gains his knowledge by painful experience. He realizes in after life what his knowledge has cost him and sadly repeats, "If I had only known." He suffers and seeks to cure himself by such means as he hears of; unsuccessful and anxious he next scans the newspaper advertisements bearing on such complaints; out of the many he selects one that extols a medicine intended to cure just such cases as his, and writes to the address given; he receives a booklet in which his disease is pictured in its most aggravated form, and the symptoms exactly correspond to his own; frightened, he seeks a personal interview with one of these vampires of the body social, and is there informed that his case is curable, but exceptional in virulence and requires the personal attention of their specialist. He pays for this "personal attention" only to find that the "specialist" is one only in his ability to separate the patient from his money. More frightened and discouraged, he tells some



friend or acquaintance, who suggests another quack, and it not infrequently happens that this obliging acquaintance is in the pay of the quack recommended and receives a commission for directing victims to him. So the unfortunate patient passes from one to another of these false practitioners, who, in the first place, know they can not cure him, and in the second place do not want to cure him, as that would stop their revenue. Finally, having obtained all the man has, they take means to drive in the symptoms and pronounce him cured.

Later the man loves, and desires to marry. He believes himself cured of his trouble, not having observed any symptoms for some time. If he is conscientious he will, to make sure, consult a reputable physician who after examination finds no further indication of disease. This is because the flow of the urine carries away with it such germs as may lodge in the urethra; for this and other reasons the infection will often defy the closest medical examination of the ordinary physician, who is not equipped to thoroughly diagnose such a case. The trouble often is that this examination is only made once and

it happens that there are no germs found at that time; a number of tests should be taken at short intervals, before a fair conclusion can be arrived at.

When the man receives an O. K. from the doctor, he feels secure and marries the girl he loves. After a longer or shorter period something occurs to arouse the latent germs into new activity, and the innocent wife becomes a victim. He was to blame, of course, but sinned chiefly through ignorance. This terrible scourge is the "innocent" disease called gonorrhoea, so lightly regarded by most young men.

Syphilis has always been much dreaded, its symptoms being more obvious than those of gonorrhoea; it also is difficult, almost impossible, to cure, being liable to break out ten or even twenty years after it was pronounced cured. Here too, the woman is often the innocent victim; her children are liable to die before birth, or, if born, to die early; or else, in later life, the disease will break out in them.

The affected man is also likely to suffer much in later life, as besides its primary and special forms, its secondary effects are often

manifested in diseases of the lungs, heart, liver and brain. In fact, it may affect any of the internal organs. Brain tumors are often caused by it as well as other brain affections which destroy the cells and cause insanity. It is among the causes of paresis, locomotor ataxia and the different forms of paralysis, all of which are increasingly common in recent years. In paresis the person loses his reasoning powers and often squanders all his substance before his family becomes aware of his illness. This affection is rarely curable and usually results fatally within three years.

These statements are facts, not theories, and show the ruinous result of seeking sensual pleasures, without knowledge of the consequences of indulgence.

Enough has been said to show clearly the terrible effect of these diseases, and it is our earnest hope that this book will find its way into the hands of many young men and women, who will heed the warning and be saved from the terror that robs youth of the attributes which make manhood and womanhood.

Few, outside of the medical profession,

realize the extent to which these diseases are spreading. Something must be done to educate and save our youth, or we cannot say what the conditions will be in the course of another generation. Our young men should be taught that continence is not harmful, but is their only safeguard, as well as a potent means of increasing their strength and powers. Our young girls should be definitely instructed, and not left in ignorance on matters of such vast importance, that affect not only their well-being, but even life itself.

If any of the readers of this book have been unfortunate enough to contract either of the diseases discussed, they should not allow anything we have said to discourage them. All knowledge comes from experience. All the atoms of the body are constantly changing, and by leading a pure life you can rebuild a pure body, but *not by introducing new poisons* in the form of dangerous drugs. You may be paying dearly for your experience, but if it opens the door to a new life for you it will indeed be a blessing in disguise. You have no doubt already quit both smoking and drinking, two important steps in the direction of purification,

and in future will know how to avoid the errors of the past, and do not be impatient, for all reform takes time.

If you by great good fortune are among those whose lives have been untainted by the practice of secret vice or other forms of immoral living, as well as by heredity, you have escaped a dangerous and expensive experience. (Perhaps you learned your lessons in some other life.) It now becomes your duty to use the knowledge here acquired for the instruction and uplift of those less fortunate.

CHAPTER VIII.

SEXUAL ORGANS AND THEIR USE.

In the order of importance the sexual organs rank next to the digestive organs, the latter being a necessity in order to maintain life itself. But without the organs of reproduction the race itself would die out. Furthermore, the condition and health of the sex organs have a most important bearing on the general health of the individual, much more potent than is generally realized.

In order that the reader may thoroughly understand what follows, we will give a brief description of the sexual organs, their parts, and an explanation of their functions. But we wish to say a word in advance: To those who object to the plainness of speech necessary for a clear explanation we would say that all parts of the body are alike important and *pure*. False modesty is chargeable with most disasters and evils arising out of sex abuse, because people have mistaken *ignorance* for virtue. True virtue consists

in knowing both sides and *choosing* that which is good and pure. This choice can only be made on the basis of a *knowledge* of natural laws, not ignorance concerning them. There is no reason therefore why the sex organs should not be spoken of as freely as their important nature and sacred functions demand. They should indeed be considered pure, but they are surely not improper, nor is speech about them improper when given for the purpose of necessary instruction.

First then, in the male organs, there are two glands, or testicles, hanging side by side in a purse or bag called the scrotum, and separated from each other by a narrow wall. Each testicle is suspended from a cord called the spermatic cord, which runs up into the body, and consists of the vas deferens, or spermatic ducts, and various nerves, arteries, veins, etc., some of these nerves connecting with the brain. Within the testes there are several hundred lobules and inside of these are the seminal tubes. These are covered on the outside with minute cells which act as the medium for the secretion of the seminal fluid. Through these tubes the

secretions are carried to the testes. The tubes themselves are so delicate and lie so close together that a large number are contained in a very small space.

In the scrotum and pelvis, which is the bony basin containing the abdominal and sex organs, there are miles of tubes, both arteries which bring fresh blood to the parts, and veins which carry away that which has been drained of its vital essence and is therefore no longer of use. It is from the rich arterial blood that the tiny cells above mentioned gather and secrete the seminal fluid, or what we know as semen. Truly a herculean task for these tiny organs, and when it is realized that this task requires a great deal of the vitality of the body as well as its richest blood, the great danger of wasting this precious material will be at once understood.

Normally, up to the time a boy is twelve years old, not a drop of this semen has passed from the spermatic cord into the urethra, which is the canal through which the urine is carried from the bladder and discharged, because the child needs every particle of his material forces to build up and strengthen his growing body; the semen secreted is

therefore re-distributed throughout the body to nourish brain, muscles, bones, and sinews. It will thus be seen that secretions of the testes have other and most important functions beside propagation. In full maturity, when not used for purposes of procreation, this important fluid, a true elixir of life, should never be wasted, but allowed to be re-absorbed by the system as fast as it is secreted.

It will readily be seen how weakening any practice would be which would cause a waste of this material. If the vital essences are drawn from the blood and brain and body, deprived of their natural nourishment, they become weakened in proportion to the waste. The re-absorption of the semen strengthens the boy; its waste causes weakness and degeneration.

In early boyhood the semen does not contain spermatozoa and the child cannot therefore become a father. The spermatozoa begin to appear from about the age of fourteen to sixteen, varying from various causes within these general limits. In warm latitudes this change takes place at an earlier age than in cold countries. The later it

takes place, the greater the strength of the person, as a rule.

At this period of his life the boy is usually receiving his higher education, and his brain should be receiving its richest nourishment from the secretions of the testes, which at this time become more active and able to supply the brain with more strength and nourishment than before. Thus the normal boy in whom no waste takes place, finds himself more able to do intellectual work, his brain is in better working order, and he increases in health and strength both mentally and physically.

Very few boys have any idea of the true nature and function of the sexual machinery and the importance of the semen for the growth of *every part* of the body; very few indeed are aware that by gratifying their senses through the indulgence of secret practices or solitary vices, they are purchasing a fleeting pleasure at the expense of their richest blood; that by frequent repetition they are wasting the manhood which should be their strength and glory, and by their own act making of themselves weaklings and degenerates. The moral effect too can

hardly be calculated. Although totally ignorant of the physiology of the act, they feel instinctively that it is something to be concealed, and therefore know that it is at least considered wrong by elders and guardians. Thus habits of concealment and deceit are formed which soon extend to other relations of life. And the habit of secret indulgence once formed is almost impossible to break because the perverted and diseased nerves constantly demand satisfaction. Parents and guardians, the time to instruct a young boy is *before* injurious habits have been formed; it is far easier to train a good habit from the start than to break a bad one when started. Nothing is ever wasted by nature, and the semen retained in the body, both of the boy and the man, performs an important part in his life.

Another important *external* part of the male generative organs is the penis or phallus, through which runs the urethra or canal leading from the bladder, and through which also the seminal fluid is carried to the uterus at the time of sexual congress. This organ is composed of a multitude of tiny blood vessels closely interwoven. The nerves

of the phallus are among the most sensitive of the body, and when from any cause they become excited or irritated, the blood rushes rapidly into the part, distending the little blood vessels and thereby at once greatly enlarging the organ, which is so filled with blood that it becomes quite hard. In this state it is enabled to carry to the ovum the fertilizing sperm. For this purpose alone is its wonderful structure designed.

As it is an external organ it is very easily subject to accidental irritation, especially in the case of growing boys. A garment that fits too tightly may rub against it and excite the nerves; sliding down a baluster, or riding horseback may have the same effect. The gentle irritation produces a pleasant sensation and the boy in order to repeat the experience, himself takes means to cause the nervous stimulation, which, under frequent repetition, causes an intensity of sensation followed by consequent nervous exhaustion.

It will be seen that the practice of solitary vices, which ultimately lead to practically every other form of vice and make a physical and mental wreck of the unfortunate addicted to them, arises in many cases

from causes innocent in themselves, and is indulged until it become habitual merely through the ignorance of the child. No stronger proof could be furnished of the statement that *ignorance is not innocence*. Parent! Your child's safety depends upon your careful instruction. Very many children, of course, receive their first instruction in vice from other children at school; even there, knowledge of what he is doing is the only safeguard for the child.

SOME FALSE IDEAS

Many men have the mistaken idea that unless they themselves empty the vessels of their secretions, nature causes it to waste by means of lascivious dreams. This is not true; the dreams do occur, and the waste of the semen does take place with some; but it is the result of the person's own insistent thought. His imagination dwells on sexual pleasures until his mind is saturated with the thought. Under the impulse of this constant mental stimulation, the nerves of these organs become excited and irritated, causing the lobules to burst and discharge their contents, which are either emptied direct, in

sleep, or in the waking state and carried off by the urine. The MIND is the builder; the body follows its lead.

“Man is created by thought; that which he thinks on in one life, he becomes in another.” (Chandoghya Upanishads.)

“All that we are is the result of what we have thought; it is founded on our thought, it is made of our thought.” (Dhammapada.)

As the young man increases in age, the secretion of the testes increases in both volume and quality, because his thoughts are occupied more with sexual matters. It is not now distributed in the same ratio as before for the reason that in the early years of growth it more especially nourished the growing brain. This having obtained its growth, the vital stimulation of the seminal fluids, while still supplying the brain with vitality, is also used to strengthen and develop the chest and other muscles as well as to stimulate the growth of the beard.

All the various parts of the sexual organs are closely connected with each other, and what affects one affects all; the nerves that supply these centres are directly connected with the brain by means of the spinal canal

and if they become diseased or weakened, the brain is at once affected to a corresponding degree. If they are unduly excited, the brain is likewise abnormally excited; it is perhaps needless to point out the destructive effect of such forcible excitements on the brain, especially when often repeated.

THE FEMALE GENERATIVE ORGANS

The generative organs of the female differ from those of the male in several important particulars, first among them being the circumstance that all the female organs are contained *inside* the body. A slight description of the organs and their functions will be sufficient for the purposes of this book.

We find then first a narrow passage called the vagina, a word which means a sheath, and designates the purpose of the passage, as a sheath to enclose the phallus at the time of sexual congress; at its outer termination this is guarded or covered by two heavy folds of flesh called labia, or lips; at its other end it terminates at the entrance to the uterus. The duct which carries off the water from the bladder also opens into this passage which is further guarded by a thin membrane or

skin, which folds across it about an inch from its outer termination and which must be ruptured before full union of the male and female can take place. The length of the vagina is from three to four inches, corresponding to the length of the male organ. When the two seeds unite and are deposited in the uterus, its mouth closes up to keep all other germs out and to prevent the deposited germ from escaping until perfected and ready to enter the world as a human being. The nourishment for the foetus is supplied by the mother. As it increases in size the womb expands to give it room, and, when the time of delivery comes the mouth of the uterus opens and the infant passes into the vagina, then through the vulva which is highly elastic.

This organ, the womb or uterus, is pear-shaped, the broad end being up, and the narrow neck downward; it has eight strong and elastic ligaments to keep it in place, and it is highly important that these should be kept in good condition as they also have the organs above it to support. The broad end of the womb is hollow and from this hollow portion a very narrow passage runs down through the small end, or neck, and opens into the vagina.

From the upper part of the womb there runs out from each side a delicate tube; these are called the Fallopian tubes, and have fimbriated, or fingershaped ends that lie immediately under the two important glands, one on each side, in which the ova are formed. These are called ovaries. The ova are held in a small capsule and it takes them a lunar month to ripen; then the capsule bursts and discharges the blood with which it was distended and which was used in the formation of the ovules; the latter are caught by the fimbriated ends of the Fallopian tubes and carried through them into the hollow of the uterus. Many are carried off entirely by the menstrual flow, which finds its way down through the neck of the womb and discharges through the vagina, but some of the ovules lodge in the mucous membrane which lines the inside of the uterus, and remain there until fertilized, or carried away by the flow on succeeding days, or, their period of receptivity being passed without fertilization, they become sterile and are carried off with the natural secretions of the body.

The uterus has its lower terminus as stated, about three or four inches from the

outer end of the connecting passage; it lies behind, and a little above the bladder, is surrounded on both sides by the intestines, and at the back by the kidneys. It is therefore so well guarded that it can hardly be affected by any blow or impact from without, unless aimed directly and with great violence; even then the chances of injury to a developing embryo, or foetus are practically nil. To further protect the growing infant, it is enclosed in a membrane filled with waters which take up and diffuse any violent vibrations, so that, in point of fact, and contrary to the general idea, it is practically impossible to injure an infant in the womb by any outside violence. But what can be done is to injure the supporting muscles and produce an inflammation which will so weaken them that they relax and cause the womb to discharge its contents, thus producing premature birth, or miscarriage, and causing further inflammation of the uterus itself, often resulting in permanent weakness of the organ, and rendering it unable to carry its seed to fruition. Intemperance in the sex relation during pregnancy may have similar results, and great abstinence should be exercised during this period.

Women as a general rule have very little idea how important the generative organs are outside the use of procreation. If any derangement of these organs takes place they will suffer in many different ways, such as backache, nervous prostration, consumption, etc.

The uterus is one of the most important organs of the body and as long as this is in a healthy condition, providing the other parts are all right, good health will result. But just as soon as this becomes affected, the rest of the body soon feels the effect and weakens accordingly.

THE EFFECT OF UNSEXING WOMEN.

Dr. Norman Barnesby, states that unsexing a woman, is the greatest blight that could happen to her. In his excellent book "Medical Chaos and Crime" he exposes many of the practices of unscrupulous and incompetent physicians. He tells his readers to be doubly sure that their generative organs are diseased before they consent to have any removed, as many healthy organs are removed by doctors, so they can charge a large fee.

Physicians who make a specialty of such operations are quite likely to say, that outside of losing the power of reproduction, no other evil effect follows the loss of these organs. But the general opinion of the leading authorities is, that when these organs are lost, the woman becomes very much changed.

Dr. Emil Novak, says: "The ovary, in addition to its well-known function of ovulation, plays another more subtle role in the processes of the woman's body."

Dr. C. M. Rakestraw, has ably expressed himself thus:—In saving the ovaries our object is something more than merely to save the sexual delights of life, or the office of procreation; in saving a uterus we are attempting something more than the preservation of the menstrual function or the prevention of a premature menopause. We are saving the intellectual life, and regulating the sensory nervous system so that the various functions will not be interfered with.

Since all of the female organs lie inside the body there is less danger of accidental stimulation of the sex organs in the case of females than in males. The great danger here lies in being taught by other children,

and, here again, *knowledge* is the only protection.

These differences between the sexes being held in mind, we may state that the results of abuse and secret vices are as disastrous in the female as in the male, the general effects being in fact identical.

CHAPTER IX.

SOME SEX SECRETS.

The seminal fluids of the male contain innumerable minute organisms known as spermatozoa. When these are projected into the vagina they are urged forward by the spasmodic action imparted to them by the impulse given until they find an ovum, or generative seed, to which they seek to attach themselves. If successful, the ovum is fertilized, and the result of this union is an embryo which develops in process of time and comes to birth as a human infant, providing the conditions of growth and development are favorable.

Sometimes both spermatozoon and ovum are exceptionally vital and vigorous, and if more than one ovum is deposited in the neck of the uterus, each one is likely to be found and fertilized by the seeking spermatozoa; in such cases there will be plural births, either twins, triplets or quadruplets, depending upon the number of seeds that unite.

It has been noticed that in the case of plural births, the child which is first born is the most vigorous, while the last born is the weakest. This is thought to be due to the fact that the first spermatozoon to unite with an ovum is likely to be the strongest, and would be the first to enter the uterus, and also first to emerge.

In order to make a complete and successful union, both spermatozoon and ovum should be fairly equal in strength and vitality. If there is a very marked difference between them in this respect, the stronger will entirely absorb the weaker, and no fruit will result. If the difference is not so great, as to thus destroy the weaker, and a foetus is produced, it will not have sufficient strength to draw its nourishment from the mother, and will consequently wither before reaching maturity.

It would naturally be supposed that the parent producing the stronger germ would determine the sex of the child; as a matter of fact, it is exactly the opposite that happens, and the child is likely to have the sex of the weaker parent. It is a wise law which determines this, and is Nature's method to

keep things equalized. If it were otherwise, the weaker would soon die out; so we find that in a family in which the children are all girls, the father possesses the strongest vitality, while in a family of sons, the mother would be the most vital. Where sons and daughters are about equal, the vitality of both parents will also be about equal, varying slightly at different times in favor of one or the other; it is the condition of the parents at the time of conception that determines the sex of the child. There have been some very successful experiments carried on by Dr. Leopold Schenk, director of the Embryological Institute in Vienna. If a male child was wanted the mother was given very nourishing food for a month and everything done to increase her vitality; the results of these experiments showed that it was the condition of the parents at the moment of conception that seemingly determined the sex of the child. Thus, as a rule, if we could know exactly the condition of the parents at the moment of conception, we could tell with reasonable certainty what the sex of the coming child would be. There are, however, so many modifying influences

continually at work which are not perceptible to the senses, that it is never possible to tell with absolute certainty. There are constant variations from the general rule, therefore it should not be regarded as an absolute and unvarying law.

If, however, as a general rule, the sex of the coming child can be recognized before birth, this does not mean that it can be pre-determined or controlled at the will of the parents; that is, it is not in their power to decide what the sex of their child shall be and produce in accordance with that decision. Some quality of sex enters into the very act of fertilization at the time of the union of the seeds and determines the sex at that moment. Each soul enters the world for a certain and definite purpose, and occupies the sex which will best enable it to fulfil that purpose; therefore the sex must be determined before the soul enters physical life. We can only give general rules of observation, but cannot go beyond our actual knowledge. Parents are only responsible, within certain limitations, for the kind of bodies they furnish to their offspring, but have nothing to do with the manifesting con-

sciousness which occupies and animates those bodies. It is therefore the merest folly for any to claim that they can control sex production through any physical means.

In many cases the great and overmastering desire of parents for either a son or a daughter forms a magnet strong enough to draw to them what they want, but it does not always have that result.

Many causes unite to influence the reproduction of offspring and the sex to which they belong; foremost among these are apparently, environment, food, temperature, age and vitality of parents, etc., but in reality, they are born in conformity with previous *Divine Intention*. It may be stated, however, that conception in early life tends to produce girls; in later life, boys. An old man marrying a young girl will usually produce a son, while an elderly woman married to a young man is more likely to have a daughter.

The same rule applies to the animal kingdom and is very well understood by breeders; if males are desired they will mate young females with old males; if they want females they reverse the order of mating.

If the female is well cared for and has plenty of nutritious food, the tendency will be to produce more males; thus prosperity tends to cause a predominance of males; but in hard times or after wars, when males are more needed, and in times of great stringency and scarcity of food the vitality of the parents will be below normal and the offspring fewer, while females predominate.

In rural districts and elsewhere where women have to perform much hard labor there are usually more boys born than girls, while in families where women are well cared for and have plenty, the children are mostly girls.

It is a curious fact that although more males are born than females, fewer of them live to old age. There are always more old women than old men. This is attributable to several causes; the greater dangers encountered by the male during growth and maturity tend to decimate their numbers; but it also seems that during infancy and early childhood, males have less power of endurance and resistance, and succumb more readily to severe illness than do females. This seems to be true also of wild animals,

among which you will find more old females than males. Here, however, the fact that the dress, that is, the plumage or fur of the male is usually much more bright and conspicuous than that of the female, and therefore makes a much more ready mark for the hunter, may account in part for this condition. Hunters also declare that the female is more cunning, and harder to discover.

A STUDY OF THE ANIMAL SEXUAL RELATIONS.

It is a notable fact that animals, although paired, do not indulge in sexual congress except at such times as the female is in proper condition for conception. Thus their natural vitality is greatly conserved and intensified in their seed, with the result that the magnetic attraction between the seed is much greater, and a larger number of ova are fertilized at each conception; hence there are usually plural births. If animals were as incontinent in their relations with each other as is the vast majority of the human race their numbers would soon be greatly diminished.

We will give a passing glance at the rules of life governing sex relations in the animal

kingdom, or, if we may so call it, the morality of nature.

WILD ANIMALS ARE MORE MORAL THAN THE
HUMAN RACE.

Wild animals and savages, despite their ignorance and lack of intelligence are more moral and more obedient unconsciously to the laws of nature as to correct mating than are so-called civilized races, despite the many opinions to the contrary.

Domesticated animals are prompted and influenced to degenerate acts, and act differently from wild animals. The domestication of the animal, as does the civilization of man, produces marked changes in their mode of life. For instance, we know our barnyard inhabitants to be not only polygamous but promiscuous. Wild fowls, however, usually pair off for a season, not infrequently for life. Most wild animals seem to follow this rule although there are numerous exceptions; some species, usually monogamous, still show groups practicing polygamy, polyandry, even incest; it seems that this is influenced to a considerable degree by the nearness of man and the degree of domestication.

Insects furnish some very striking examples of what appears to be an ability to determine and control the sex of their offspring. It will only be necessary to mention bees, which take the eggs deposited by the queen, place them in different cells, and by feeding them with different food, produce queen, workers, and drones or males. The egg intended to become a queen is placed in a large cell, and as soon as hatched provided with stimulating food (royal jelly), and develops into a highly fertile, or queen bee. There are but few drones bred, one of which mates with the queen at maturity; the sexual act performed, his mission is ended; he loses his organs of generation and dies.

Other insects as well as some species of birds and animals seem to have the ability to control the sex of their young and apparently do this largely by a selection of certain foods for the mother during the earlier stages of gestation.

THE EFFECTS OF LOSING THE SEXUAL ORGANS.

It is interesting to note the changes that take place in the male of any species, including the human, when deprived of the organs



distinctive to their sex. The stallion and bull lose their thick necks, the lion loses his mane; roosters their spurs and combs, and deer will not grow horns; the bright and beautiful plumage of birds becomes dull, and even goats lose their whiskers.

On the appearance of the human male the sexual organs also have an important bearing, the castrate usually being beardless and having a high pitched voice. On the other hand unimpaired possession of the sex organs, both among animals and men has the effect of strongly emphasizing the external sex distinctions, animals displaying spreading horns and great muscular strength, birds brilliant and striking plumage, while men are full bearded and deep-voiced. It is a well known fact that heavily bearded men possess greater sex virility than men with scanty beard or none. The female also when deprived of her sex organs undergoes striking changes.

CAUSES OF STERILITY.

Prominent among the influences that cause sterility is promiscuity of intercourse, as well as intemperance in exercising the sex func-

tion, both of which forms of excess so tend to weaken the vital forces and exhaust the nervous energies, that the body is no longer capable of producing normal and well vitalized seed. Although as a rule, males are more likely to fall into excesses, authorities place the responsibility largely on the female in cases of barrenness, stating that at least ten percent more cases of barrenness are due to sterility in the female, rather than the male. This is largely due to the greater delicacy of the female organism by reason of which much of her natural vitality is consumed in the process of maturing her seed; to this must be added a more emotional nature which gives rise to more frequent nervous excitement and consequently exhaustion. If a life of sexual excess or over indulgence is added, her ability to mature a vital seed is quickly exhausted. Often, however, the cause of sterility lies with the male, as certain diseases, for instance mumps, will in some cases render males sterile.

In early times it was believed that the child of prolific parents would itself be very fruitful, hence care was taken to choose as a mate a child from a large family. There

seems to be no doubt but what this custom was based on true reasoning, as fruitfulness is undoubtedly a hereditary quality, but inherent in some family strains much more than others.

Obesity was also thought to be inimical to fecundity; hence among tribes who believed in producing a numerous progeny, women were compelled to perform hard labor in order to prevent obesity and consequently barrenness. This idea has also some show of reason as its basis, and, even today, breeders of cattle do not allow animals intended for breeding to become fat.

CHAPTER X.

THE CONSEQUENCES OF ABORTION.

In this chapter it is our purpose to show the harmful effects of abortion; studying first the processes which result in the production of living beings.

The processes of generation offer a never-failing source of interest to the student who is endeavoring to penetrate as much as may be into the mysteries of nature and of life. The study of embryology, aided by the delicate microscopic instruments of the day, make it possible to follow the stages of development of a life cell from the moment of its fertilization by the spermatozoon, to its maturity.

As has already been explained, the spermatozoon is the life element of the male, which penetrating into the ovum, forms a union which starts into immediate activity the life forces latent in both. So minute are these sperm-cells or spermatozoa that many hundred are contained in a single drop of the seminal fluid.

Examined under a powerful microscope, each spermatozoon is seen to have a shape somewhat resembling that of a tadpole, with head, body and tail, which latter it uses to propel itself forward, after the manner of a fish, the initial impulse being imparted by the spasmodic action of the male at the time the semen is ejected. A healthy spermatozoon has wonderful activity, and reaches the interior of the uterus in about three hours after it has been deposited at its mouth.

It has been found that the life principle contained in the spermatozoon is very tenacious, and will persist until long after other tissues have succumbed to the disintegrating effect of the fluids secreted in the generative organs of the female. They will continue to live for at least eight days after having entered the uterus, while other tissues are disintegrated almost immediately.

When the spermatozoon first penetrates the ovum and fertilizes the spore, a change takes place in the appearance of the ovum and a minute cell appears which is called a germ-cell; after a short period a further development takes place and the first indications of a definite form appear; the germ-

cell has then become the embryo; at the age of three months, when the form has taken shape, and from then until the time of birth, it is called a foetus.

THE GROWTH OF THE FOETUS.

The first definite form that appears is the spinal column; this is discernible at about the thirteenth or fourteenth day. In a few more days the heart begins to form; the entire length of the embryo at this period is only about one eighteenth of an inch; in three weeks the heart commences to beat. The growth of the embryo up to this time has been very slow, but it now goes forward more rapidly; during the second month of gestation the eyes, ears, nose and mouth begin to form and the beginnings of the fingers and toes are seen. At this stage the sex cannot be determined although external parts are beginning to appear; the embryo is now from an inch to an inch and a half in length. At three months eyes, ears, fingers and sexual organs are well formed and the sex can be determined. At the beginning of the fourth month the limbs can be moved freely; eyes, nostrils and lips remain closed. At five

months the heart beats with sufficient force to be clearly recognized.

Having thus briefly outlined the processes of growth of the organism, we will consider the effects of forcible interference with these processes causing the discharge of the foetus before maturity, called Abortion.

THE DANGER OF ABORTION.

The extreme danger of abortion is not sufficiently recognized; it exists from the very beginning and increases with every month that passes. With the beginning of gestation, all the physical energies of the mother are drawn upon to provide nourishment and vital force to the new organism, and all of her own vital organs are at a high degree of tension. If at this time any interference takes place, whether it results in actual abortion or not, it is almost certain to cause inflammation of the uterus; relaxation of the elastic muscles which sustain it, and consequent displacement; very often severe hemorrhages, and practically always Leucorrhœa.

It goes without saying that so severe an ordeal must leave effects which are not easily corrected, and, if repeated, result in per-

manent disease of the generative organs of the woman, and chronic ill health.

A foetus taken from the mother at five months has not sufficient vital energy to sustain life and therefore lives only a very short while. A six months' infant has been known to live, by being placed in an incubator until mature enough to live in the outer air, but such cases are extremely rare; at seven months the infant's chances of life are very greatly increased.

It is a very common idea that a seven months' infant is more likely to live than one born at eight months; this, however, is an error. The eight months' infant is nearer its natural maturity and there is no reason why it should not survive as well if not better than the seven months', of course, with reasonable care; at eight months an infant would weigh about five pounds and measure about fifteen inches in length. The usual normal weight of a child born at full maturity is about seven pounds, its length nineteen or twenty inches.

Dr. W. H. Wathen (of Louisville) says:—

“No subject could be brought before this Section which is of more vital importance in

a moral, and I might say in a pathological sense, than this. We who are doing abdominal and pelvic surgery know how frequently we are compelled to operate because of the induction of abortion. In a moral sense it is offensive to every honest doctor and to every honest citizen. This offence is not any more an offence on the part of the woman on whom the abortion is committed, be she married or single, than it is on the part of the person who commits it. I believe that in most of the cases in which I operate for pelvic trouble resulting from induced abortion, the abortion has been induced on the advice of a physician or done by a physician, and I have seen many cases in which abortions have been induced by members of reputable medical colleges. The matter is disguised by the fact that a woman six weeks to two months pregnant is often taken to a hospital for the purpose of curettage. Her uterus is curetted and the product of conception removed. In order to secure legislation there must be impressed on the profession the belief that, if there is any moral offence in destroying the life of an unborn child, the moral offence is just as bad four weeks af-

ter conception as if the child were killed at eight months. From the moment of conception the child is a spiritual being. Let us all join in our efforts to educate the people, the women and men, of this country concerning the immorality of having abortions produced at any time and let us join in efforts to have laws enacted that will make it a criminal offence, punishable by such penalties as the state sees fit to inflict, death or a sentence to the penitentiary, for any man producing an abortion."

WHEN DOES A CHILD BECOME A SEPARATE BEING?

Opinions have varied as to the time when a foetus becomes an individual entity. Many believe that this does not occur until it takes its first breath after birth; this is doubtless the reason why so many women have no hesitation about producing abortion.

The ancient idea was that the baby was a part of the mother herself, who therefore had the right to do with it what she wished; if she desired to destroy it, there was nothing to hinder it any more than if she wished to cut off her finger or leg. There was nothing in the old Roman law forbidding abortion;

it was sanctioned by both Plato and Aristotle. The Stoic philosophers thought and taught that the soul of the child entered with its first respiration; under the Justinian code it was held that the soul entered forty days after conception; while Roman Catholic theology teaches that the foetus is an immortal being from the moment it takes life in the womb. The infant is living and a distinct organism from the moment the ovum is fecundated.

It is hard to believe that so many women, who would not kill a chicken, will not hesitate to take drugs for the express purpose of killing these tiny defenseless babes, flesh of their flesh, the beat of whose heart they can feel beneath their own. Laws exist for the punishment of doctors who aid in producing abortion, but they are seldom enforced; instead, these doctors reap a rich harvest, charging sums that range from fifty dollars upward, for their assistance in this criminal procedure, far more frequently engaged in than the public dreams of.

Abortion is a felony and those that practice it, providing it is proven they are guilty, are punishable by terms in prison for a num-

ber of years at hard labor. But in spite of this law the business of abortion, the killing of children, is practiced quite extensively, and it is very seldom that a doctor is convicted for this crime.

If every doctor that assisted in procuring abortion during the past year were to receive his just dues, our prisons would be full of them. A short term in prison is far too light a penalty for any doctor that assists in, or performs, abortion. A life sentence in prison is what they deserve, and if we believed it right to take another's life for any cause we would not hesitate to say that he should be executed. No murder could be more premeditated than abortion, and as he does this solely for the money he receives, no motive could be less excusable.

It has been estimated by Williams, that of late years, every fifth or sixth pregnancy ends in abortion. Justice John Practor Clark states that the cases in New York City alone exceed 100,000 per annum. If there was any way to determine the total number of embryo murders in this country we would be appalled. We thought it an outrage that a large number of infant girls were

killed in oriental countries, and this was finally stopped. But nothing is said about the large number of unborn, who would become future men and women, that are killed.

It should be the first duty of parents and guardians to instruct the girls under their charge as to the destructive results of this interference with nature, the penalty for which, if undiscovered, being permanent loss of health, and, if discovered, criminal prosecution.

Many a young wife has learned this bitter lesson by listening to the advice of friends to avoid pregnancy for the first few years at least. Endeavoring to follow this advice she takes all kinds of pills and nostrums, not to mention other means tried, both foolish and dangerous. If she is unsuccessful these friends are ever ready to recommend some doctor who is willing to do the work.

It is time for women to learn that the taking of life under any conditions is a crime, whether it be done before birth or after; there is no difference in the eyes of all right thinking men and women. *There is no difference in the eyes of the Creator.*

If an unmarried girl makes a mistake and

finds herself pregnant it is far more honorable for her to bear her child to maturity, even at the sacrifice of her reputation and the respect of her friends, than to aid in committing deliberate murder.

It might be supposed that one experience of this kind would be sufficient to serve as a lasting lesson to the girl who goes through it, but we learn from attendants in the free hospitals that many of the girls come back yearly, suffering from the same cause. The treatment for such cases is so severe that if animals were subjected to similar torture, the humane society would prosecute the offenders; yet it does not deter the girls.

Most of the children born in public hospitals, as the result of illicit connections, are placed in city or state institutions and grow up under conditions that stifle their best impulses; from such conditions, can we expect good and useful citizens?

There is no doubt that the law of cause and effect is ever at work to adjust a fair balance, even though we cannot recognize its working. If the children suffer for the sins of their parents, these parents also suffer greatly for the wrongs inflicted on the chil-

dren; each one receives his just due for the deeds committed.

Many cases have come under our observation illustrating this truth. In the case of one newly married couple, the wife, being very young, did not wish to have a child at once. She was inexperienced, however, and became pregnant; she did not at once know it, but when she recognized her condition did what she could to undo it, using all the private methods she had ever heard of, some of them very severe and dangerous, but without success. Finally as all efforts seemed useless, reconciled her mind to the condition, and really began to look forward to motherhood, being now five months pregnant. The young husband, who did not care for social life, wanted the child; but now her friends, who were enjoying themselves socially at her expense, began to persuade her that she was foolish to give up social life and its pleasures, while she was so young and enjoying such good times. She again allowed herself to be persuaded and at six months a doctor was called who agreed to take the foetus from her. At this period the child is pretty well developed, and in the course

of the operation, one of the infant's arms was torn from the little body. The young mother recovered and for several years pursued social pleasures, but finally became tired of this life, and settled into a quieter domesticity. She again conceived, but when her child was born it was a cripple, having but one arm. Her next child was a beautiful girl whom she loved very dearly, but in two years it died in spite of all that could be done. The shock unbalanced the mind of the mother and she was placed in an institution for the insane, recovering after two years.

Had the murder she had committed anything to do with her fate? We believe it had, and she herself is firmly convinced that it was the cause of her misfortunes. She has said many times, "Oh, if I had only known."

She found as she grew older that this crime was by no means uncommon, but, on the contrary, was committed daily by great numbers. Thinking of her own sad experience and the suffering and remorse which followed it, she felt that it was a sacred duty to warn others of these dangers. This she decided to do by means of a lecture which

should make the matter very clear, treating the subject very thoroughly but in such a manner that it could not be objectionable or offensive. But when she endeavored to secure permission to give this lecture before different women's clubs, she met with refusal after refusal, although she was a woman of high standing in her own town, of excellent education and striking appearance. Finally she met a broad-minded clergyman who gave her an opportunity to deliver the lecture before the Young Women's Club of his church. After the lecture she was warmly cheered, complimented by the minister, and encouraged to keep up her good work.

But when the young women told their mothers of the substance of the lecture, there was a violent upheaval in the church. They insisted that the minister should be removed for permitting this "immoral" woman to lecture to their innocent daughters; he *was* removed too, although through the influence of some of the male members who took his part, no charges were preferred against him. He was simply informed that his health had failed to such a degree that he could no

longer attend his charge, and they thought a change of climate would be beneficial. It gives food for reflection, indeed, to have a sincere minister, innocent of any wrong doing, removed from his charge, for allowing a woman to give instruction to the young girls of his church, on a subject of the most vital importance, which would enable them to guard their virtue and health, and no doubt save some among them from committing murder.

A family had four children, all of which were practically idiots, a fact especially unaccountable since both parents were unusually intelligent. The case having been brought to our attention we took some pains to investigate. Although the woman seemed in good health she was periodically treated by a doctor. We visited this doctor, and made some general inquiries about abortion, not stating the particular reason for our inquiry. To a question as to whether abortion would permanently affect the health of a woman, he replied that it would undoubtedly ruin even a healthy girl. Asked if doctors generally advised against abortion, and whether women insisted, when informed of

the consequences, he answered that it was useless to give such advice, as when a woman made up her mind to do a thing, she generally did it; moreover, he did not think that doctors who made abortion a business would think it an advantage to give warning to patients, except so far as necessary to protect themselves legally.

He was then asked whether abortions frequently repeated might affect the mental or physical health of offspring born later, and whether he knew of any such case; his answer was that it was quite likely, and cited the case of the family mentioned, speaking of it as unrelated to him and as having been treated by another doctor, not wishing to appear to the questioner as the guilty practitioner. When he finished this story he was asked, "Was not Mrs.— the woman you spoke of?" Without stopping to think he said, "Yes, but how did you know?" He was then informed that we were studying this particular subject from a scientific standpoint, and were seeking to account for the reason why all her sons were idiots. His reply to this was, "You now know the probable cause."

The writer's attention was recently called to a case in his immediate neighborhood which was as follows: A young man, or rather boy, of eighteen had been secretly married to a girl to whom he had been attached for several years. His parents discovered the marriage and being greatly angered, ordered him to leave her, saying that unless he did, they never wished to see him again. The young man had courage and a sense of justice, besides, he loved his young wife; he therefore declared that he had married her and would support her. His parents, being well to do, had always supplied him generously with money; they now stopped his allowance. The young man was willing enough to support his wife, but being entirely untrained to any kind of remunerative labor, had to take such work as an unskilled worker could find, at very small wages. However, the young wife also worked. They lived modestly, and were happy. His parents, however, would not accept the situation; they might have given a helping hand, but instead continued to use every means they could think of to bring about a separation. The young man was in-

duced to come to his parents' house on the false plea of his mother's sickness; his wife having been forbidden the house, he himself had refused to enter it; finding it impossible to influence him they finally struck at him through his employer, causing him to lose his work.

Then began a weary struggle; try as he would the young man could find no employment; the wife's earnings alone could not support them especially as she had become pregnant and was looking forward to enforced illness herself. The cost of the confinement, the expense of a larger family, were contingencies they did not know how to meet under those conditions.

Under these circumstances husband and wife finally decided on a temporary separation, the wife going to her parents to await her confinement and recovery, and the husband to his. Yielding to the constant pressure now brought to bear upon him, however, he gradually weakened, and finally gave way to his parents' persuasions, and ceased his visits to his wife.

The poor girl was heart-broken, for she loved her husband devotedly. She realized

that she was abandoned and the care of the prospective child assumed in her mind the proportions of an insupportable burden; she therefore determined on abortion, although advanced to the sixth month of her pregnancy; her desperate plan was carried out, blood poisoning resulted, and she died after suffering much agony.

To this story there is a curious sequel. The parents of the young husband were past the usual child-bearing age; nevertheless, two years after the events related above, a daughter was born. This child from her birth seemed destined to be a source of trouble to her parents; from the sleepless days and nights of infancy she grew into a defiant and troublesome childhood and bids fair to become altogether unmanageable before she reaches maturity. Those who know the family history regard the birth and condition of this child as an instance of divine retribution.

We have had the good fortune to meet at least one physician who was a true man as well, and absolutely discountenanced abortion; he lost some patients as well as much income because he refused to aid in this form

of murder, and never failed to set before a would-be patient of this kind, all the possible consequences of the act, emphasizing the danger as much as possible. He placed his honour and the welfare of his patients above every other consideration. To this gentleman we are indebted for much general information on this subject.

It is a sad commentary on the prevailing state of things to be obliged to state that only in rare cases was the advice of this physician taken, women and girls being apparently willing to take every risk. Many came back to him in after years stating that since the operation, which of course they found another very willing to perform, they had never known a really well day, and now, in despair, turned to the man whose original advice, if heeded, would have saved all their suffering.

A larger percentage, than is generally supposed, of the deaths of women, is due, either directly or indirectly, to this cause. The physician who undertakes such operations and finds a case resulting fatally, naturally tries to hide the facts in order to save himself. The public seldom hears of such

cases, and many a missing girl could undoubtedly be accounted for in this way.

Anyone contemplating this crime against the unborn and helpless, should seriously consider the warning, uttered twenty centuries ago at Galilee:

“Whosoever shall offend (assail or injure), one of these little ones—it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea.”

Dr. Reamy, of the Ohio State Medical Society, writes, referring to the increase of abortion: “After much investigation, it appears to me that we have become a nation of murderers.”

A well known clergyman, writing on this subject, says as follows: “We could prove that in our little village of a thousand people, prominent women have been guilty of the crime of murder. Sadder still, half of them are members of Christ’s church; and while fully fifteen per cent of our women habitually practice this deadly sin, there is a much larger percentage who endorse it and defend it.”

There is also a growing tendency to pre-

vent conception, and in many sections of the country the deaths outnumber the births.

Regarding the life of the foetus, it is clear that it must be either living or dead; if dead it would quickly become manifest as decomposition would take place. If living, then to take that life is murder. Dead forms cannot grow, consequently the embryo is living from the moment of conception. Again, to destroy life is murder.

Leading authorities all agree in condemning the practice of destroying the unborn. Dr. Taylor, in his very able book, makes it very clear that any one, having taken their infant's life, should be held for murder.

Dr. Eddy truly says, "The true christian theory is that the thought of man, in the mind of God, embraces the entire period of his earthly relations, between the extreme limits of embryonic existence and old age; and whosoever with sacrilegious hand does violence to the chain of sacred relation, is a murderer."

Bishop Cox, of New York, in one of his sermons, said: "I have heretofore warned my flock against the blood-guiltiness of antenatal infanticide. If any doubt existed here-

tofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. Again I warn you that those who do such things cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy even on their own flesh?"

At the present time there exists a growing interest in the sex question and many women seek for knowledge, but unfortunately, in most cases, merely for the purpose of fortifying themselves against the consequences of sex union. Many are married to men of uncontrolled passion, and the lust of such men drives many a woman to acts which result not only in the loss of her health, but shatter her peace of mind and happiness of heart as well.

Man must learn not to waste his forces, nor give unbridled rein to his passions, thereby driving women to the commission of murder; and woman must learn that this abominable practice is an offense against heaven

and humanity which must be stopped; and that nothing can justify the taking of the life of the unborn. They can no longer take refuge in ignorance and say, "The child unborn is not yet an individual entity," for this is hiding behind a known falsehood.

CHAPTER XI.

CREATION—PRO-CREATION AND RE-GENERATION.

The three important purposes of the sex function may be classified as, creation, pro-creation and regeneration. It will at once be asked, what is meant by "creation" as differing from pro-creation among the functions of mortal man, and this is a difficult question to answer inasmuch as the creative impulse in man is expressed mainly in mental activity and not so directly dependent on the exercise of the sex function. Indirectly, however, it draws its highest strength and efficiency from the sex nature. Since this is clearly dealt with when discussing regeneration, it will be unnecessary to enlarge upon it here; it will suffice to say that the same conditions which bring about regeneration of the body, also tend to invigorate and strengthen the creative faculty.

With regard to pro-creation, it is generally understood by men of every race and age, that the fundamental and primary pur-

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pose of the sex function is to perpetuate the race by producing offspring, and enough has been said in the preceding pages to show that the welfare of the race depends on the controlled and judicious exercise of this function; that in order to be worthy of the supreme honor of sharing the work of the Creator, and peopling His universe with intelligent beings, thus carrying into effect the details of His Great Plan, man must use his generative powers with a pure mind, a clean body, and a heart sincere and devoted.

We have shown the debasing effects of self-indulgence and sex abuse and their disastrous consequences upon generations yet unborn and we repeat and emphasize as strongly as possible that a knowledge of the laws of life and an intelligent use of the sex function are indispensable factors in the building up of an honorable manhood. Generation after generation is born to suffer and die, paying with their life and happiness for the reckless sex degradation of their forefathers who laid this curse upon them; unfortunately each passing generation adds to the curse thus handed down, by seeking consolation on its own part, in indulgence of

what it calls "natural instincts," without knowledge, reason or restraint. Truly, a heavy burden of blood guiltiness is piled up against mankind. We hope that every reader of this book will earnestly resolve that for himself, he will no longer share in the curse of a suffering posterity, but do what in him lies, not only to live his life as a co-builder with the divine Creator more worthily and honorably than before and to train up his sons and daughters to a clean and honorable manhood and womanhood under the knowledge of the rules of right living, but will do all that lies in his power as well, to disseminate this knowledge among his fellow men and help to create a new standard of living among them. Then he will become indeed a true benefactor of the race and pioneer of a higher type of humanity.*

We have said above that it is generally known by all men that the primary and fundamental purpose of the sex function, is procreation. We should for our part modify that statement by adding a single word; *one* of the fundamental purposes is pro-creation;

* (We will be glad to have you send us the names of your friends so we can send them a circular of this book. By doing this you will be helping a good cause.)

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it has still another and very important purpose and that is *regeneration*.

There have been in all ages, many among the multitude, who, recognizing the evil effects of sex abuse and looking for a remedy, have swung to the other extreme, and seeking for a pure, chaste life, have secluded themselves and lived apart from the opposite sex.

The thoughtful reader will see at once that such a course implies that the sex function is unchaste and impure. It is all the more astonishing in that it is generally the expressions of natures more than usually religious and devout; these profess absolute devotion and love to the God of their worship and do not venture to criticise even what seems to them unjust lest they seem to be criticising God himself; yet they do not recognize that their very method of life casts a reflection on Him who created the sexes; "male and female created He them," and His decree makes necessary the sex function in order to uphold the world He created.

The sex relation therefore, being the fundamental basis for the continuance of life, must be right, *rightly exercised*, and the

statement that "it is not good for man to be alone," has a deep meaning. As an electric battery connected with a positive or negative pole only, would be ineffectual for most practical purposes, so a life lived apart and alone is in a large measure unpractical and ineffectual; at least it may be said that it never reaches its highest efficiency. But connect a positive pole with a negative and at once a circuit is opened through which flows a living stream of electric force.

In the great battery of human life, man usually is the primary, or positive pole, woman the negative, or receptive: the one gives, the other receives; the connection of the one with the other opens a circuit through which the electric forces of the universe flow into both. But in order to construct a perfect battery, the natures of the husband and wife should be attuned to harmony; should be unweakened by abuses; in a word, each should be keyed to harmonious vibrations with the other. Where the conditions are such as these, a store of life energy is gathered in the body which throws out all worn out atoms; sends new life into those that are exhausted; revivifies the brain cells

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and thus provides a more efficient instrument for mental work, and generates a store of personal magnetism which inevitably draws to the individual the esteem of the people he deals with, as well as every good thing in the universe. This is the re-generative effect of the sex function, rightly, intelligently and purely exercised.

It is not always easy to tell just what qualities make one person harmonious or magnetic to another of the opposite sex. We may know some one who seems to us absolutely unattractive or unbeautiful; we cannot discern any particularly admirable qualities or virtues in him or her; in fact, we are really repelled, yet that same person will exercise an attraction over another which he seems unable to withstand. The truth is that he possesses some quality or qualities deficient in the other and therefore supplies a need, the union of both making a complete whole. This completion may be physical only, but that does not alter the fact. Where the vibrations are harmonious mentally and spiritually, as well as physically, we have a perfect marriage, unfortunately too rare.

Because people are ignorant of the laws of

right living, when they experience this wonderful regeneration in the first days of their marriage, they indulge themselves in season and out of season, thus weakening the organism and wasting its resources. Out of nothing, nothing can come, so out of the union of exhausted bodies, no regenerative forces can arise; instead therefore, of completing each other, neither has anything left to give the other. The result is first satiety, then repulsion, often ending in dislike if not positive hatred.

In this early intemperance may be found the cause of so many unhappy marriages, marriages that were full of the promise of happiness in their beginning. To obey the law, to live in harmony with the law, herein lies the secret of happiness, of usefulness, of constantly increasing health and power, and in old age, unimpaired mental vigor. Furthermore "old age," so far as this term describes the decay of physical strength, will be greatly deferred, and disease very largely overcome. Death is of course inevitable, but under present conditions of living, man does not live out his natural term of years. By right living life will be lengthened and

sweetened, and when the final call comes it will be after a happy, useful and healthy life, whose duties have been fully and properly performed; and the call will be gladly obeyed, because the man's work is completed. This is regeneration.

To prove the truth of these statements we ask the thoughtful reader to go over in his mind the list of his acquaintances. He will be able to distinguish with a little study, the temperate from the intemperate and to recognize the unequally matched. He will also find as a general rule that the unmarried fade and wither much more early; lose their strength sooner, in fact, age with disproportionate rapidity. This is because, living alone, their life is incomplete and they have no way of recharging their exhausted vital batteries. It is much more marked among women than men.

It is a strange fact that there are many men of intelligence and learning, even of considerable scientific attainment, so blinded by the strength of their sex nature, which they have never learned to curb or control, that they declare that the sex impulse is a divinely implanted instinct which should

always be gratified and must never be suppressed under penalty of ill health and nervous diseases of every kind.

Think for a moment what this means; a man should give rein to every slightest impulse of sex passion, that constantly grows stronger and more dominant, because constantly indulged and fostered: he should degrade his divine privileges until they become a foul morass in which he wallows as the swine; he must so fill his nature with sensuality that he is utterly incapable of purity of thought in any direction and cannot look upon a member of the opposite sex of any age without lewd and sensual thoughts; his very glance towards them becomes an offense. Is such a man free, or is he a slave in chains of his own forging?

It is only necessary to look at the slave of passion in order to find the answer to this question; his eyes are clouded and furtive, his glance offensive; the fresh color of youth is replaced by an unhealthy pallor; the skin beneath his eyes is puffy; his steady nerves are gone and his hand trembles; his step is unsteady; he is a spectacle for gods and men to weep over. It is such men, and such

perverted views of the rights of men, that make and maintain brothels.

But strange is the mind of man. The same man who will defend his right to follow at all times his "natural instincts," will violently deny the right of wife or sister to do the same. He will scorn, repudiate and cast upon the street his unfortunate sister; he will cast off and divorce his wife, sometimes kill her or the partner of her indiscretion, for doing only that which, in his own case, he argues is right, even necessary to do; and many times the law upholds him.

But why? Murder is punished equally, though committed by a man or woman; a thief is imprisoned regardless of sex; a liar scorned, also regardless of sex; why then this difference in the moral code? A man glories in his greater strength, his (so-called) truer logic, his stronger sense of justice and better judgment; he regards woman largely in the light of an immature child in all these points and holds her weaker in body as well; yet declares himself unable to curb a passion in himself, while he punishes her with disgrace, even death, for yielding to it. Where is the logic in this, where the reasonable judgment?

How much longer will men boast of their superior strength in the face of such facts as these? How much longer fly in the face of justice by maintaining a double code of morals, one for themselves, another for woman? How much longer will they be contented to be slaves, instead of free men? Reader, which are you?

CHAPTER XII.

THE RESULTS OF HIGHER REGENERATION.

It is an admitted fact that as the mental faculties become more and more developed, the sex appetite grows constantly less; it is strongest among those of the lowest intelligence. As the lower passions become subdued, the forces formerly wasted are transformed into power, and not until then does man really begin to live. Life takes on a different aspect than ever before; your thoughts and aims are of a different nature. No longer content to live for yourself alone or to follow selfish aims, you become more altruistic and are ever ready to extend a helping hand to your fellow creatures. You become *en rapport* with your creator and seek to live in harmony with His laws; in fact, Regeneration means the awakening of the Higher Consciousness.

In the present age, he who has the opportunity to secure a higher education and does

not take advantage of it, is regarded as undesirable; the time is not far distant when he who is unable to control his lower appetites and passions will be regarded with equal disfavor. We are learning to read more clearly the record which a man's habits of thought and life inscribe upon his features, for this they surely and inevitably do; we can all, even now, recognize a brutal or dissipated nature; even the nature of our food can be recognized in our faces. In time it will be easy to read any manner of evil thought or action. Nature's laws never err; let us learn to understand and interpret rightly that we may transform our lives and reap everlasting benefit.

Many persons have the mistaken idea that, in order to lead the higher life, they are required to give up everything that makes life worth living, and renounce all their accustomed pleasures. If these pleasures run contrary to natural law, this is true; for everything we receive, we have to make some sacrifice, but for every sacrifice we make we are generously rewarded, and he who has once gained experience of the higher life, would never again return to the husks of his former living.

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Only our own ignorance keeps us from advancing; the plant would not change places with an animal because it cannot realize that the animal is on a more advanced stage of being, nor does the animal wish to be a man, because he in his turn cannot comprehend the advantage of the higher phase of life; the savage would not think of giving ten, fifteen or even twenty years out of his life for the purpose of acquiring an "education," not knowing how enormously his chances of success would be increased thereby, and the same rule holds true for men who hesitate to sacrifice their accustomed pleasures. To do so would seem to them to lose everything in life, but once the step is taken and the higher life experienced, even in the slightest degree, they realize that what they had regarded as pleasures are but illusions of time and space, sensations as transient as the matter to which they belong.

In studying animals in their natural state we find that they instinctively obey the laws of nature; children, however, unless instructed, will often violate natural laws. This is not to be wondered at, for children merely inherit race habits, formed by gener-

ations of false living on the part of their ancestors; actions repeated unnumbered times until they become second nature and are transmitted to the offspring, each generation intensifying the qualities received from the previous one by increased indulgence. And because men are born with these tendencies they regard them as "natural," and therefore not to be overcome or laid aside, not recognizing that they are false instincts engrafted on the race and fostered by it.

If a man does evil, or acts contrary to the law, not knowing that he does wrong, it cannot be judged in the same way as intentional wrong doing. St. Paul wrote: "By knowledge sin came into the world." Wrong has always existed, but has not always been recognized. It is only when we can truly discern *the right* that we become conscious of wrong.

The more savage a man is the fewer sins does he commit against his conscience, and up to a certain point the more civilized he becomes the more sinful. With the savage conscience is an instinct. They seldom do what they think is wrong, but the civilized man does this continually. The primitive

man did not consider it wrong to practice incest, or murder those who were not of his own tribe. He did not violate his conscience, so we cannot say he committed a sin. But the civilized man, that has had his intellect cultivated to such a high degree that he knows the will of the Creator through his conscience should never sin.

Every person's life can be regenerated or transformed, and lifted out of the material to the spiritual plane, but before this can be done he must learn to overcome their animal passions. Absolute purity of life is one of the first essentials. Many people who have long pursued the study of occultism, wonder why they fail to advance; it is because they have failed to meet this fundamental requirement. The treasures of occult knowledge are opened only to those who are ready and have shown themselves worthy.

As the occultist advances along the Path he will find that temptations of various kinds come to him; if he proves his strength by overcoming them he is advanced a little further; then further trials appear, and so on and on, and his development depends on the manner in which he deals with them. Those

who have read "Brother of the Third Degree" and similar works, know something of the experiences that an occultist is called upon to go through with. There is hardly one in a million living in this country today that is ready to receive knowledge; the temptation of the senses is too strong for them.

There are very few indeed who can feel that they have lived up to their highest ideal, but there can be no doubt that our ideals are advancing. When we read of the customs of ancient times we realize that the world is growing better, in spite of the corruption which still surrounds us. We are beginning to awaken and realize the state of affairs and deplore and resent the evil; the ancients had no conception that their customs were wrong or unworthy; we can see the wrong.

If we wish to come nearer to God, to grow more and more into His likeness, we must become regenerated; our evil tendencies must be transmuted into good. The animal nature must be subdued that the divine part of our nature may come into possession. When this has taken place, that which is base will no longer attract us; we will live only for

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that which is good, holy and righteous. By knowledge vice will be transformed into Virtue.

Let each man who realizes his responsibility to himself and to the world around him, resolve from this day forth to make a sincere effort to live up to the best that is in him; to so live each day that when he lies down to rest at night and analyzes the activities of the day just ended he will find no wilful wrong of which his conscience can accuse him. The man who practices this daily analysis will inevitably be a purer and better man, for he will find so many mistakes of action forced upon his attention, which otherwise he hardly notices, that he must needs reform his actions in order to face the tribunal of his own conscience. Thus he will really be guided by his conscience, and strive each day to live up to the best that is in him.

In taking leave of the reader, we pause to say that the subject is far from exhausted, nor would it be in many volumes; but enough has been said to cover the intended scope of the book—to give instruction and warning as to the most flagrant offenses against morality, and to point out their dire consequences to health, both mental and physical.

CHAPTER XIII.

HOW TO HAVE MORE HAPPINESS IN MARRIAGE AND DO AWAY WITH THE DIVORCE EVIL.

The period previous to marriage is known as the formative period, the character building years. You are the result of how you have previously lived and thought. The success of marriage depends usually on the first year. It is therefore a very important period and every young wife and prospective one should give the following chapters serious consideration. Upon her efforts the success of the matrimonial venture will depend. Some may think the husband mostly at fault if the marriage is a failure. But this is not the general case. Home is what the woman makes it. A man may not be the ideal husband, or even a good father, but his home for his children, may be heaven, if the wife is a born mother and a good woman. But on the other hand, a man may be the best husband, patient, hard working, self-sacrificing and a good father, but all this will not make

a happy home, for his children, if the wife is not the right kind of a woman.

It has been estimated that only five per cent of all marriages are successful. What is the matter with the other ninety-five per cent? The cause is often due to mere trifles that should be easily adjusted. Starting in the right way is usually what counts. Every married person knows the truth of this, and the young wife should give it serious consideration. After marriage there naturally has to be a period of adaptation which sooner or later they pass through one or the other, and usually both change.

DIFFERENCES SETTLED.

If a woman marries a man of very decided views upon certain matters, and if these views do not conflict with the law, moral or otherwise, and the adoption of them does not involve the giving up of a principle, it would be better for her to give in to these views, rather than to obstinately keep to her opinions, particularly if she cannot in a friendly manner convince him that he is wrong. Men are usually ready to be convinced, providing the argument is conducted in a friendly way and if they feel assured that you want to do what is right and best for them.

If a man leads a clean life and is ambitious and works hard to provide a comfortable home, he is worthy of the love and confidence of a true woman. You should be willing to be helpmate, the friend and companion of the man you have chosen to be your husband and father of your children. You can endear yourself to him by your willingness to be advised by him. Such an attitude will engender a tangible confidence that may be drawn upon to weather temperamental contests that might otherwise prove to be serious obstacles in building up a mutual respect and trust which is very essential to happiness. He will look for your word of cheer, and he will willingly tell you more and more of his inmost thoughts and ambitions, and unconsciously he will be guided by your co-operation, your womanly intuition, and you will be a great help to him in everything he does. Then the time when you will have to yield will have passed away. You will become a part of his life. You will enjoy domestic happiness, that is as near paradise as it is possible to reach in this world. Whether your marriage will be one of the ninety-five failures, or one of the five of the hundred that are a success depends upon how you begin in the first few months of married life.

It is a mistake to argue about trifles. If you win, what do you gain? Nothing. This attitude completely breaks down the confidence that is essential to peace and happiness. The serpent enters the home. The husband is likely to become interested in things which he does not inform you about. This causes jealousy, lack of confidence, doubt—the cause of domestic unhappiness, and the end is not hard to imagine.

Most things that start quarrels are generally of no consequence. Usually a trifle mars the domestic peace. Generally the cause of trouble is of little moment, sometimes because one or the other failed to appreciate that the other had certain individual rights which demand some degree of respectful consideration.

The trifling differences that often break up homes, were looked upon before marriage as the merest trifles, but after marriage they cause constant dissension and friction. A trifle is the beginning, the divorce is the ending. With a little tact, and sacrifice in small affairs “at the right moment,” much suffering could be avoided.

It is a well known fact that it is the trifling things and not the things of real value that cause the troubles and heartaches.

Why waste time arguing over non-essentials, and neglect the cultivation of the real things in life? Why is much time spent in quarreling over trifles? Because of not getting started right. If parents would endeavor to do right, and set the example and show their children why it is better to do good than evil we would soon find marked improvement, a superior race would follow, instead of a race that is below par at present. It is the cultivation of the unworthy element, and the lack of the development of the worthy element that causes the trouble.

HOW TO MAKE MARRIAGE A SUCCESS.

Every couple should begin wedded life with definite plans and ideals. You want your matrimonial venture to be a success. Success depends on getting what you want. But unless you know what you want you are not likely to get it. Very few people know what they want, but those that do, "get somewhere." Ask a dozen of your friends what plans they have for the future. Most of the replies will be, have none. The vast majority go along in an indefinite way working from day to day, more or less disinterested in what they are doing, not thinking of what the future holds in store for them.

The large number of failures are caused by energy misdirected. Everyone should have a definite goal in view, and you should sacrifice much in order to reach it. You should concentrate and direct all your efforts to its attainment. Each one should try to be efficient, to be healthy, and to strive day and night to achieve success.

If the wife has been trained properly, as soon as she is settled in her own home she will take stock, and begin to think of the future. She will try and determine what she can do to contribute her part to the success. Her material success depends upon the efficiency of her husband. She can help to develop his efficiency. Almost every man that has attained great material success has acknowledged that his wife deserves a great deal of the credit. The husbands of most good, sensible wives are successful. If a man marries a woman that is not a helpmate, who is not a well-balanced wife and a good mother, and achieves success, it is because he has great strength of character. But the majority of men suffer from the loss of the wife's help and lose heart and become failures. It is therefore very necessary for the young wife to do all she can to help her husband.

WHAT MAKES EFFICIENCY? GOOD HEALTH.

He must have regular meals. The food should be carefully selected and suitable and palatable, according to the work he is engaged in. The food must be properly and thoroughly cooked. Remember his success means your success, his failure, your failure. If you were running a highly complicated machine you would not allow it to be ruined by careless misuse. Your husband's health may be good when married, but it can soon be ruined.

The woman with tact can have her husband do for her anything that he is able to do, if she goes about it in the right spirit, and in the right way. Never tell him of his faults, simply note them and determine that you are going to correct them. You can soon learn how to manage him and your first success will encourage you—he will be like a child in your hands if you only “go about it in the right manner.” Man is so constituted that he can love one woman only at a time. If the wife plays her part well she can keep him in love with her, and he will not become interested in other women.

Everyone should realize that “It is the person that has system in both personal life and business that wins the battle.” The

struggle for existence at present has become so tense that the nervous system is ready to snap. The efficient man knows this and he has acquired self-control whereby he does not become disrespectful or discourteous and never uses rough language; but by tact and diplomacy he handles people in such a manner that is conducive to the good of all, whereas by rougher methods he would fail. The young wife that understands this system is far ahead of the army of ordinary young wives.

THE PROPER REST AND SLEEP.

No one will feel up to par the next day if they run about at night to parties, balls and late suppers. This is one of the reasons why people should not marry too young. They should seek some amusement before marriage. When they do, they do not crave for this excitement after marriage. But if they marry before they have gone through these experiences they long for it and become dissatisfied if they do not have it.

Many men have ruined their chance of success by gratifying the whims and fancies of their wives and also themselves during the first year of married life. The establishment of expensive habits are often the cause of ultimate failures. Years afterwards they realize

this and wish they had begun differently. The time to start right is when you are first married. Then by a little sacrifice, hard work and planning you can lay your corner stone for success. When one is young, when hope is strong, and health good you can accomplish most, but not when ambitions falter, when age comes on. Then efficiency is hard to secure. Instead of enjoying the fruits of a well ordered life, failure crushes your energy, hope and happiness. The struggle today is a hard one, but the fight is worth while if you come out the winner. If you can look back and have the satisfaction of knowing that you have won.

Working together is the secret of domestic peace. Happiness and material success are worth all you are asked to pay for them and they will never be obtained without an effort. When a man feels in his heart that "there is one person in the world to whom he can always turn," and be sure of a loving, sympathetic greeting, one who understands and believes in him, one place he can always go and feel certain of enjoying peace and comfort and contentment, there is little danger of any other supplanting the wife or any club or saloon taking the place of the home.

THE HOME A MAN LOVES.

When you hear your husband coming in the house, change the expression of your face, smile even if you do not feel like it and go to him with a familiar word of greeting and give him a kiss. Do this every day of your life, unless you are sick in bed, when he will come to you. This is a very important habit to form, and if ever a day comes when he returns from work and there is no greeting, no kiss, stop what you are doing and find out what is the matter. Don't let the first discord come into your life. If there is no first misunderstanding there will never be a second. If you are at fault you had better fix up matters or you will suffer the consequences. This is practical advice and not theoretical. Don't experiment with a man. We have interviewed a great many men and know them fairly well. There is a certain amount of elemental devil in every man. Don't arouse it by a quarrel. Keep peace at all times. It is a mistake to talk too much. "Words are poison when silence is golden." Don't think your husband is totally free from cares and responsibilities just because he is not at his business. He can not work efficiently if worried about home life.

If you are sure your husband is at fault leave him alone. It takes two to make a quarrel. Time is a wonderful physician; and will heal almost any wound. You can make him ashamed of himself, if you will use tact and silence just as soon as he has had the opportunity to think it over. You can teach him a lesson he will long remember, but never make the mistake of bragging of your triumph to him. Be content with the inward satisfaction.

Everyone makes mistakes at certain times. But they should strengthen us. We can be the gainers by the experience. When you know your husband has made a mistake, keep silent and don't refer to it and you will win more than you lose. It is a blessing to forget what is not worth remembering.

Avert the first quarrel and you will save yourself much trouble. Weak women spoil their own chances of success just when circumstances were working in their favor. Be prepared to meet a crisis bravely and do exactly the right thing. When the husband shows some of his brute-self, deep down in every man, there is some brute, it should not be an unexpected event, but if the wife is unprepared it will cause her a shock. But if she is wise to human nature she can easily man-

age him. If mismanaged it may change your whole destiny and also his.

If you want to make your married life a success have no quarrels. If the husband returns home with a business grouch, the slightest unfortunate word, the least lack of tact, the failure to understand that something is wrong below the surface—may cause much unpleasantness. There is one part of him that does not want to quarrel, but the brute in him has been aroused and this part of him likes to fight and will do so on the least provocation. Silence on the part of the wife is the only thing that will prevent it. Keep your silence no matter what the provocation; no matter how acute the sense of injustice may be. The husband, if left alone, will be ashamed of his lack of self-control, and the lover spirit will conquer the brute. He will regret the pain he caused you, and will do something to atone to you, he will want to be forgiven quickly though he may not go through the formality of an apology. The husband will not underestimate the event, and it will teach him a lesson and he will be a better husband in the future, but it is never well to talk to him regarding it. Very few men like to acknowledge their mistakes. This

is the nature of the male. The successful wife discovers this early and acts accordingly.

If you have been fortunate enough to prevent the first quarrel when your husband was really at fault, don't prove weak and do something that is likely to make the husband angry. Naturally the more or less monotonous, domestic existence, is likely to make you show the spirit of resentment. But be strong and make the best of it and you will win the victory in the end. If we do not have to work hard for what we get we do not enjoy it.

MAKE THE HOME PLEASANT.

When a man comes home at night tired and hungry, he wants peace and comfort, and pleasant conversation. It is worse than anarchy if you do not greet him pleasantly. The chances are your husband has had troubles of his own. He wants to forget them instead of listening to yours. If you have any, he does not want to know what the maid has not done, the noise the neighbors' children have been making, etc. He is hungry and wants to eat first and then rest. If he does not find it in his own home he is likely to form the habit of going out where he thinks he will find it. The wife must realize that if she is a fault finder, if she worries her husband, she interferes with his efficiency and

jeopardizes his chances of success—her own success. An unhappy home is a bad investment from an economic standpoint.

Many firms now realize the importance that domestic environment plays in the efficiency of their men and they investigate the home life before hiring new men. They are investigating the home life of the men now in their employment and if they find they are not happy and if they do not have a restful and congenial home they discharge them. They have learned from experience that the man who is worried cannot be efficient, and if he is not efficient they do not want him. Some railroads are even going so far as to taboo engineers on passenger trains if it is found that they are unhappily married.

The wife, therefore, should understand how directly responsible she is for her husband's efficiency and success. If a woman so conducts herself that she interferes with the earning capacity of her husband she is creating an obstacle to her happiness and success that is far reaching in its effects.

Life is a struggle, and many are vanquished; only a few survive. A slight handicap will often defeat the best man. We will say there are two men of equal ability. One is married to a woman that is a handicap, the

other has a wife that helps him by sound advice and tactful consideration. Which do you think will come out ahead? You don't even have to think; you almost know.

If every young wife and husband should put this teaching in practice their matrimonial venture would not be a failure as ninety-five per cent are today. They should first plan what they want and then try to increase their efficiency.

THE RIGHT KIND OF A WOMAN.

The preceding chapters will give a girl some ideas as to what being married means. She may think it means all sacrifice and no pleasure. That is just what married life generally means, and if there is no pleasure in work and sacrifice, then there will be no pleasure in married life. No girl should marry with a wrong idea of what married life means.

The girl who becomes a wife without the ideas as depicted is going to be more or less of a handicap to her husband. She will not attain happiness and success by marriage but will be among the ninety-five per cent. failures. Those that marry to have a good time usually have anything but a happy life.

Happiness and contentment and success come from doing your duty. They are the

fruits to recompense you for your effort and sacrifice. Happiness is not the sole object of existence. Developing yourself should be the supreme object sought. It is natural to desire happiness, but to have it you must work for it; it is foolish to become annoyed and angry because you do not find it. Happiness in marriage is never obtained except by never-ending self-abnegation and effort.

We must keep up the struggle or we will degenerate. The study of racial progress proves this truth. Effort is the supreme law. All good things come to us if we pay the price.

The wife that starts her wedded life with an ideal, with a definite plan, and appreciates her dignity and importance will never become interested in daily gossiping with neighbors. Give your best to your home. Keep your mind occupied. It is of the greatest value to have a specific plan mapped out. If you have an object in view, if you want something, it implies interest and if we become deeply interested in something we think about it. Every spare moment should be used in devising ways and means to achieve a certain purpose.

The women who are continually poking their noses into other people's businesses,

who are more interested in other people's affairs than their own, always neglect their own homes and their children. They have no ideals, they are the trouble makers in the community. Remember that, "Satan finds some mischief still for idle minds to do."

CHAPTER XIV.

HOW THE PRESENT DEGENERACY OF THE HUMAN RACE MAY BE STOPPED AND REGENERATED.

“Failure is the product of misdirected forces.”

The new generation starts with the marriage of the first child. So we first determine the best age at which to marry. Thanks to our statistics we have plenty of authentic proof to determine the proper age to marry in order that the health of either parent, as well as the offspring, may not suffer.

It is well known that there is a fixity of temperamental characteristics at certain ages. None should marry until they have outlived the hereditary tendencies which science has determined.

There is plenty of proof that the best babies are born of parents between the twenty-third and the twenty-sixth year. This is also the age which responds with the fullest degree of plasticity to temperamental characteristics. It has been proven that the inherited tendencies have been outlived at about the twenty-second year. Then the ideal marrying age, therefore, for both

the male and the female is the twenty-third year. This is the period that the physical, mental and moral development of both man and woman, evidence a high degree of adaptability and are responsive to the cares of marriage. If there are any hereditary traits they assume a dormant form at this age. By this time they have cultivated the temperamental qualities which they will retain, with few modifications, through life. Their dispositions are responsive to reason, and are capable of readjustment. They both possess temperamental characteristics that are plastic, and it is possible for both to evidence a degree of sympathy and toleration which is necessary for future harmony and success. Marriage cannot be successful if one of the parties is temperamentally incapable of changing his or her convictions. One of the first essentials to peace in the home is the quality of adaptation to circumstances, and no other virtue will be called into existence oftener than this quality.

At the age of twenty-three man is eager to contribute to the contentment and happiness of his partner, even if he has to sacrifice some of his own whims and opinions, and a woman at this period is temperamentally so constituted that she will respond to like impulses.

Incompatibility of temperament is one of the greatest causes of unfortunate marriages. It means the one or both of the individuals are so constituted that they cannot or will not adapt themselves to the temperamental characteristics of the other. The age has a great deal to do with this condition. After reaching thirty men and usually women have unconsciously developed habits of judgment and are so set in their opinions that it is not easy for them to change, and the result is there is friction caused by their temperamental difference. They do not have the spirit of adaptation which is characteristic of their earlier years, and there will not be the mental readjustment. This is why the majority of married people find marriage a failure. Statistics prove that "affinities" creep into the lives of those who marry early or those who marry after thirty. This form of domestic infelicity may be rightly regarded as a product of incompatibility of temperament.

THE EVILS OF EARLY MARRIAGE.

It has been thoroughly proven that no woman has the vitality to stand the strain of maternity before the twenty-third year. If a girl marries at eighteen years of age she gives the world children totally unfit to

struggle with its problems. At twenty-two she may give one child of value to the world, but all the others following will be more or less defective and unfit. In early marriages children are likely to come too frequently and this is one of the great causes of infant mortality. Statistics show that children born at intervals of one year the mortality is one hundred per cent greater than those born with intervals of two years. The death rate of children of mothers under eighteen is even greater. The percentage of children who are malformed and idiotic is greater among those born of very young parents. The child can inherit only what the parents possess. If the parents have not reached the age when all the powers are at their highest, a child will be robbed of this amount of strength. No amount of education or training can supply this loss.

There is another important reason why early marriages should not be permitted. A girl of eighteen or twenty has not reached that period of growth where certain inherited tendencies will show. If she has inherited consumption she may outgrow this, provided she is permitted to reach her full growth without subjecting her constitution to any strenuous physical or mental strain.

But if she marries early and becomes a mother the effect upon her health will most likely weaken her to the extent of bringing to the surface the inherited tendencies. A great many mothers succumb to just such conditions, where had they remained single until later they could have assumed the responsibility of maternity without evil consequences.

The mistakes that young girls make in marrying early to train and change the in-born characteristics of their husbands is wrong. A very small per cent of men reform after marriage. If she cannot reform him before marriage she can seldom do it afterwards. These inborn traits will sway in spite of anything she may be able to do to change them; the man himself only can change them. While this temperamental transformation is going on the function of parenthood should not be exercised. No man should be permitted to marry and become a father before his character is fully matured.

It has been often advocated that unless men marry early they will sow their wild oats and will thereby be likely to suffer. But women who marry to preserve the youth will suffer from this delusion. Men who sacrifice women to prevent them from going wrong

are not fit citizens and not fit to become a husband or a father. A man should not want to rear children until he has learned to govern himself. Every one should learn something of race-regeneration before marriage. It is the duty of every parent, either to explain the fundamental ideas or to give their children a book to study. You cannot be an efficient parent until you are mentally, morally and physically developed.

THE WEDDING NIGHT.

The fundamental object of marriage is the propagation of the species. Woman takes the important responsibility of bringing into the world a new being. She should not be ignorant of the seriousness of her position. Lack of knowledge may cause disease and death to herself and her offspring. We will state in plain language something about this most important subject.

It is well known that at each change in a woman's life there is generally some suffering; menstruation, marriage and maternity. Generally a lot of useless pain is caused through ignorance.

The most suitable time to select for marriage is midway between the monthly periods. This is considered a season of sterility, and as the first nuptial relations may be followed

by indisposition, pain and nervous irritability, it is best to choose a time when these ailments shall have an opportunity to subside before the appearance of the disturbances incident to pregnancy.

WHY THE HONEYMOON SHOULD BE CHANGED.

There is a great need of a radical change in the way this nuptial time is spent. Usually some time previous to marriage the bride overtaxes her strength. Instead of enjoying mental and physical rest and repose, every moment of the time is taken up with the preparation which ordinarily would wreck the nervous system of a robust individual. If she has a strong constitution she will probably be able to stand it, but if she is naturally frail she will be very likely to suffer from the extra exertion. If this nervous tension period ended in a season of rest and recuperation, it might not prove physically disastrous; instead, however, she is subjected to a series of psychological tragedies which few do not suffer from. There is no time in her life when she needs so much all the comforts of home and the intelligent direction of sympathizing friends who understand and appreciate the crisis through which she is passing. But under the pres-

ent custom she is hurried from place to place at the time when she needs bodily quiet and mental calmness and serenity so desirable to her.

Generally the marital relations will be painful for several weeks. Very frequently difficulty is experienced in this respect and great care, forbearance and gentleness must be exercised or unnecessary pain and injury may result. It is possible to cause serious injury by unrestrained impetuosity and this must be guarded against. Sometimes it is necessary to consult a physician, especially in cases where greater resistance is experienced than expected, but this is seldom the case. The too frequent indulgence at this period often causes various inflammatory diseases, and often occasions temporary sterility and ill health. Many constitutional disturbances and nervous disorders have their beginning at this time and these unfortunate conditions are directly the result of discomforts, incident to the silliness of our present social custom which deprives the woman of the rest necessary.

The awakening of the sexual function is a tremendously important period in the life of every woman. It is easy to understand why

such experiences should be consummated in a cheerful environment of domestic comfort and peace. It is wrong to drag a girl around sight-seeing when her nerves are on edge and supersensitive, when she is physically unfit, weary and not at all interested; instead of enjoying the trip usually she passes through a period of torture which she submits to with the best of grace because it is the stupid custom.

It would be far better if the honeymoon was postponed for a month until the bride had regained her normal condition. Mothers should enlighten their daughters on this important subject, and persuade them to consider the situation from a common sense standpoint. The custom of honeymoons continues because the bride does not understand the sacrifice involved. No one should consent to do something that causes discomfort and possibly serious consequences to the health at a time that should be the happiest period of her life. It is very often the case that money needed in furnishing the home is spent in doctor's bills, and instead of starting their married life free of debt, they begin with a handicap, caused on account of an ignorant custom.

WHEN MARITAL RELATIONS SHOULD NOT TAKE PLACE.

Nature never intended that the act by which the earth is to be replenished should be painful. If pain is the constant characteristic of this function, it is an evidence that disease exists and a competent doctor should be consulted at once. This is very often caused by a displaced and congested womb. Also by imprudence in dress, constipation and general ignorance on the part of the victim. It is quite often dangerous to delay or postpone receiving assistance. At the beginning relief can usually be promptly given.

WHEN MARITAL RELATIONS SHOULD BE SUSPENDED.

There are times when such relations are eminently improper. The wife has legitimate cause for denial at these times. It should never take place while the husband is in an intoxicated condition. Idiots and epileptics have been produced as the result of one parent being intoxicated when fecundation took place. We have many well authenticated cases where the mental faculties of the offspring have been totally destroyed.

When the wife is just recovering from a severe sickness sexual abstinence should be insisted upon. When there is any local or con-

stitutional disease which would be aggravated by marital relations is a just cause for refusal. The existence of a contagious disease renders refusal necessary. Sexual relationship should never be permitted during the menses. Pregnancy is unquestionably a just cause for refraining from all marriage duties. When it is allowed offspring are likely to be abnormally sexual.

THE COMMENCEMENT OF THE NEW GENERATION.

The wife is now settled in her own home, and as a prospective mother all the experiences in life worth while are within the possibilities of the husband and wife. It all depends on themselves. The first few weeks after marriage is the most critical period in every woman's life. No physician can practice medicine for years without knowing this truth.

It is a well known fact that most young girls enter the marriage relationship without a real understanding of the true meaning or even a serious thought regarding duties or its responsibilities. Young wives that are mentally immature should never have maternity thrust upon them. No girl should become a mother until she has acquired an intelligence which is rendered efficient only by experience. Young wives often acquire

habits which undermine their health and their morals unwittingly. The decadence and degeneracy of the human race is caused by diversified inefficiency. There are sufficient good reasons why there are so many unhappy marriages that heartaches abound, and that homes are soon broken up.

HOW TO IMPROVE THE FUTURE GENERATION.

Education! By passing laws insisting that both sexes pass an examination showing that they are fit to marry, physically and mentally. That they know something of the responsibility that married life entails. That both husband and wife know how to play their part creditably and efficiently.

A child born of parents that are healthy and worthy and whose ancestry for generations has been clean will be thrice blessed. On the other hand one born of parents lacking these qualifications may suffer both mentally and physically and may be counted lucky if he escapes half way.

You cannot expect a perfect whole when certain parts are bad. When the body and mind are diseased can we expect anything but a low standard of thought and action? Should we not be doing something to prevent the unfit and unworthy from marrying and having children?

CHAPTER XV.

HOW TO PRESERVE YOUR STRENGTH AND RETAIN YOUR VITAL POWERS.

From every point of view we will show the continent life to be the better. Sexual indulgence during the years of immaturity deprives the individual of the physical resources needed to build a normal manhood. This is a rather well known fact. But what the majority do not know is that after maturity is reached the life force that is wasted in the sexual act is then also needed to rebuild the body. Any degradation of the spiritual qualities in sexual relation reacts unfavorably on the physical life. There is a greater undermining effect from illicit sex relation than when practiced in the marriage state. But many a married man ruins his health from too frequent sex relation, not realizing that he should hold his sex impulse in check.

The continent life in or out of marriage is the rational one. There is no greater demoralizer of intellectual powers than an uncontrolled sex life. The man who will not control his sex impulse is courting defeat, as this

is a day when fitness counts and the weaklings are soon brushed aside and sink in the mire. Sex indulgence where there is no love and when it is not for the purpose of procreation is purely an animal function and is not satisfying.

The more the sex function is indulged the greater the desire is for sex experience, and it will dominate the attention and the imagination, robbing the individual of the power of appreciation and brings confusion to all his mental faculties. The big majority of men rob themselves of between thirty and forty per cent. of their natural manhood by their unwise sex habits. Think of this; instead of being one hundred per cent. he is only sixty or seventy per cent. efficient because of uncontrolled sex life.

The man that consistently lives a continent life does not waste a large percentage of his intellectual forces in mental rot because of sex thoughts and imaginations which stimulate abnormal experiences, and dominate the intellectual faculties. The man of today must guard his imagination against unworthy thoughts, so that he will gain intellectual and moral liberty and power to concentrate upon worthy subjects, which the man who does not control his sex impulses is unable to do.

You can easily see that an uncontrolled sex life is an enemy to intellectual capacity, because it demoralizes the power of application and lowers the ideas and wastes the physical resources which should be used to build up new brain cells.

The continent life is the normal life to develop character. The proper understanding of the purpose of the sex function, its right subordination to the individual's higher spiritual nature, an exalted and chivalrous regard for all womanhood—are all very essential to real character, and necessary to the development of the finest and fullest personality. The wrong use of the sex function vulgarizes and degenerates every impulse of the true manly character; it kills the capacity for genuine love.

The majority believe that the continent life for the man and woman is the normal life outside of marriage. They believe that any other course demands the sacrifice of girls for the body and soul destroying purpose of ministering to the sexual needs of man.

The same people do not think it wrong to allow the sexual impulse to run wild if married. They do not realize how they are weakening themselves by their incontinent and unchaste lives. When Men lead the ra-

tional, manly sex life we will become a stronger and happier race.

Uncontrolled sex life deprives both men and women of the friendship and the mutual correspondence of their natural personality, which can only thrive and develop the finest qualities when their affections are undefiled. Indulging the sex impulse kills the delicate inner vision and appreciation of fine mutual sympathy which refines and strengthens the spiritual fiber and goes to the depths of the other's personality—this faculty cannot be present where the sex impulse is uncontrolled.

The majority of men who have never given much thought to the subject are of the opinion that the sexual impulse in man is so imperious that it is impossible to control it, and, therefore, a continent life cannot be expected of men.

This is an erroneous belief and Dr. Prince A. Morrow has said:

“The experience of specialists shows that it is not the strongly sexed and most virile men who are most given to licentiousness, but those whose sexual organs have been rendered weak and irritable by unnatural exercise, in whom the habit of sexual indulgence has been set up and in whom self-control has

not been developed by exercise, or in whom the will power has been weakened. These sexual weaklings yield to sensual impulses which the normally strong feel they must repress.

“It is not the man who resolutely lives the continent life who finds the task most difficult, but the man who has aroused his sex nature by abnormal sex experience and who habitually allows his imagination to play upon sexually stimulating images. He controls his sex impulse, and wisely directs his imagination by firm will and purifying ideals, reduces his sex problem to the minimum and attains the matchless liberty of self-mastery in his intellectual and moral life.

“The fact that the sex impulse, like any other natural impulse, can be controlled is best proved by the fact that men do control it. The asceticism of the Middle Ages has abundantly demonstrated the possibility of subjecting the animal instincts to the control of the higher faculties. In every walk of life today there are numbers of men, strong, robust, virile fellows, who do control the sex impulse, lead absolutely chaste lives, and do not find the task an unbearable burden.”

Living a continent life is not an easy task. It will be necessary at times at put up a fight,

but confidence will come with each victory and the rewards will compensate you for the effort put forward.

Many men fail to lead a continent life because they have acquired loose habits and unmanly practices before they really knew they were wrong. They have been breaking every law which governs the control of sex impulse, and wonder why it seems impossible for them to control themselves. Such a man is seriously handicapped by the loss of his best energies. We will give in this chapter some essential helps in controlling the sex impulse. The first thing you must learn is the sensible care of the body. The physical state has a great influence on morality. It is generally believed today that whatever affects the body affects the mind and whatever affects the mind affects the body. The physical passions clamor most strongly for gratification in the physically weak. Their uncontrolled passions make them weak. When the energy is low and the nerves worn out, the lower or animal part of man springs into control.

Flabby muscles and a bad stomach are the results of abuse. Those allowing themselves to get in this condition will find it hard to lead a clean life.

The man that is interested in sports, plays tennis, golf, etc., does not have as hard a fight to lead a clean life as he who does nothing but amuse himself going to shows, dances, etc. The average country fellow who has worked since he was quite young is much cleaner morally than the city fellow. His work has kept him busy and made him strong. Recently I received a report from a college professor who is a friend of mine, in reply to a letter asking for a report of some cases he had investigated and found that sexual thoughts had made a vast difference in their work.

The first one he mentioned was "Mr. ———, a very fine student, a great athlete and the most popular fellow of his class the first three years he was in college. Soon after the fourth term started I noticed a change in him. His lessons were not satisfactory, he took little interest in athletics and soon was dropped from the regular team, because he did not have the vim, whereas in former years he had been the star. His friends did not find him the good company as formerly. It was generally known he was to be married as soon as he graduated and it was thought being in love made the change. But I knew there was

something more the matter; when a youth is in love he is more wide-awake than ever before. I watched him closely and finally told him I wanted to have a private talk with him. He told me his experience. He said that he had never had any great difficulty in controlling his sex impulse until this year. But now when he would sit to study at night, there would be sexually suggestive visions flash into his mind, which had completely demoralized him. He could not concentrate on his studies. I found out that during the summer vacation he had been leading a very fast life, in spite of his being engaged to a very beautiful girl. I explained to him what his trouble was, and advised him not to read literature I found in his room. With his permission I took all away he had, also the suggestive pictures. I told him to devote as much time as possible to sports. In a very short time there was a wonderful change in the fellow. He soon made the first team, which he was dropped from early in the season. He became the star he was formerly. His studies were very satisfactory and he became very popular as before. This fellow today is a very successful man. There are many similar cases which have come under my observation. I believe that

every university and college should see that the students do not read immoral literature and do not have pictures of a suggestive nature on their walls, which is very frequently the case.

It is very essential to control the sex impulses in order to use the mind intelligently. All sexual temptations can be overcome, if the person affected would immediately concentrate their attention on something else, of the opposite nature. He would soon gain self-mastery and realize that by controlling sex impulses, true character is built. There is no doubt that by becoming a victim of sexual temptations and allowing his imagination to play upon images, pictures and situations which stimulate sex impulse, he sets up mental habits, which cause a disorganization in his life, and by this many a young man has ruined his future. There is much of a suggestive nature that men will come in contact with, but if they will learn to think, that it is not the thing itself that causes the trouble, but thinking it is. This is the value of knowing how to use the mind. "What a man thinks, that he will do." Man has the power to control what he thinks about. "The time to conquer sexual temptations is the very instant a sexually stimulating thought comes

into the mind, by directing the attention to other worthier things." If you do not allow the unworthy suggestion to impress you, it has no power to impress itself in action. But the man that allows every sexual thought to gain his attention and who stimulates his imagination with sexual images, cannot expect anything but a life of confusion and failure.

Many books on the subject advise you to meet sexual temptations merely negatively, and say to yourself, "I will not think of this; I will not give attention to it." But this is not enough, as you are really directing your attention to it. You should meet the temptation positively and direct your attention to other things of enabling thought. The more elevating the subject the attention is transferred to, the more completely will the power of temptation cease.

It is a well known fact that there is a close connection between the psychological processes and the psychologic function of glands. For example, at the thought of food when hungry, the gastric glands of the stomach start to pour out their contents. The thought of nursing the child starts the mother's milk to flow into the breast. Sex Thoughts stimulate the sex glands into activity. This

causes a sexual tension which brings the sex idea more fully to the center of consciousness and more completely arouses the imagination. When once the imagination is aroused it takes a very strong will to overcome it. The close connection between sex thoughts and the sex function makes it dangerous to trifle with sexual temptations in thought.

If the misery that is caused directly and indirectly by uncontrolled sex impulse was known the world would be astounded and horrified. Psychology has demonstrated that the man who allows his mind to dwell upon sexual things spurs the imagination to arouse the sex organs to activity. This causes a sexual tension of the whole nervous system, which is further stimulated by the imagination, and this arouses the passions. As the temptation gathers strength, the will resistance grows less and degeneracy is the result.

Young men should be taught the inexorable law of habit. Every repetition of an act or of a mental state is an added link in the chain of habit. Habits become ingrained in the very nervous structure of the individual, once they are formed they will be done without conscious control on your part.

The self-control of men of strong sex passions is not so easy, particularly when the

habit is firmly established. For this reason men should realize that if they are to be strong, vital men, they should not suffer from the loss of that vitality which renders life worth living. No man should allow himself to become less a man than nature intended him. Most of the weaknesses from which men suffer are due to an early loss of nature's reserve power. Do not drain away your strength by bad habits and sap your vital forces. You can not afford to be reckless and force nature to undue effort, to ruin your constitution by violating the laws governing life. When you do the results will be disastrous, causing a nervous breakdown, and a loss of the vital force. There is no room today for the worn out, weak, or broken down man. If you feel played out, weak and shaky, you are not fit for the battle of life.

PRESERVE YOUR STRENGTH AND RETAIN POWER.

No doubt you have had certain experiences that will often be responsible for the sexual suggestions that flash the remembrances to your mind, but if you will form the habit of meeting every temptation equally by transferring your attention to something of an opposite nature, something bracing and inspiring, you will find that you will be the mas-

ter of your passion instead of becoming its slave—a weakling.

The control of the sex passion develops a higher active principle of love—life of men and women. Sexual passion is but a perversion of human love. This is why love often ceases after marriage. The physical factor usually after marriage degrades love. There is no sensuality in pure love. When sex impulse is indulged the pleasures of love are sensualized and degraded. By conservation of the affections we gain a victory over the lower impulses.

The sex instinct plays a most important part in man's life. It is the most powerful of human instincts, it is the most persuasive human function and its control means the development and the fullest expansion of life, uncontrolled it causes the giving out of the vital forces and the loss of intellectual and moral liberty which is the crowning glory of life.

The lower can be rationally governed by the higher only if they share a common nature. Passion can be mastered only by an intenser passion, not by a power that stands aloof and contemptuously denies its kinship.

If we could realize in the beginning the inward strength sex control gives us it would

be sufficient motive to drive him into the fight and to be the conqueror of his sex. Every one needs adequate knowledge of the sex instinct and function, so that we may understand the laws which must govern a successful fight, and we trust we have aroused in you a determination to make the fight to the limit. You have been given much needed knowledge on this neglected subject and the man that makes use of it will in time congratulate himself upon having been fortunate in receiving it. This knowledge should safeguard you against the fascinations and allurements of sex. We only trust that you have the strength to do what your conscience dictates.

Remember, controlled sex life means health and vitality; uncontrolled sex life means weakness, disease, misery and death. This is an age of efficiency. But the highest efficiency can only be attained when the sex nature is held in subjection. There is nothing that contributes to inefficiency more than the devitalization and confusion of a disordered sex life. There is plenty of room for clean men with lofty ideals. We have too many of the other kind. Every young man should be taught to live so when he enters marriage he will be as clean and pure as the woman who

is to be his wife and mother to his children. He should be made to realize the consequences of sowing his wild oats. That even by committing one sin his whole life may be ruined. That instead of looking forward to a family that will give him joy, knowing that he has endowed them with the best possible inheritance, instead of fear that the disease that he contracted while sowing his wild oats will be transmitted to his children. Many mistakes would be avoided if men realized the danger and the consequences of the wayward path. Every young man should be taken to the asylums and institutions for defectives and there see the results of humanity's awful curse—the consequences of the sex function being uncontrolled.

There can never be universal happiness until the sex life is properly regulated. Happiness is intrically interwoven with our affections of which the sex instinct is a component part. Supreme happiness can only result when the relationship is undefiled. Don't think you can trifle with the sex instinct and drag it in the mire of lust and then brace up and gain what you have lost. Don't degrade that which should be the affections' finest fruits, for if you do they will turn to ashes, and crumble away.

The man that gains sex mastery secures unlimited assistance of the infinite God who is ready to help those who show by their life they are worthy of being helped. You need that power to help you in your life. It is only available to those who properly govern the sacred forces.

CHAPTER XVI.

THE SECRET OF REGENERATION.

IMPART NEW LIFE AND STRENGTH TO THE WHOLE NERVOUS SYSTEM.

In this chapter I am going to discuss some very special points which will be very beneficial to you.

Heretofore it has been supposed that the semen is wholly the product of the testicles—the two glands found in the scrotal sac situated between the two thighs. But this has been found not to be the case. Instead there are a number of sex glands which contribute semen. The essential sex glands are the testes, situated outside the pelvic cavity. They produce the vital fertilizing constituent of the semen. The other glands are situated within the pelvic cavity and are the necessary sex glands which furnish chiefly the fluid portion of semen.

The testes have a double work to do. First in the production of the sperm cells and when one of these unites with the female germ cell,

called the ovum, fertilizes it and so reproduces human life. A spermatozoa is microscopic in size and has a head and tail and looks under a strong microscope very much like a tadpole. It has the power to move itself by an independent motion in the viscid fluid in which it is found when liberated within the testes. This spermatozoa the testes release under sexual excitement only. During sexual stimulation, they are liberated by the thousands and during the sexual climax they are ejected out of the body together with the secretions from the necessary glands.

What I want you to understand is that the spermatozoa is the most highly vitalized form of living matter called protoplasm and is the most precious nutriment of the blood. You can understand why habitual over-production of semen resulting from the uncontrolled sex life, in either thought or practice must be a serious strain and waste of vitality, particularly during the period of adolescence between the years of fourteen to twenty-three, as this is the time all the resources are needed to build up physical manhood.

You will probably understand better the influence of sex, by what Galloway says, "just to illustrate what a wonderful and vital in-

fluence sex has in life one needs only to remember all that is meant by the following words grows out of sex and its results—manliness, womanliness, love, courtship, marriage, home, father, mother, family, life, parental care and education, filial devotion and brotherhood. These facts, ideas and relations are the human virtues that could not have existed but for that which we call sex. These are the normal and natural fruits of sex. Such fine and beautiful fruits could not spring from something essentially bad or unholy. Undertake to remove from our lives and minds the ideas and facts for which these words stand, and nothing worth while would be left in human civilization, history, literature, poetry or happiness.”

When you study the influence that sex has on the development of the individual you realize its importance. At the beginning of puberty, about the fourteenth year, the mature of the boy begins to change as his sex nature develops; the voice changes. The growth of hair increases, especially on the face, and in the arm pits. There is generally a rapid increase of height, but for a time the muscles remain small and flabby. If the boy does not fall into bad habits and waste his vitality by self-abuses, there will soon follow

a growth and development of muscles. Normally he rounds out and broadens into a splendid specimen of physical manhood. At the beginning of puberty the sex organ rapidly increases in size and the sex glands gradually develop the power of producing fertile seed, which are called semen, which can fertilize the human egg or ovum and thereby reproduce a human being. When this function is established, generally about the seventeenth year, the period of puberty is complete.

It has long been known that the principal sex glands—the testes—produce the sperm cells which are the vital constituents of the semen. The semen which is excreted from the body at different times is called external secretion. But it has only been very recently that it has been discovered that the testes have another very important work, that of elaborating an internal secretion which is absorbed back into the blood and carried to every organ and tissue of the body. It assists in the building up of bone, muscle, nerve and brain, and causes the higher characteristics of virile manhood to develop. Even at the present time, though the exact nature of this wonderful secretion of the testes, which is called spermine has not been determined,

but the production by the testes of a substance having the wonderful influence mentioned has been plainly established.

It is easy to see the wonderful effect of these fluids in the youth and those that have lived continent lives have nothing but benefit to report from experiences. It is the secret of the wonderful transformation of the boy into a man. The powerful muscles, the vigor of nerve and brain, the manly form, the qualities of will, initiative and courage, idealism, the social instinct, sex love, etc., are all dependent for their normal development on the sex organs. It is a well known fact that through any cause the functions of the testes are destroyed before puberty, the essential characteristics of manhood take on a different form. They are likely to be completely without them, or only have them in a very minor form.

During my sojourn in the Orient I made a careful study of the eunuchs' males who were deprived of their testes in boyhood. They have little or no beard, their voice is weak, they have sloping shoulders, narrow chested, flabby muscled, female-like in figure, without any grace of form; usually they are selfish, cowardly and lacking in will and initiative which the normal, virile male possesses.

They take no interest in the opposite sex or in society. This only demonstrates how vital the internal secretions of the testes are and when they are incapable of generating this energizing influence they become neuter in in every sense of the word.

In this country we seldom have the opportunity of examining those that have been deprived of their testes, but we can note the change in animals. The castrated colt, instead of developing into the beautiful, powerful fiery-eyed stallion becomes more like a mare in figure and temperament. The capon furnishes another striking instance of the change that takes place when the internal secretion does not take place. The capon does not develop the graceful carriage, proud bearing, tough muscles and beautiful plumage of the cock. He resembles in form a hen, he grows no comb, wattles or spurs; he never crows and sometimes actually cackles like a hen; and, as for courage, a hen will often chase a capon all over the yard.

This will give you a slight idea of the wonderful influence of the sex instinct, and you can easily understand that the sex organs hold the key to the unlocking of the finest resources for developing manhood. If men could only realize the important part that

sex instinct plays in the individual, they would not be willing to waste this vital force but would regard it with deep respect and consider it a force too sacred to waste.

We learn the importance of the function of the testes by examining the other glands which also furnish internal secretions upon which depend the development of integrity of the whole organism. There are some glands that make internal secretions only, while others like the testes, make both external and internal secretions. For instance, the thyroid gland, which is situated at the lower part of the front of the neck, furnishes an internal secretion upon which is dependent the normal development of the whole nervous system. In a child if this gland should become destroyed or diseased through any cause, the person grows into a helpless incoherent idiot. It is very important to realize that upon the internal secretion of the testes depends the development of those physical and mental characteristics and qualities which belong to the real normal, virile man. It is not thoroughly realized by most people that the physical harm in the habitual overproduction of semen is due to lustful imagination and abnormal sexual practices, particularly during adolescence

stage, is caused by the drain from the blood of the nutriment which is needed for the production of internal secretion, and that it causes excessive waste of nervous energy.

For the benefit of those who do not know what the seminal vesicles are a description of them will be given. They are a pair of little sacs with glandular walls situated behind the bladder. They secrete a thick viscid albuminous fluid which is similar in appearance to the white of egg. It composes the largest part of the semen and one of its purposes is to furnish nutriment for the spermatozoa during their ceaseless activity in search for the female ovum.

Everyone should understand the functioning of the seminal vesicles. It is important for you to realize that, while the testes secrete their product under sexual excitement only, the seminal vesicles are slowly secreting all the time. Naturally if through gross sexual abuses the testes are continually emptied of their contents, the internal secretions will not possess as much of the vitalizing fluid as they should.

From time to time the seminal vesicles become filled and distended with their contents from which the vital fluid has been withdrawn and which is reabsorbed in the

system through the internal secretion. The reflex stimulation from the distension is the period of the young man's greatest sexual stress. This is the time that the mind is most likely to revert to sexual subjects and when it is hardest for him to concentrate his mind upon any given task. This is the time when the young man needs to keep a strong grip on himself and to indulge in plenty of physical exercise and to keep his mind occupied with other interests, so that he will divert his sexual energy into other channels.

Married men should also make it a point as soon as they find their minds wandering to sexual matters to divert them to some other interest at once. By a little effort you will find this very easy to do. It will help you if you will just think of the internal secretion which is going on all the time, and which is the purpose of these secretions when not used for reproduction. Nature intended that this vital essence, the production of the testes, should be used for the internal secretions.

A GREAT ERROR.

Men have been made to understand that the nocturnal emission is a natural physiologic function which takes place in nearly all normal men and within certain limits is no

cause for alarm. That this is nature's way of helping the young man to solve his sex problem. Within normal limits these emissions will not cause any great damage. In the average man if they do not occur more often than once a week to four weeks, they may be considered quite within the normal. They can be prevented and should be, as I will explain later.

In some persons they are likely to occur several times within a week, and then skip a period of several weeks. This is merely an individual peculiarity within the range of the normal. But if these occur too frequently you can tell by the after-effects. Generally a nocturnal emission, if it has any noticeable effect, is followed by a sense of well-being. But if there is a sense of depression, backache, headache or dizziness, they either occur too frequently or there is some other abnormal cause. These symptoms are often due to some disorder which is also the cause of the emission, as for example, habitual constipation. The fluid which is discharged in a normal seminal emission which has not been preceded by periods of voluntary sexual excitement is only to a limited extent the production of the testes. It is mostly the product of the seminal vesicles which can

also be reabsorbed back into the system to your great advantage, as I can testify from my own experience.

If nocturnal emissions become too frequent and are harmful these are usually due to some form of local irritation or most frequently to habitual thinking. There is the closest connection between psychologic processes and the physiological function of the sex organs. Sex thoughts stimulate the sex glands into activity. This overproduction of secretions make necessary the abnormal loss. There are a great many men who sap their best energies through lustful thinking, who but seldom indulge in the physical sexual act.

There is a daily waste of tissue and energy of the body, but out of the abundant supply of life forces some surplus vitality should be stored away for a rainy day. How is this to be done? By secreting the sex seed in the organism. The sex seed contain a wonderful amount of life force. They will prevent the body from wearing out. When the life force is absorbed into the system more life and better health result. It lends brightness to the eye, gives elasticity to the step, youthfulness to appearance and develops a manly and womanly personality.

Man, as has been pointed out a number of times, is the only animal with very few exceptions that wastes the life seed for mere personal gratification. Many think it impossible to retain the seed very long and believe that nature intended it to be used. But never was an argument more specious or fallacious. In the first place when this force is allowed to remain the vital essence is withdrawn back into the system. What then nature passes off is that which most of the vital essence has been extracted from. But when the precious life force is deliberately secreted, this essence is not given the opportunity to be absorbed back into the system.

When the sex passions are continually aroused an abnormal amount of the second semen is manufactured, and as the richest part of the blood is used in the manufacture this is all lost when it is secreted, and a great deal of it is lost when passed off in nocturnal emissions.

The losses occur frequently at night—when asleep—because ideas relating to the subject have found lodgment in your mind and seek an outward expression. If man would only realize the ruin that he is bringing to himself by his sexual thoughts and feelings he would no doubt try to live a more ideal life, and

evolute upward instead of associating with low companions and by his speech and actions descend downward. Those that are unwise and give way to their feelings have a terrible struggle, and after they loose their vital power they are unable to cope with it.

HOW TO CHECK THE LOSSES.

You can absolutely check the involuntary losses by the use of your mind, if you will, just before retiring, suggest to yourself that you shall awake if there is the slightest likelihood of any loss occurring. You can so train yourself, that if there is the slightest probability of loss you will be able to awake yourself at once, thereby averting it. The life germ may be retained indefinitely if you persevere, and have complete confidence in being awakened by the inward monitor when there is any danger of a nightly waste, and you will not find your faith falsified.

Here in the western world we call our race practical, and the first question that a person wants to know when something is mentioned is, "What shall I gain?" It has been proven any number of times that when the countless life germs are not wasted the person does not need as much sleep. In one case I know of, a man who was retaining the life seed worked day and night continually for

months, with only one or one and a half hour's rest daily, which he would take lying down on a couch, completely relaxing his body. The body would be like a clod for half an hour, after which time the sex nature would become active (in its office transmuting the elements of the blood of life), and this would continue a half hour and then cease. He would arise then as refreshed as though he had twelve hours sleep. Now contrast this with the student's experience mentioned in another chapter and it will give you some idea of its importance. This is a strenuous world and in these days of rush and stress we need all our power. The sex passion we can control. Just as soon as a thought of sexual character enters the mind, move the thought resolutely from it; refuse to think about it; for our thoughts control our actions, as the first precede the latter. Substitute a noble thought for the undesirable one; don't however, try to kill out sex passion, which is the mistake recluses make. It has important work to do. But what to do is to purify, instead of debasing it. This you do by adopting a different mental attitude towards the object exciting it. If you will stop the use of tobacco and decrease the amount of meat eaten you will find the crav-

ings of the lower nature will decline, lose their power over the mind and you will become a real man, and the tendency toward losses will greatly diminish. In time the tendency will be eliminated altogether.

There are some causes for persistent nocturnal emissions, as a long, tight foreskin, which causes irritating secretions to gather underneath, which the anatomical conditions makes it hard and sometimes impossible to remove. They cause the sensitive parts to be unduly irritated, and are likely to undermine the health. When this is the cause circumcision usually gives prompt relief.

Abnormal seminal emissions are often caused by constipation, by the pressing of the vesicles and should not be allowed to exist. Sleeping on the back is likely to influence the emissions, since in that position the contents of the urinary bladder impose a direct pressure upon the vesicles.

It is well known that there is law of our being: "That when a desire arises energy is at once liberated to enable that desire to find expression. It matters not whether the means for expression are possible or not, the energy is generated, and once generated it must expend itself. People are continually having desires, and in many cases without

the remotest prospects of their being gratified. For instance, a person may have a strong feeling of love or passion for some person who does not reciprocate. But there has been an expenditure of force, as once it has been let loose it must move in some character till the force has been spent.

Everyone realizes the danger wrought by an unequalled affection and disappointment in one's schemes, but few know how unwise it is to form the habit of allowing sex desires to arise in the consciousness where they cannot legitimately find expression.

Sexual desires are natural, but when put to an unnatural use they become an evil and will interfere with the smooth working of the nervous functions of the system, as the state of mind is affected, though usually we do not realize this.

The double function of the sex faculty is not generally known. Only those that have studied the subject know that outside procreation its special purpose is to regenerate oneself, but when feeling is allowed to take the place of reason the true object of its existence is wasted.

Forces are interchangeable, one may be transmuted to another. Hence, whenever a sex desire arises you can, instead of allowing

it to be expressed and bring about devastation in the cells of the body, direct it by the will to some organ you wish to strengthen. For instance, direct it to strengthen your memory, and the powers of the mind, or to rebuild some particular organ or portion of the body that is weak. When the force arises just imagine it flowing to the part you wish benefited.

You can lessen the tendency to losses or remove them to a certain extent if you will sit quietly for a few minutes each morning and imagine the force or emotion, which is really the cause of them being withdrawn from the center where it expresses itself, and traveling up the spine to whatever part of the body you wish to send it. The suggestion will be carried out and do the work demanded. The whole system can be rejuvenated in this manner.

There is nothing which so weakens the whole moral nature, nothing which so destroys the fiber of character, as a loose rein given the passionate nature.

After you have lived a continent life for some time old tissue will be replaced by new with more rapidity, the mind will become fresher, you will have increased in virility

and will be able to do more physical or mental labor without becoming fatigued. The health will be much better and more robust; you will feel and look like almost a new being.