

THE FEMALE MAN
THE MALE WOMAN
THE YELLOW STREAK

“THE REVELATION OF SELF”



B. L. BAKER, M. D.

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LOS ANGELES, CAL.**

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DEDICATION

HUMANITY IS DIVIDED INTO TWO CLASSES:
THE "WANTS" OR DOERS
THE "DON'T WANTS" OR FAILURES

"**E**VERYTHING is being advertised today except the things we want to know about ourselves. We do not know how to play, how to fall in love, or how to be happy, how to get on with husbands and wives. We do not know how to get on with ourselves."—In "We," Gerald Stanley Lee.

This little volume is dedicated to the Wants and the Doers and to the Male and Female Parent Cells of my father and mother that live within my own molecules.

For I firmly believe that the spirit of my father and mother are part of my molecular life; that whatever of good animates me, is a result of their spiritual nature still present in my cell life. Their desires are present in my cells, struggling to inspire me to carry on their work. My start was made in microscopical life. My frame-work came from the blood of my mother, since from this blood she supplied cells for the building of another structure. She divided with me. So I am a structure of like-mother cells. These cells have received the impression of her love, her temperament, and her aspirations. In them she set her markings, and longings, and there her prayers and spirituality still remain.

PREFACE

THE subject matter of this little volume was arranged for and given in lectures to men. The author at first had no intention of putting it in book form, but as larger numbers can be reached by means of books, and because the lectures have awakened much interest, and have led to a number of requests for publication, he has decided to present his subject in this manner.

Personally, the author is not laying claim to any great discoveries. If there is any merit in this work it is in having placed the findings of others together in such a way as to make practical use of them. The writer has gathered, as others have, from many sources, during many years of research work, and is indebted to many for much of the material herein presented. Acknowledgment of indebtedness is especially due to Otto Weininger, as to the makeup of male and female cells in every individual, this having been taken from his book on Sex and Character.

INTRODUCTION

THESE are days above all others in the history of mankind when things are not being taken for granted, but are being weighed, measured and analyzed; when theories count for little and cause looms large. In religion, in politics, in law, in domestic relations, in diseases of the mind and body, we find that severe tests are being carried on. We are in the midst of a period of doubt and the breaking down of ideas long cherished. The Church has become weakened; law is, in many instances, a farce; the practice of medicine is largely experimental; reforms, when connected with punishment and commitment, are failures; marriage is a chance; and divorce no shame.

If preaching and law have lost their power, what have we to depend on? You can change your theology or your laws, but you cannot change the human heart, with its longings and cravings. Human love and human passions are not controlled or corrected by legislation putting its screws down on them. But after all, we are not left helpless. The "way" has been with us all the time. We cannot say we have not seen its well-posted sign-boards, but it has seemed to many so uninteresting, so lacking in joy rides and thrills, so tame, when compared to the way we are going, that we have been willing to chance the outcome, assuring ourselves that we could call a halt whenever we pleased. But without exception, those who have ever ventured to follow their own way have found to their sorrow that in time, their "way" lost its smooth, even surface and became a rut. With most of us the rut became so deep that we found, of our own accord, we could do nothing.

We are realizing as never before that in tracking with the multitude we are making the rut deeper and harder for others. Now, the great question in the minds and hearts of those who have found the better "way" is how these helpless unfortunates may be lifted up. The world has been greatly exercised, yes startled by the vast increase in crime in the past few years, by the enormous number of feeble-minded, cripples, and degenerates that are being born. And the world has been startled with reason, for during this same period, the birth-rate, as a whole, has fallen off greatly, due, in the author's opinion, not so much to the ravages of specific diseases, as to abortions and the use of preventives.

Suicide and insanity have increased at an appalling rate. Domestic incompatibilities, followed by divorces, have succeeded one another at alarming rate. The increase in the number of children born out of wedlock has become so great that the courts in some states are considering (because people have petitioned it) the doing away with the word illegitimate, and giving such children the father's name, as well as granting

them full legal rights. In fact there is "growing" what some call a "popular feeling" toward free love. When the bars protecting the sacredness of the marriage bond are taken down; when there is no disgrace attached to the child born out of wedlock; when such things are condoned, aye sympathized with, and worse still, when some of our popular writers (the greater number, it seems to me, being women) claim a higher percentage of children, better mentally, morally, temperamentally and physically, born under such conditions, what may we not prophesy for the future?

And what is the cause back of all this? Why is it that there are so few happy homes; so few children wanted? There is a cause for it all. There is a restlessness and a hunger not satisfied in being bound together nowadays. Is all this the result of mere chance? I say it is not. I claim that there are natural laws being broken which account for all this; and in this little volume I venture to point out the cause and prescribe the remedy.

Before we enter upon the consideration of these fundamental principles and problems, I want you to give up thinking of your whole make-up as being you. You are only a big stack of cells nicely dressed over with skin. Some have a more perfect form and more attractive features than others. However, beauty is but skin deep. **Character lies beneath and depends upon the nature of the character of the cells.** Time may make unattractive the external, but character of the right kind grows more beautiful in the cell life.

In order that I may present more clearly the idea which I wish to convey, suppose you think of yourself as the President in the White House; your cells representing the members of your cabinet. You must recognize them, for they are to weigh matters and help build up a better people or nation. The cells in your body **know your every thought, your every purpose** and are only too willing to help the full-grown man, the President, into better things if he so desires.

If the greater number of the members of the cabinet are largely of high grade, they will help carry out high purposes and in like manner, if the majority in the cabinet are ready to do wrong, it follows as the night the day, that injustice will prevail. Obviously then, the great question with you and me is whether we are **raising the standard of our cells.**

The Female Man—The Male Woman—The Yellow Streak

CHAPTER I

To "Know Thyself," One Must Know His Cells

A LITTLE knowledge is oftentimes a dangerous thing." This will apply to much that is being written, staged and delivered in lectures covering the questions of biology, eugenics and sexology. Unless one has something to offer which is practical and corrective in relation to abnormal sex conditions which are so in evidence in our day, it were better to keep the little knowledge out of the minds of the school children—and grown-ups too, for familiarity with these unmentionable subjects induces discussion of them, **awakens the sex brain**, arouses a desire to find out what this mysterious, pleasure-giving, dangerous thing is.

Anyone can read up the symptoms of typhoid fever and follow in the wake of this or that gifted authority in treating the disease, but, when the laboratory man discovered the germ, he was in a position to put a stop to the cause producing the disease and thus do away with it entirely. So, too, the world knows about specific diseases, how they are contracted, and the physical results which attend them.

The world knows too that we have sex degenerates, feeble-minded people, drunkards, criminals, insane persons and domestic incompatibilities; which last is playing as much devil with things as any other exciting cause. (I will take time right here to mention that statistics show that of the neglected children that are being cared for in homes by the states, and by private societies, seventy per cent come from parents that are separated) but, until we discover the first cause producing them, these evils are as impossible of correction as the ravages of typhoid or any other disease germs. These last are very small and cannot be seen by the naked eye, but the microscope can find them. The secrets of sexology are beyond the findings of the microscope, but they are not beyond human intelligence to discover, or for the spirit within to correct.

Is it possible to see ourselves as others see us? There is a mystery about self which we cannot fathom at times, and it troubles one not to be able to account for and explain it. We cannot justify our actions, or our varying moods, neither can our friends do so. One often feels as though some other person possessed him. Since we know that there are authentic cases of dual personalities it makes the situation all the more disturbing.

We cannot explain why we so often "do those things which we ought not to do," when down deep in our hearts we had no intention or desire to do them. We so often hear by way of excuse, "Something just seemed to take possession of me," or "The devil just got back of me and pushed me in." There is more truth in these excuses than most people are aware of. Our nature under long-continued and trying circumstances becomes blunted, bewildered, warped, and later calloused, and, with the passing of the years, we find ourselves filling several characters.

It is a pleasure to meet people after an absence of many years, who are just the same as ever, who haven't "changed a bit," as the saying

goes. They were to our liking to begin with and they have not become less pleasing.

On the other hand, we find it more often said, "What a change." They used to be boosters, now they are knockers. They used to be so spiritual, now they are indifferent, worse still, scoffers, skeptics. They used to have beautiful ideals. Had such faith in mankind and were such helpers. Now they are loose in their morals, bitter, cruel, and indifferent to the needs of others.

It is said that we change every seven years. What is meant by this? Does it mean that our structure in the framework changes? Does it mean that our cells become new throughout, like a snake shedding its skin? There are changes taking place in us, mental and physical changes, but these are natural, and in order with the development of the body. Do we in like manner assume several personalities? Do we thus lose sight of our ideals, and lose interest in business and living?

To consider that, at the end of each seven year period, there is a sudden renewing of the cells, a throwing off of the old, that, with the new we are forced to change our "ego," whether we wish or not, is ridiculous. We are not exactly the same in cell life any two days (in fact, we are not the same during any two hours) for there is a constant death taking place in the cell structure, and new cells are occupying the places of the old.

The normal condition of the cells in the body is a state of vibration. If any of our cells are not vibrating, they are dead cells, and, if these are not eliminated, there is a blocking-up somewhere and there is trouble ahead for the body as a whole. It is my opinion that the state of mind, deportment, disposition, morals, views of life, power to resist or overcome, self-confidence and the like are largely due to the standard of our cells.

If physical changes account for these differences, to what extent are we responsible? This further question should be asked. What regulates the standard of our cells? Is it correct eating, plenty of fresh air, a nominal amount of exercise? These indeed go a long way towards securing health in the cells, but would rational living insure us against changes in disposition and character? We have good reason to believe the scripture when it says, "There is a Natural body and there is a Spiritual body." Our knowledge of the spiritual body is a total mystery, a something to be taken on faith, a something only "sensed." In fact, our knowledge of the physical as yet is very limited as compared with the discoveries that await us.

Solomon said, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding." Prov. 4:7.

Paul said, "Study to shew thyself approved," but he left us no rules, and, judging from his wrestling with the spirit all the time, and his own bodily affliction, we have no reason to believe he understood how to reach self and understand self so as to be in harmony with either the divine or the physical laws. Paul was ahead of his time in that he realized that there were natural law conditions that had everything to do with one's being good or bad, but he did not know the source or field where this conflict was being fought out in our "members."

Here is what Paul had to say: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."

He did not know temptations were often the result of inflamed or diseased microscopical cells or under-developed or over-developed ductless glands. He did not know how prayer could be answered (as a rule) by our cells. He did not know that microscopical cells have their ap-

petites, regulate our actions, change our natures, and have all to do with health conditions, in fact, measure our term of years. He did not know, as we are finding out, that we have a lot of ductless glands, made up of special cells which manufacture an internal special secretion which has all to do with the metabolism of the whole body. He did not know that the lack of development or over-development of these glands has all to do with the growth of the body; that these glands are responsible for the degree of our mentality; that they account for our retarded pupils, our feeble-minded persons, our neurasthenics, our hypochondriacs, our criminals, our sex degenerates.

I did not know for some years why every now and then my natural disposition of optimism was changed to a pessimistic one; why, now and then, I became gloomy, irritable and given to taking a bite out of someone if things did not just agree with my notions. I wasn't getting any pleasure out of this other nature. I knew I was disagreeable, and that, while I had no aches or pains or real sickness, I wasn't myself. Wherein I was wrong, or how to correct it, I did not know. But my research work enlightened me. Now I know how to correct this in a few hours, if things go wrong. Better still, I know how to prevent this abnormal condition in myself and in others.

I find many people wrestling with conscience over things that are insignificant. This is only at times; when the body is sick. When the body gets well, they are able to laugh at their imaginary misdeeds.

“When the devil was sick, the devil a saint would be,
But when the devil was well the devil o' saint was he.”

But I find another class, and a very large one too, who are indifferent—without shame. They look innocent, and can look you in the eye and lie so innocently that one often censures himself for doubting. This is no time or place to take up the subject of our ductless glands, but in support of my assertion that glands have so much to do in determining the standard of our gray matter, and indirectly in determining our character—I will say that experiments have been made in many cases of cretins and feeble-minded children, in the prescribing of certain ductless gland products, with results that warrant their use in such cases. Improvement in character and memory has been demonstrated even in the removing of diseased tonsils and adenoids. These are glandular products.

One thing in connection with the cretins has been proven beyond a doubt. It is that they have been deprived of one certain gland during embryonic life, consequently, they are handicapped at birth.

Another thing in connection with ductless glands has been proven, and that is, lack of will power is the result of lack of development, or degeneration in certain glands. In connection with the retarded child, we have not only the undeveloped mind, but also will power is decidedly lacking. Retarded children are not only weak mentally, but they have tendencies toward scrofula, tuberculosis, epilepsy, neurasthenia, hypochondria, and the like. There is no balance wheel or poise in them. And, as is proven, they are the ones who early in life fill our juvenile courts, and this in particular has proven true in the case of wayward girls. These retarded children are easily influenced, have no mind of their own, have few conscientious scruples, and are lacking in pride. There is no shame attached to their misdeeds, consequently those willing to help them are helpless.

This lack of balance in certain glands is seen every day by the hundreds in cases of enlarged throats of young girls (called goitres). They are so common now as scarcely to cause comment or warrant treatment. But when I see them, my mind is at once alive in character reading and

in surmising the outcome of health and character in their future. Knowing that abnormal gland structure bespeaks evil tendencies and poor health, as well as lack of will power, my heart goes out in charity.

These unfortunates are not to blame. They are to be sympathized with and helped. When I see these abnormal necks, I know to a certainty that there are two other sets of glands that are not what they should be—that when it comes to gestation there is going to be trouble for the child, i. e., either the mother is not going to be able to nurse the child, or, if she should have plenty of milk, it will be lacking in the proper chemistry to nourish and sustain the body in its growth. I have reference to breast glands and the ovaries. These three sets of glands, the thyroid, breast glands and ovaries, support each other.

Abnormal conditions in glands are found in boys as well as girls, and, to what extent overdeveloped or underdeveloped genital glands at birth have to do in accounting for defectives and degenerates among males, remains to be proven.

It is a very common thing to see such variations in the genital glands as the following:

At birth boy babies equal in development to a child of four years; boys of 10 or 12 undeveloped to compare with age of 5 or 6; boys of 12 or 13 as developed as men of 21; men fully matured, no larger than to be expected of a normal boy of 13 or 14. Will these abnormal conditions explain why some boys are very early in life, i. e., 5 and 6 years, alive with sex? living a sporty life at ten and twelve years? Wouldn't an undeveloped condition also account for so many of our goody, goody, "sissy" boys, who haven't evil thoughts in their nature—a sort of pseudo-spiritual individual? And yet I have had to treat quite a few of this last type to overcome the habit of self abuse, and have suspicioned worse things of them. I apprehend that these "types" go to make up the large class of sex degenerates. Are these abnormal conditions confined to boys? Not by any means. Statistics show that immorality figures much larger among girls committed to reform schools than among boys, i. e., 3 to 1, Larceny being the principal charge against the boys. I am told on good authority that sex perversion figures largely among young woman nowadays. One thing I am convinced of and that is this: that these cases are for the medical men to correct and that operations are necessary only in extreme cases. These certainly are not cases for truant officers, juvenile court judges or reform schools. Few physicians as yet, are aware of what is before them, of the big place they are to fill as reformers, and as yet they have not even become interested in these glandular products other than treating disease conditions that come up in their general practice. This particular line of work will have to be dealt with as a specialty. It takes a great amount of one's time to look after each individual case as it should be cared for, and the regular physician could not give up his time without being well paid for his services,—“and the poor we have ever with us.”

Without a doubt, there is a law regulating our “members,” and we have good reason to believe this law is to be found in our ductless glands. (See Page 14.) If they figure as largely in matters I have suggested, it certainly is important that we consider what, in the first place, determines their standard. One thing we do know, and that is, that it is up to humanity to breed good glands. This is going to come about by a slow process of education and right living. In the meantime, what is to be done with the wayward glands? To what extent we can restore them is speculative. If mentality and will power are largely dependent upon them, then these must be improved in the retarded child, if the child's mind is to be improved and the number of delinquents lessened.

If our ductless glands are responsible for character and temperament, it explains the great difference in children in the same family, for without doubt conditions vary, with the varying moods and physical conditions of the mother. This would explain why twins under like conditions of embryonic life, are like “two peas in a pod.”

If again there are marked changes taking place in the human body accompanying age, then the mother (other than in exceptional cases) is not the same at any two periods, either in health or in temperament, in ideas or in tastes. Neither are her environments apt to be the same. She may have passed through her first gestation under happy conditions, without worries; later to have poor health, and labor under trying circumstances. If the cells of the body are sensitive to these several conditions, if they act and react as we know they do, then the ductless glands share in the “making” and we are very largely what we were before our birth.

CRIME CALLED DISEASE

CHICAGO JUDGE SAYS WEAK MINDS MOSTLY TO BLAME

Modern Methods of Correction Are Declared to Be at Fault and Diagnosis Is Suggested

Los Angeles, May 18, 1916.—Theories of law supported by centuries of criminal procedure were swept aside by Judge Harry Olson, of Chicago, in an address delivered recently before the State Conference of Social Agencies in this city.

Speaking on the subject, "Disease and Crime—an Analogy," the Chicago jurist pointed out the futility of punishment as a cure for crime and urged the application of the medical precepts of diagnosis and prevention.

In support of his contentions, the radical nature of which created a furore among his audience, the jurist cited statistics based upon discoveries made in the psychopathic laboratory operated in conjunction with the Chicago Municipal Court.

"Despite centuries of punishment for crime, the percentage of criminals has remained static," said Judge Olson. "Two per cent of the general population the world over are criminals—just as they were hundreds of years ago.

"New methods of crime suppression, therefore, seem logical and necessary. Intelligence demands that we turn now from legislation prescribing penalties to study of the individual who commits crime.

"The comparative failure of punishment as a deterrent of crime," contended the speaker, "is due to the close inter-relation between crime and disease. Dementia Praecox alone," he declared, "is responsible for the vast majority of sex crimes and crimes of violence.

"Records of the Boys' Court in Chicago," he said, "showed that out of 1315 boys examined 209 showed dementia praecox; of the 1315, 126 were of average intelligence, the remainder falling into grades, the mentality of which ranged from that of a child of 12 to that of a child of 8 years.

"Feeble-minded persons," he said, "have been divided into three classes: Idiots, with a mentality of from 1 to 3 years; imbeciles, with mentality of from 3 to 8 years; and morons, with a mentality of from 8 to 12 years.

"Out of a total of 238 girls and women brought before the Morals Court, 84 per cent were found to be feeble-minded. Although the average chronological age of those examined was about 24.8 years, examinations revealed that their mental ages ranged from 12.4 to 8.35 years.

"Examination in cases from the Court of Domestic Relations," he said, "revealed similar conditions. In a group of 342 cases examined, 71 cases, or 20 per cent were found to have dementia praecox.

"As a result of these examinations," continued the speaker, "we are finding that many of the common crimes are due to feeble-mindedness, moral defect, the insanities, especially dementia praecox, the cretinoids, epileptoids and psychopathic constitutions.

"The greatest defect in modern methods of dealing with crime," the speaker contended, "is that people have dealt with the criminal largely on the basis that he was a normal person who knew the right, yet preferred to pursue the wrong.

"For the correction of these false theories and practices," he continued, "laws in most of our states will have to be rewritten in conformity with the light of modern scientific knowledge."

CHAPTER II

The Female Man, the Male Woman and the Yellow Streak*

ACCOUNTING FOR "TYPES"

ARE YOU aware that, while you have considered yourself a male man, free from any "taint" of the female, your anatomical structure has much the same tissue and like cells as go to make up the female? I said "taint" of the female, as if it would be a disgrace to have something of this in you. Naturally a man would not consider it a compliment to be likened in appearance, voice or manners to the other sex. And yet, if a man were actually lacking in female cells, he would be more like a brute than a human being, and in like manner a woman, without male cells in her, would be a physical cell degenerate. It is claimed that the uneven adjustment of male and female cells in us is responsible for the various "types" of men and women.

It is claimed by scientists, backed by anatomical and microscopical findings, that the male and female have much in common.** J. J. Streestrup, of Copenhagen, a noted zoologist, found that sexual "characters" are present in every part of the body. Ellis has collected the results of investigations on almost every tissue of the body which serve to show the universal presence of sexual differences. It can be shown that however distinctly uni-sexual an adult plant, animal or human being may be, there is always a certain persistence of the bi-sexual character and never a complete disappearance of the "characters" of the undeveloped sex. All the peculiarities of the male sex may be present in the female in some form, however weakly developed. In like manner all the sexual characteristics of the woman persist in the man.

These facts establish the existence of sexual differences in the skin, in the blood vessels, and also in the bulk of the coloring matter in the blood, as well as in the number of the red corpuscles to the cubic centimeter of the blood fluid. In fact, all parts of a woman (although in varying degrees in different zones) have a sex stimulus for the male organism, and similarly all parts of the male have their effect on the female.

In the most manly men, there develops under the skin of the breast, masses of glandular tissue connected with the nipples (milk glands***), and along the "urino-genital tract," of both sexes, there has been found a complete, though rudimentary set of "parallels" to the organs of the other sex. Among human beings, there exists all sorts of intermediate conditions between male and female. These are called "sexual intermediates." They go to make up the "types" of men and women. The fact is, that males and females, are like two different substances combined in varying proportions. We never find either a pure male or a pure female, but only the male and female conditions. Any individual, as A or B, is never to be designated merely as a man or a woman, but by a formula showing that he is a composite of male and female characteristics in different proportions.

*Given in lectures to men.

**From "Sex and Character." By Otto Weisinger.

***In some men these glands have become so developed as to make possible their giving nurse in small quantities.

In order to get these differences of male and female cells fixed in your mind, I have made use of colors (see plates 1 and 2). The Red represent the male cells and the Blue the female cells. (In the normal man, we will suppose, there should exist the proportion of seven red to three blue cells, and in the normal woman, seven blue to three red cells).

In proof of this mixing of the male and female cells, I am going to call your attention to some simple observations which are common in our daily life. You know it is a common thing to meet men whose voices are high-pitched and effeminate. Likewise we find women whose voices are heavy and masculine. We meet women who have beards and men who cannot raise beards; men with small hands and feet, with female pelvis, female breasts and narrow waists, overgrowth of hair, and delicate bodies. In like manner we find women with small hips and breasts; girls who prefer masculine sports—the cow-boy life. Also we see men who prefer to associate with women in the drawing room to the exclusion of their own sex, and women who enjoy the business life and enter it, not from necessity but from choice; women who are masculine in more ways than dress, who have little time for the social life or the restrictions placed upon their sex; women who have no time for domestic life, for cooking, fancy work, motherhood, and yet, who, strange to say, marry their very opposites, "the female man;" and similarly we find the extreme male selecting some little, delicate butterfly of a woman. We find all degrees or shadings from the above, including what we call degenerates. These latter are multiplying at a frightful rate. These out of proportion are what I term my "yellow streaks." (See plate 3).

I wish to consider the possible blending of the best cells to produce perfect conditions. While at first one might think the adjusting or balancing impossible, yet an understanding of the whole proves it to be a certainty. This is the Eugenists' idea,—and we have the authority of the Bible to support them.

In considering the "mating" of individuals then, is it not important to consider these differences in the cells? For instance, could we expect a pronounced, well-balanced character in the progeny of two people whose cells were decidedly "effeminate," or decidedly "masculine?" These would not be "complementary" (accepting the common theory of male and female as positive and negative)—it would be the union of two "positives" or two "negatives." These of course would be incompatible.

I consider strong characters, to be those who are pronounced in their sex. An effeminate man and a flighty female would be apt to bring into the world a still weaker character, a "degenerate." On the other hand, a domestic, motherly woman, and a positive, manly man, would be more likely to bring into the world a child well balanced in sex distinction. Yes, I claim that there are "sex determinates."

A man or woman does not represent his or her sex because the "sex organs" show them to be what we term male or female.

The "standard" of a man or woman is not to be rated by the sex organs. A female may be a disgrace as a woman and in like manner, a male may be a disgrace as a man. What a real woman wants is a man she can look up to; one she is sure of, one she is certain can provide for her at all times, and who is not dependent upon her for his positions.

On the other hand, the real provider wants to see his wife supplying him with home comforts and domestic conditions. He wants to be amused, to be loved, and made to feel that the best thing for him on earth is his wife and his home. As a result of these he puts on greater steam and piles up greater energy to preserve them.

We are largely the sum total of our parents' mistakes or virtues—plus, later on, environment, education and discipline. The stock man, and the dog fancier, as well as the agriculturist, pay strict attention to

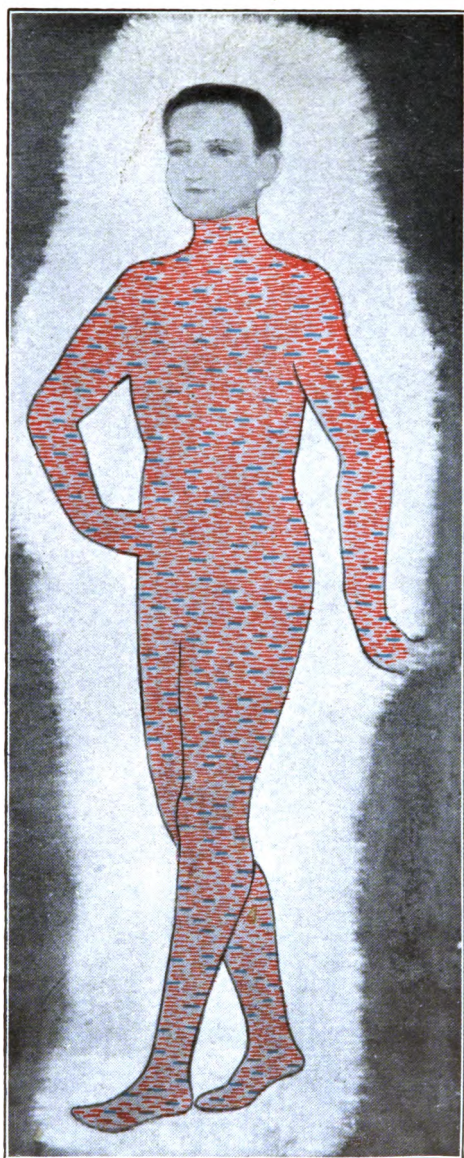


Plate 1.
Normal Cell Man.

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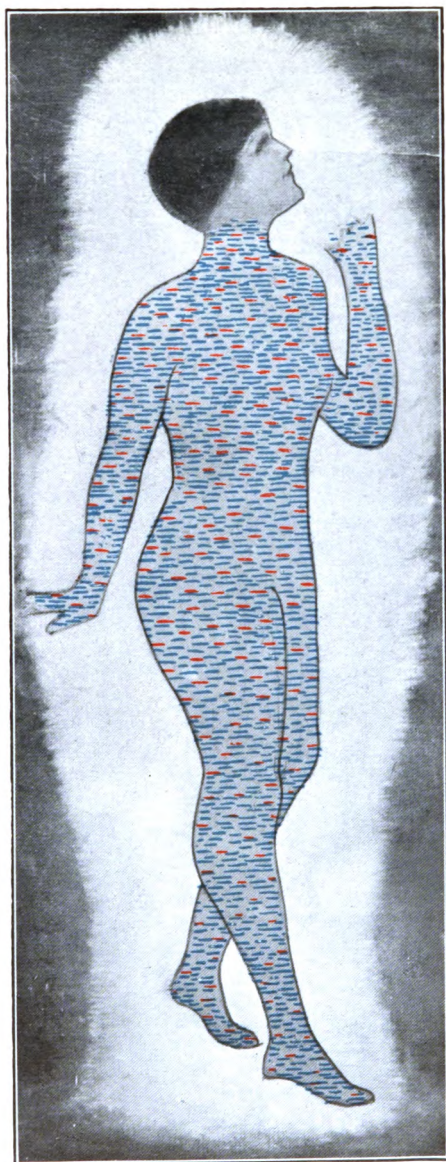


Plate 2.
Normal Cell Woman.

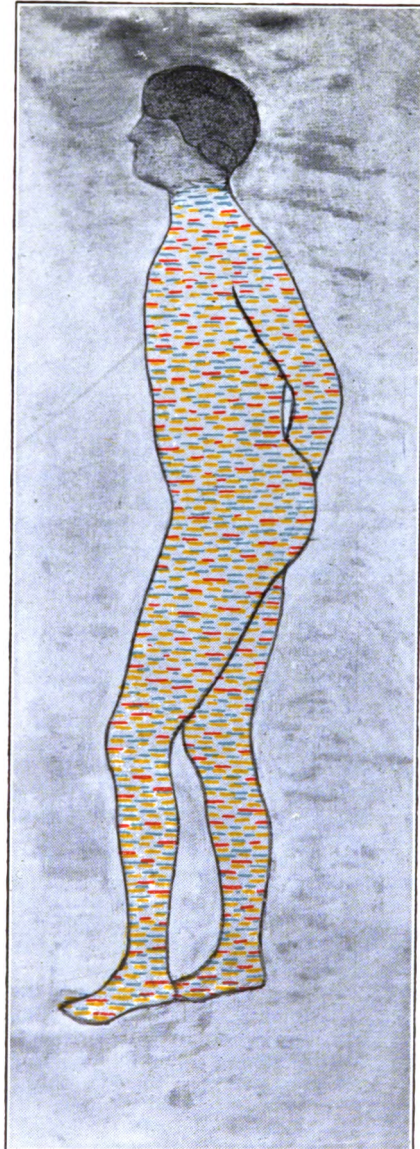


Plate 3.
The Yellow Streak.

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natural laws when it comes to selection, "breeding," and increasing size, or improving quality, while human beings are permitted to grow like wild mustard, dandelions or thistles. When these plants become too destructive, laws are enforced making property owners destroy the injurious seed. So too, when society gets too bad, too destructive, we throw our products into reform schools, penitentiaries, jails, asylums, hang or electrocute them. But does this stop the evil? Not unless we get at first cause—not if we stop our weeding, or neglect the breeding of fine points. What human beings need to recognize are, markings in themselves just the same as in animals and plants.

Do you ask me where "love" comes in, in such bloodless calculations? Well, where does it come in? Have we any great evidence of its beneficent workings, in the careless way in which people depend on surface attractions for "mating?" Reason and common sense are left out of all calculations. The way things are now conducted, one might as well risk a grab bag in getting one's mate.

If you were going to invest thousands of dollars in a horse, would you depend solely upon external appearances? Would you purchase an animal because of his style? The very first thing you would ask to see is his "pedigree" and it is "pedigree" that you should consider in human beings. You want to discover the "yellow streak" in the horse if it exists. Note the difference when it comes to human selection. You let what pleases the eye influence you entirely, and take your chances as to the rest. A trim figure (made up), beautiful hair (false), attractive ways (studied), seductive voice (affected), all these intoxicate you. You say, "I love, I never can be happy without her." I draw the curtain on a fool's paradise.

Are you domestic? Do you want a real home of your own? What about the wife? Does she prefer to board and thus, as she puts it, escape the cares of housekeeping? Do you love children? Is she averse to having them? Do you love music, art, literature? Are these things treated lightly by her? Would you like many evenings at home? Does she say the evenings are so long and stupid? Does she want to be on the "go" all the time, or have people in to break the monotony? If so, you are not "sufficient unto each other." Are you physically strong? Is she below the average in this? Are you to see and hear nothing but her poor health and racked nerves? These pictures I have drawn are not unusual; they are every-day problems of married life.

Now a dreamy, indolent, prettily dressed, dainty, helpless sweetheart, (that you feel so sorry for) in the parlor, is a different proposition when it comes to living with her. Beware of your unlimited sympathy before marriage. Later, when attempting for her good, to emphasize the desirability of her trying to help herself, she will not be inclined to call you a "dear." She is more apt to call you a "brute," to tell you that you do not understand. The truth is, you do understand. The truth again is that while these people are to be sympathized with, they are to be helped by sympathy, only when judiciously applied.

Chances are, you are physically and sexually strong and have certain rights and privileges to expect, which are natural and in keeping with good health, while she looks upon such things with disgust.

To recognize abnormal conditions is of much interest, to account for and prevent them is of vastly greater interest. We accept the theory of transmission of characteristics of parent to child, but we do not like to consider the bad streaks in us as being transmitted to our children. This is not to our credit. But the law does not respect our wishes. It is just as kind, though, in crediting us with good markings. So if we live right, think right (and this last counts for more than all else) our children will profit by it. People in Christ's time believed in heredity.

Recall the blind man that Christ healed. One of the disciples asked, "Did this man sin or his parents?" We doctors ask the same question of our patients. To correct errors in the physical body, one must not **breed cells of the same tendencies.** For instance, two people with weak lungs, two who are feeble minded, two sex degenerates, two of very like temperaments, two who have little confidence in themselves, two with over-developed spiritual natures (these often go insane and are classified as religious maniacs), two sentimentalists, two nervous, quick-tempered people, or two people over-developed sexually ought never to marry. When such people marry there is nothing to draw upon to build up a stronger type and as a result they not only produce their kind, but even a still weaker specimen, and everything runs riot.

Now that we have proven that we have this "bi-sex" condition of cells, of what value is it to us? In the first place it accounts for the physical and moral defects in us, but at the same time does not leave us helpless. If the male and female "cells" can be regulated, then parents are responsible for the "traits" in their children, and if children are not given the strength or the desire to overcome, then should they be blamed? Why not in some way punish the ones who are responsible? If the children are irresponsible from birth, then do not permit the parents to "breed" more of their kind. Indifferent people who rush off to get married the same day they meet, because they "look good" to each other, are the ones who more than likely produce our "sex perverts." A stockman realizes the importance of "markings." If he has a fine mare, he is very careful not to let her be bred to an inferior. If such should occur (by accident) the mare loses her money value as a breeder, for there will be "markings" in her colts from this "off mixture," which will show in the cells ever after, no matter if the mare is later bred to the best.

"MEN MORE TO BLAME THAN WOMEN"

You have often heard quoted—"The hand that rocks the cradle rules the world," meaning, of course, woman, the mother. Doubtless the hand that rocks the cradle, as a rule, is woman's, but so far as women being responsible for social or political conditions, I am here to oppose most vigorously so unfounded a theory. Why should the woman be held more largely to blame than the man? I used to think this was so, but I have changed my mind. It is not to women we must look to redeem the world but to men. In the past, I laid great stress upon the mother "moulding" and "shaping" the embryo into almost anything she wished. Is it not enough that she has to be inconvenienced for nine months previous to the birth? That she has to go through terrible suffering during labor? That she is tied down and has the care of the child for several years afterward? Must she, with all this, have to stand the brunt of all that is wrong and vicious, the man escape all responsibility? Nature adjusts things more wisely and humanely.

In my opinion the father has more to do in **establishing** the "types," the mother being no less important, but the silent partner. Remember the male is the positive, (the active), while the female is the negative (or passive). The real woman, the strong woman, is strong when she is domestic; when she has strong natural maternal instincts. She is strong in being passive to these womanly feminine instincts. When mated to a man who is her ideal, or complement, she not only admires, loves, and trusts him, but is never so happy as when trying to please him. She abandons (note the word), herself to his influence, values his judgment, and he being all in all to her, she wishes to produce his likeness in her child. He is her "copy." He holds her attention. He likewise is happy to see his wife live in his children. Such people blend so well,

that strong pictures are shown of them in their children. The woman being passive (when conditions are to her liking) marks the cells with her impressions. These cells are like the sensitive plate of a camera and, like the camera, record good as well as bad.

If all this is so, if the man is more positive than the woman, is he not more responsible because of the suggestions he imparts? And because women are passive, it explains why a "yellow streak" in them, or a bad habit, is more difficult to overcome, unless they have a strong helping hand in the male they love.

SEX ATTRACTION OR MAGNETISM

Each cell in the body is a miniature electrical battery or a miniature magnet. Each cell has its positive and negative pole, its power of attraction and also of repulsion. Each cell has its male and female influence over the sexes. We are dealing with cell sex laws, whether we are conscious of it or not. They are hungry for mating, these cells of ours. They are restless, until they find another cell that is complementary to them. Whenever you meet a man-hater or a woman-hater, you may depend upon one or the other of two things, i. e., either they have been disappointed in love, or are lacking in the proportion of male or female cells, which accounts for their indifference.

HUMAN BODY MAGNETISM

As a result of some recent scientific findings, there is reason to believe that a physiological cause has been discovered to account for the particular "influence" the sexes have for and over each other, when it comes to bodily contact. There has been a theory for no telling how long, that the sexes differed in "Polarity." That is, that one was positive and the other negative, (from a magnetic or electric standpoint). The human body has been considered as electrical and magnetic; but this had not been positively demonstrated, so far as I know, until recently. Dr. Albert Abrams of San Francisco, in his most interesting book on "Spondylotherapy," claims to have proven that the body as a whole is positive or negative, and claims in addition, that in each individual there are certain "regions" where the positive and negative currents are in evidence. That not only are the microscopical cells, of which we are made up, miniature batteries, having positive and negative poles, but that there are certain "areas" over the body where "polarities" are positively determined. This proof of human magnetic or electrical energy helps us to understand some things in the Bible in connection with "Cures" which have smacked of charlatanism and appeared undignified. It also helps us to understand why there is reason to believe that there is healing in "laying on of hands," by some persons gifted with unusual "magnetic" or "Radio-Active" powers.* It explains too why better results are secured in giving treatments, when the "operator" and the patient are not of the same sex. It explains why young people enjoy contact of hands. For, in this, a current of electricity is established. In the field of electricity we find that by bringing two positive or two negative poles together, they repel, while by placing the tip of a positive in contact with a tip of a negative, we find they attract. It has been found that while a man's body, as a whole, is positive, his right hand and foot are positive, and his left hand and foot are negative. And the reverse is true for the other sex.

*"Paracelsus, really a great physician in the first half of the sixteenth century, regarded personal magnetism as a force not unlike that of a magnet which attracted iron. To him the attraction of sex was essentially the same."

To emphasize other findings respecting the life of the individual "cell," and the significance of human magnetism or physical attraction in people, I am going to present copies of clippings on the discovery by others, bearing on the human "aura" or "atmosphere" which surrounds every cell as well as enveloping the human body.

SCIENCE MAKES VISIBLE THE HUMAN AURA

"Chicago—Were the painters of the old masterpieces depicting a physical fact when they painted a bright 'halo' about the heads of saints? Apparently so, if we are to believe the story of the latest scientific discovery—a discovery as strange in its way as that of Radium and the X-ray."

Advance sheets of "The Human Atmosphere," a remarkable book, by Dr. W. J. Kilmer of London, published by the Rebman Publishing Company, New York, gives a full technical account of the Author's discovery that every living human being is surrounded by a haze of atmosphere, intimately connected with the body, and that this "aura" is visible to anybody by the aid of certain chemical screens. This cloud or nimbus envelopes the whole body of every person, but varies in size, texture and color according to the age, sex, temperament and health of the individual.

Hitherto only clairvoyants and dabblers in the so-called "occult" have believed in this human "aura," but Dr. Kilmer has invented a glass screen, or set of screens, by means of which anybody can easily perceive the hitherto invisible "atmosphere" for himself.

"There is no more charlatanism in the detection of the human aura by the methods we employ," says Dr. Kilmer, "than in distinguishing microbes by the aid of the microscope. There cannot be the smallest doubt as to the reality of the existence of an 'aura' enveloping human beings, and this will be in a short time a universally accepted fact, now that it can be made visible to anyone possessing normal eyesight."

Dr. Kilmer has observed the "auras" of scores of men and women, both in health and disease, and finds sufficient variations in them to be convinced that the new discovery is going to be valuable in diagnosing certain ailments. As a rule, the "auras" of women are larger than those of men, sometimes extending out twelve inches from the body, and generally following its contour. The average "aura" of women, the author says, is from eight to ten inches broad at the waist, where it is most pronounced. The standard for men he places from three and a half to four and a half inches, while that of children is from two and a half to three inches.* Apparently, however, old age does not reduce it. In every case it consists of three distinct parts—the "etheric double," the "inner aura" and the "outer aura," each of which has its own peculiar "qualities." Dr. Kilmer carefully differentiates these in numerous cases that he describes and tabulates for the medical profession.

"The finest 'auras,'" according to the author, "'envelop' the most intelligent people, and small ones surround persons who are dull or of low intellectual type. This is not merely seen around their bodies, but becomes marked around their heads, and is more noticeable among men than women, as the 'auras' of men do not develop to the same extent around their bodies. The 'auras' encircling women are more variable, but the finest specimens will invariably be found encircling those who are naturally intelligent and slightly excitable, but have no tendency to neurotic complaints. The most extensive 'auras' we have seen up to the

*The "aura" undergoes a sudden increase in size about the age of 13 or 14.

present time, belonged to a healthy woman who was naturally quiet, but by no means phlegmatic. It is interesting to remember that it is only the outer 'aura' that shows variations, while the inner remains stationary.

"It will almost always be found that the inner 'aura' will be seen to be more distinctly marked and broader in persons of both sexes who are naturally robust and in good health, but is more faint in weakly subjects, showing that it is the physical and not the mental powers which are the chief 'energizers' of this portion of the 'aura.' The outer 'aura' of men had a coarser grain than that of women, but, after allowing for this, 'fineness,' and 'transparency' may be considered a higher 'type,' than coarseness and dullness."

What causes this impalpable atmosphere? What is it? Dr. Kilmer's theory is that it is "a force emanating from the body which, like all forces, is invisible in itself, but which becomes perceptible by means of its action on the ether, or atmosphere." In fact, he has discovered that his "screens" show something of the same kind surrounding a magnet or any "radio-active" substance.

That the "aura" has at least some of the qualities of an electrical phenomenon, is indicated by another phase of Dr. Kilmer's experiments.

"The body," he finds, "has the power of generating 'auric rays,' which, as well as the 'aura' itself, possess the peculiar property of being attracted by outside influences. FOR EXAMPLE: IF THE OBSERVER HOLDS HIS HAND A SHORT DISTANCE FROM ANY PART OF THE PATIENT'S BODY, HE WILL FIND IN ALMOST EVERY INSTANCE A 'RAY' WILL BECOME VISIBLE BETWEEN HIS HAND AND THE PATIENT. USUALLY, AS THE FIRST ALTERATION OBSERVABLE, THE 'AURAS' OF BOTH PERSONS BECOME BRIGHTER LOCALLY, AND IN A SHORT TIME A JUNCTION IS EFFECTED PRODUCING A COMPLETE 'RAY'—A UNION OF THE TWO.

"It is worthy of notice that these 'rays' can be more easily obtained between points than between large surfaces. For instance, if the observer holds one finger near the side of the patient, a ray will soon appear; but it will be perceived sooner and more definitely near the finger, than near the body; subsequently the ray may or may not become equally bright through its whole length.

"Another curious fact," according to Dr. Kilmer, "is that the 'aura' and the ray are effected by the person's will. Thus, if, in the foregoing experiment, the observer holds his finger farther away from the patient, so that no ray is visible, and then wills that a ray shall extend from his finger to the patient, the ray will soon make its appearance, and will disappear the moment he leaves off willing."

Such are some of the salient points in Dr. Kilmer's book. He devotes a long chapter to the colors of different "auras," and the changes both in color and shape that take place at certain periods of life and under varying conditions of bodily health. The volume, to the lay mind, at least, seems to have every mark of scientific sincerity and accuracy of statement. It contains many cuts and diagrams illustrating the various cases described.—Chicago Record Herald.

SIGHT OF VITAL SPARK IS PICTURED AT DEATH

X-Ray Shows Aura Leaving Body and Vanishing as Man Dies.

Chicago, July 15.—The light of the "vital spark" in a human being has been witnessed, according to a statement made today by Dr. Patrick S. O'Donnell, an X-ray expert, who has been following up experiments

made by Dr. W. J. Kilmer of London, who has written a scientific monograph on the subject.

Some time ago, using a chemicalized film, sealed between two strips of glass, Dr. O'Donnell gave a demonstration to twenty physicians of the "aura" or electrical radiation of living bodies; four young women being used as subjects. The "aura" developed as a strong ray of light surrounding the entire form of the subject.

"Last night," says Dr. O'Donnell, "in the presence of several physicians at Mercy Hospital, the experiment was made on a dying man. He was rapidly sinking. Suddenly the attending physician announced that the man was dead. The 'aura' began to spread from the body and presently disappeared. Further observation of the corpse revealed no sign of the 'aura.' "

"We do not claim that this light is the soul or spirit. In fact no one seems to know what it is. In my opinion, however, it is some sort of radio activity made visible by the use of chemical screens. My experiments, however, seem to prove that it is the animating power, or current of life, of human beings."

I will say for myself, neither am I laying claim to a belief in this (as yet) unknown shadowy substance, as being soul or spirit but, if Dr. Kilmer, Dr. O'Donnell and others can establish beyond a doubt that this human atmosphere is a fact, and if I find these "forces" will explain in a simple way Christ's miracles and healing, my efforts are not in vain. I am not an amateur in this line of work for I have been an ardent student in the study of psychology since a boy of 13, with unusual advantages from the start. I have never been a "faddist"; never taken up with any particular "cult" or "system." Even as a physician, I have never "knocked" other schools, or systems, but have investigated, tried them out, found all had good in them, and have tried to incorporate the best in them in my general practice, and will say with unusual results, because of a knowledge of these unusual best things they had to offer. Psychology has figured in my success more largely than medicine. I think this explanation is due me that I may set myself right with my readers. That the skeptics do not off hand ridicule and class me as a "freak." All I ask of you is to be broad enough to think for yourself, investigate for yourself, and draw your own conclusions.

If this Radio-active substance can be proven; if we can prove that this force or energy can be directed here and there by the exercise of the mind; if we can prove that there is such a thing as human magnetism, then it is not a stretch of the imagination to make use of this knowledge in explaining how miracles were performed. Why healing by laying on of human hands is scientific. How "absent" treatment is possible. How "mind telepathy" is a scientific fact. It is said of Christ (time and again) that "He knew their thoughts." He gave "absent" treatments, and these patients were healed at once. It was also a common thing for Him to "lay on of hands" by way of cure.

INVESTIGATION OF MYSTERIOUS FORCES UNDER INTELLIGENT CONTROL

(From Current Opinion, January, 1918)

(Extracts)

"It is not surprising, observes Professor W. Whatley-Smith, that the past two years have witnessed a considerable increase in the facts and problems of what is vaguely referred to as 'psychical research.' The trouble is that popular interest centers almost exclusively about that

*See Plate 4. I have taken the liberty of presenting the form of a child for this.

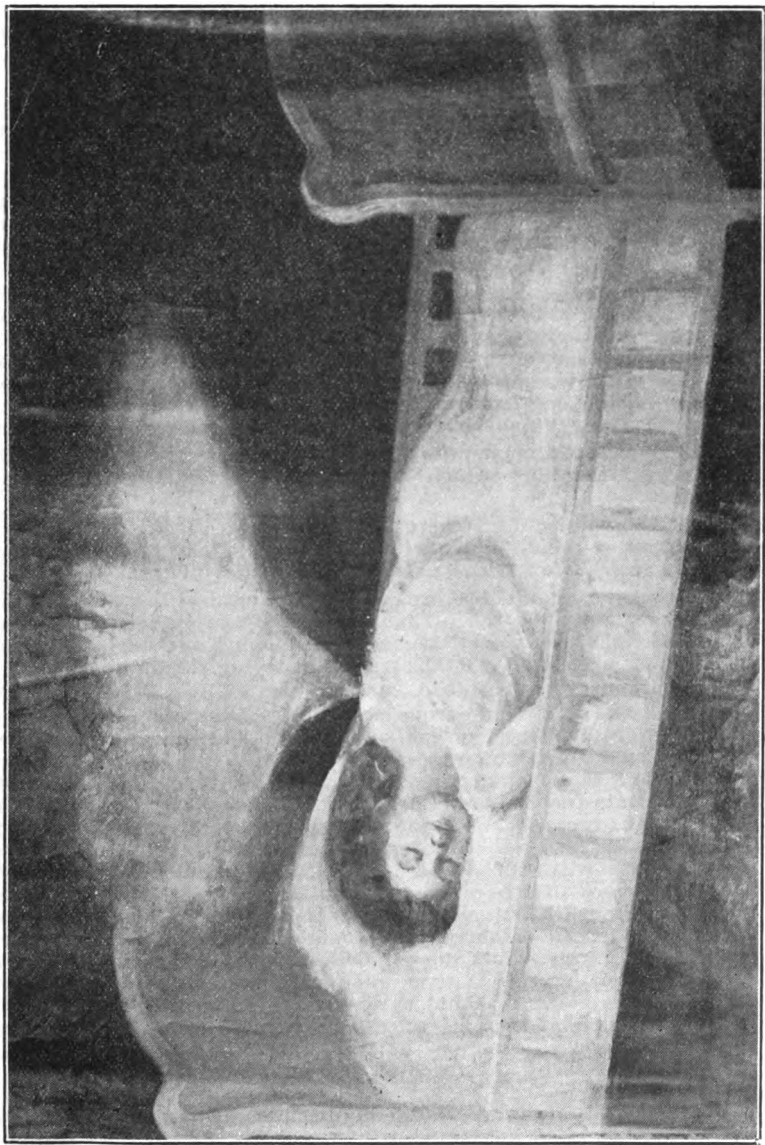


Plate 4. A cloudy substance separating itself from human body at time of dissolution.

branch of the inquiry dealing with the possibility of establishing communication with those who have undergone physical death. This tends to eclipse the **relative progress** which has been made in other branches of the subject, a progress likely to prove of **far greater importance** from the strictly scientific point of view. . . .

"The point should be cleared up at the outset. By the term 'psychical' phenomena are meant those cases in which **ponderable bodies are set in motion in the presence of a medium in a manner which can not be accounted for by the known laws of science.**

"To Dr. Crawford belongs the honor of being the first to subject a case of this sort to a prolonged and methodical quantitative examination. He has been exceedingly fortunate in finding an admirable medium and very favorable conditions of work. He has concentrated his energies upon two details only—raps and the movement of a table without contact.

"The nature of the **controlling intelligence** is in no way established by the fact that a table is affected by **forces of an unknown nature.** The important point is that we have here the case of an intelligence—of what kind is immaterial—producing movements in matter without the normal intermediaries of brain, nerve and muscle. The connecting link between consciousness on the one hand and matter on the other appears here to be 'exteriorized' from the physical body to which it is normally restricted.

"We thus have an opportunity of investigating its nature, without the insuperable limitations which the human body usually imposes on the experiment.

"In that the connecting structure is capable of affecting matter and is itself actuated by mind—it seems possible that it may represent a sort of 'half-way house' between the physical and mental planes."

I claim that it is possible to explain through natural law findings, the truth of Christ's promises, i. e.: That the "force" he exercised is for us to make use of; that the "power" comes in developing our spiritual nature and in exercising of faith. In other words, in trying things out.

"Faith without works is dead, etc."

If we will study the Bible from a scientific standpoint, with a mind open to conviction and free from skepticism, we shall find Natural Laws rightfully taking the place of mystery.

We shall find that mental telepathic communications, and the power to heal, is as certain for us as for Christ and His disciples. I do not claim that any one can, because he or she wishes, raise the dead or perform immediate cures, as in cases of leprosy, cancer, epilepsy, etc.

It seems that with Christ there were some pathological conditions requiring more energy, faith, or prayer than for others. Matt. 17: 14-21.

I claim the more spiritualized one becomes, the greater his power to perform cures instantaneously. No wonder many of our churches are weak, for the larger numbers do not believe that this power has been passed on. No wonder this is true when so many of the ministers are unbelieving on this point, or timid to venture in trying things out. May I be so bold as to claim that in recognizing natural laws one may infer how Christ supported Himself on the water. Why Peter began to sink when he lost faith. Why the force or energy left him when he became conscious of his act.

How it was possible for Christ, (the disciples also), suddenly to appear and disappear when doors and windows were barred. We may excuse the many in Christ's day for not believing in Him (although witnessing His cures), for His healing was meteor-like in this line of work. The people, as a whole, were uneducated. They were not thinkers. They knew nothing about the laws governing psychology, or physics, vibrations, magnetism, electricity or hypnotism.

They were full of superstitions, one in particular being a belief in devils "possessing" epileptics. Of this last we find that "toxines" in the intestines account for the "many devils." (Convulsive attacks).

With all our civilization, education and evolution have we gotten much further removed from superstition? Do we realize the power we possess? That with **faith in ourselves**, we "could remove mountains?"

That in the **exercising** and **projection** of this **faith**, we,—you and I,—might perform miracles (so called) in the way of healing, restoring the blind, and the making whole of many cripples? Miracles (so called) are being done in our day, in as spectacular a manner as in Christ's time, yet few credit the **energy** to be the same as **Christ** used.

Do we further realize that this power **within ourselves** directed and **projected** by the "operator" or "healer," with **pronounced suggestions**, produces the **marvelous changes** in the one afflicted? The exhibition of this was most pronounced in the case of the lame man cured by Peter and John. Acts 3:4.

Notice the preparation and securing of attention in this case before anything was done. Then the **positive command**. The two "**fastening their eyes** upon the man (together) said: '**Look on us!**'" (I am not going to comment on this, but will leave it for you to consider.)

It was necessary, even for Christ, to **secure right conditions**. The Bible says He couldn't do "any mighty works" in his own town, because the people did not **believe** in Him. We are trying our best to make a supernatural man of Christ, when it comes to His work of healing, when He has insisted upon our looking upon the work as natural. He even promised greater things for us. It's the **lack of faith** in ourselves, of not trusting to this "energy," which makes it impossible for us to control the **mind** of the sick, and which thus prevents cures being performed in our day as in times past.

There are plenty of persons who have felt the "call;" who realize they have a magnetic power to soothe, to quiet nerves, to relieve pain; but they are afraid to put forth the effort for fear of being criticized. If one becomes an "adept" he must trust **implicitly** to the **directing** of this "force." He must have the **utmost confidence** in himself, or the power will never go forth from him.

Table rappings, and raising of heavy bodies,—animate or inanimate,—are the result of the use of this "force" when directed **intelligently** and under proper conditions. These exhibitions are not the result of "spirit control."

Performing "cures" does not come about as the result of simply wanting to do them. There are plenty of people who take up music and art, who never excel, though applying themselves faithfully for years, and under the best teachers. There is a "something" lacking. This "something" is what some call "temperament," what others call the soul or spirit. In other words, the soul or spirit is **lacking**. Because one loves to sing, is no reason for his expecting to become famous. On the other hand, a lad with a beautiful voice is oftentimes picked up from the street because he has this "something." The master teacher goes wild over such a pupil. He realizes that he has this "something" to **direct**. He knows that his pupil has the "gift"—a God given talent—and so it is along all other lines.

Christ did not promise this gift of healing to all. Look up what Paul has to say about gifts. I Cor. 12.

You have heard people say: "I'd just love to do so and so, but **it isn't in me.**" That's it! There are plenty of men in the pulpit because of a mother's **suggestions** and **prayers** from babyhood. This great desire on the mother's part to see her boy become a minister hasn't made a real minister of him. He is in the pulpit, yes! His form is there; he occupies

the space, but his heart, his talent, his "spirit" are not there. He is a failure as a minister and he knows it. He was never "cut out" for a minister. But again, there are plenty who are "cut out" for ministers, who have "the gift," if they would but trust to the "spirit" to direct.

Unless one has the gift to heal, to lay on hands with certainty, they never will become more than **ordinary** healers. Their kindness and care and solicitations may "buoy" up and be a great help in restoring cases where there isn't much the matter with one, but the **big things require** the "gift." Christ selected his disciples. He knew the material he had to work with, and He had them in **training** for years.

There is a big difference in **wanting** and the **doing**. I have written this little peroration for ministers in **particular**, having in mind a **great number** that I personally know who have the "gift" and who desire to exercise it, but are afraid to venture. They should be holding "clinics" in their churches. If they did, they would soon find their power growing, their churches crowded, and Christ's promises established.

Most of these things I have proven time and again. After years of research work, I am not ashamed to acknowledge that I have been able to prove for myself, that such a man, as Christ, once lived—that I believe Him to have been more than just an unusual good man (with unusual psychic powers). That the Immaculate conception is true, I firmly believe, and it explains why this Man and His work was greater than any other man, and is to be explained in this way. i. e., **Natural laws did not figure in His birth!** That the reason why He was so much greater than other men was because the "seed" of the male—(all the piled up hereditary "taints" of generations past) were **eliminated** in His conception. No wonder He excelled in "works," and yet this unusual power He promised would be left in this world for others to make use of. The Bible is positive in explaining the **unusual** nature of Mary's conception. It says that Joseph was convinced, (although suspicious at first), that Mary's conception was of the Holy Spirit, and that "Joseph knew her not until after her first born." This child was Jesus."

You don't believe it? You can't accept the immaculate conception? Well, here is where you and I differ—for if Christ was not what the Bible claims, (the real Son of God—sent in this manner as a messenger, from the Father), then why would I expect Him to be able to help me any more than my own good earthly father (who has gone on) to help me, if it is possible for the departed to come to us? Why should I help build churches to His memory? Why worship Him in a prayerful attitude? Why lift up my heart, and voice, and petition Him, if He is just an **unusual gifted** man, exercising **unusual hypnotic** powers? If Christ wasn't born in an Immaculate way, it places Mary, the mother, in an embarrassing position. Do you know what you are making of her?

No individual before or since Christ's time has exercised such extreme powers, and if any person born under Natural Law conditions of conception was to reach the height of Spiritual power in our time (when evil is rampant in our hearts from youth up), I would say that such a person would be **more wonderful** than Christ—this—considering how heredity does transmit evil—would be **more strikingly supernatural** than Christ's birth, for as I have said, in Christ's case, the great claim is made that His birth was anything but Natural, and so because of this, **heredity didn't figure**.

I do not hold to the thought that in our time—without God again sets aside Natural Laws—will anyone be born in an Immaculate way.

I have pinned my faith on Jesus Christ because of this one thing, i. e., His **unusual** conception! Accept this presentation, and it is easy to accept His Divinity. i. e., His "Oneness with the Father." Turn to plate

B and note the practical physiological deduction of my reasoning—If Joseph “knew her not” until after her first born, then the spermatozoa did not enter the egg of the ovary in Mary’s case.

This is why Christ’s “nature,” and his “form was more of the nature of the maternal and effeminate (as this is shown in all paintings). It explains why, so far as we know, He was never tempted by a woman. All the Maleness in His “make up,” was furnished by Mary—It was a dividing up of her “maleness” in her cells. Why shouldn’t her “cells” have been unusually spiritualized, when she knew her conception was out of the ordinary? Was of the Holy Ghost? I don’t mean to infer that Christ was not normal—I mean that “sex” was not as strong in Him as in the normal human being. The natural weakness in man is, in being “built” strong in sex desire. His physical body was spiritualized from birth. I will go farther—I will say, that this condition is not only possible for us—but it is what Christ expects of us—i. e., To overcome the flesh—to overcome the extremes of sex thoughts, so as to let the Spiritual Body have control of the Physical Body. The nearer we reach this state, (the more we take on the likeness of Christ), the greater our own power will become.

There are some very interesting cures recorded in the Bible that have been perplexing. I think the “phenomena” underlying them will soon be understood and recognized as scientifically true. Turn to 1st Kings, 17:17-23; also 2nd Kings, 4:32-36. Elisha and Elijah each raised the dead by stretching their bodies on the lifeless form of a child. Notice what the Bible says as to the system of treatment; i. e., eyes to eyes, mouth to mouth; and hands to hands. There must have been a reason in the minds of these men for resorting to such a procedure.

There must have been some energy or force aroused in the child, in coupling up of the two radio-active auras. If so, the law holds good now.

This radio-active “force” (under whatever name one may label it) seems to be subject alike, to control of good or evil—to be drawn upon at one’s will—a common playground so to speak. To lift one up into spiritual things, or to degrade and cast one down. One is at liberty to take his choice in the use of it. But there are some things relative to the use of it that are very significant—(keeping in mind other law findings in connection with the use of this “force” when it comes to other than spiritual or moral matters)—i. e., When one reaches out in thought for higher things, the attitude of the body—of the head, and position of the eyes, are different than when one’s mind is upon a lower plane of thought—i. e., things relative to the physical body. When one is making an appeal for help to a higher power, they are very apt to prostrate themselves on knees, bow, or raise the head, (ofttimes hands as well) and the eyelids being closed (to better concentrate) one involuntarily, and unconsciously, turn the eyeballs up, at the same time that their thoughts are lifted up. Did this ever occur to you?

There is a scientific, psychological reason for this. There is a natural law connected with it. Here are some things Christ advised respecting prayer: “When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.” Christ always separated himself from the disciples—went apart—alone, so He could concentrate. Natural Law conditions which He was fulfilling so as to get in touch with God.

Luke 6-12: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."—i. e., concentration.

Again—Luke 9:28, 29: "And it came to pass about eight days after these sayings, He took Peter, and John, and James, and went up into a mountain to pray.

Note this verse in particular:

"And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening."

I want you to keep in mind these changes in face and raiment in connection with the discovery of Radium in one's body; and of one's power to direct this Radio-active substance. Contrary to the spirit of supplication or attitude of prayer, (when one's mind is on thoughts beneath—in connection with a desire to satisfy the stomach or sex hunger), these "rays" never seem to emanate from above, but seem to arise from within. Such desires are on a lower plane, and are confined entirely to the physical shell body. The other desires are entirely of spirit. Here is also food for thought relative to the "power," in connection with spiritualism. Admitting that every human being is surrounded by a Radio-active ethereal "something"—conceding that this Astral or Auric body is made up of several rings—and that colors are part of one of these circles;

Admitting that mind has control to a greater or lesser degree in one's projecting this atmosphere—i. e.—placing it in an unusual quantity, and at some particular part of the body "prescribed," so to speak, by the mind; and, admitting that some people are more developed psychically than others, (and so exercise a greater control of this atmosphere) is it any stretch of imagination to account for much that is done which seems to be under the "control" of spirits?

Might not a spirit "form" be "made up," by forcing of one's own Astral "form" outside one's physical body, and photographs of a departed one be developed from a picture held in the brain or mind of a "subject" or "sitter," transferred from them telepathically to the sensitive ethereal plate of the Astral "form" of the Operator or Medium? It is only a question of time, when with greater knowledge of this human atmosphere, phantom photography will be as satisfactorily explained as wireless messages transmitted now by ether waves.

"Mediums" are simply entertainers in brain legerdemain; have an unusual command or control of Astral vibrations. Their work does not develop the higher spiritual powers. It does not bring them into communion with God. Their services are entirely taken up with departed friends.

It is such a simple thing to fool the people—even the so-called "wisest" fall for things they do not understand or which cannot be explained. Because "conditions" in "circles" are conducive to bringing this auric force into play, they too often credit it to results of "spirits."

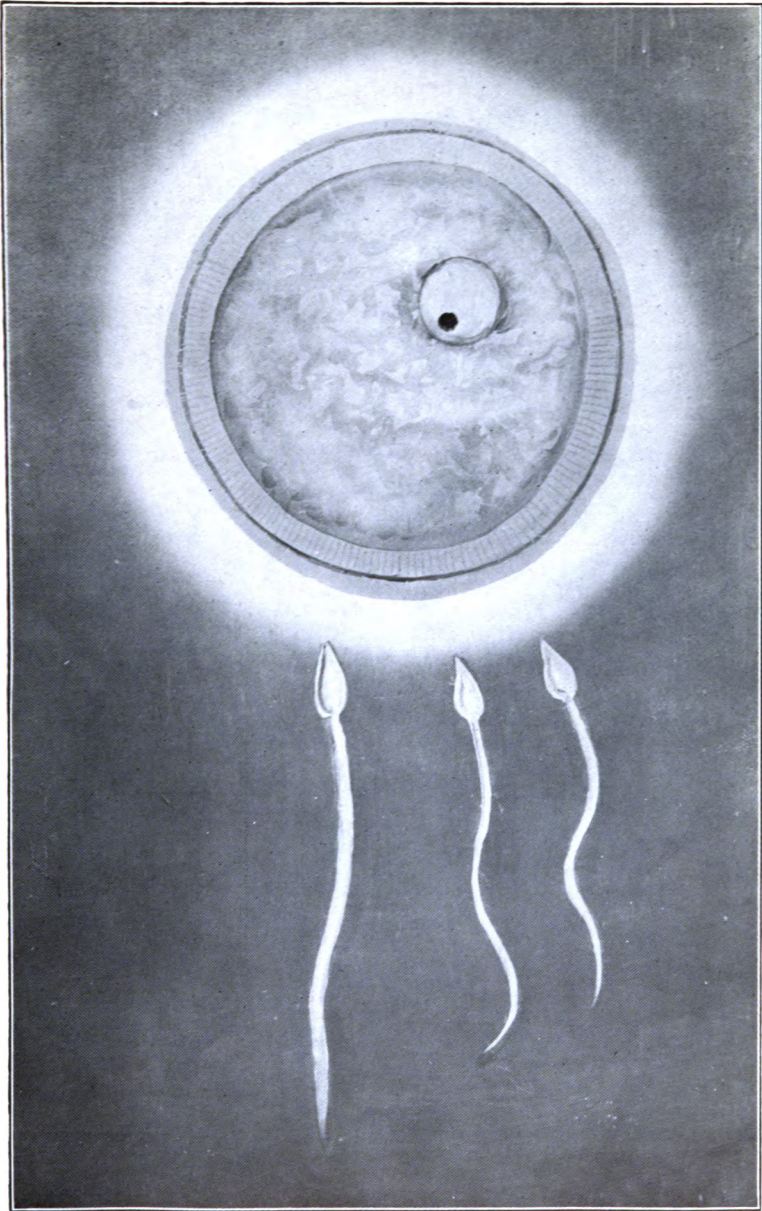


Plate B. The Female Ova and the Male Spermatozoa.

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CHAPTER III

Love, Versus Blood Pressure and Spermatozoa

IN the spring, a young man's fancy lightly turns to thoughts of love." Why did the poet connect this occurrence with spring, rather than with any other season? Has this "awakening" any connection with Nature's "awakening," with the return of the sap in the trees and grass and flowers? The sap which has been lying dormant down deep in the roots, covered and protected by mother earth during the winter season? Has it anything to do with the heat of the sun, with the warming of the earth's crust and the removal of chill and frost? Is there anything magnetic about this "awakening" of sentiment in youth?

We know that animal life is very decidedly affected by the spring months; that the animal recognition of sex is very much increased at that time. Does this account for more marriages in June than any other month? We notice this unusual explosion of energy in the spring in all young animals, and we observe that the older animals get warmed up also, and want to frolic. Even grouchy business men loosen up with the thaw of spring, and sometimes admit that there is some chance to save the country from going completely to the bad.

On the other hand, does the withdrawal of the sap during the winter months from the trees, shrubs and grasses into mother earth suggest to us any reason for the lowering of man's vitality during this season? If so, would not the overwhelming amount of sickness and morbidness be accounted for in this way? "Winter is the time of our discontent," more often than any other season.

We know, too, that there is a trying age with boys and girls, a silly age, an awkward age, an age when we fear the sowing of wild oats, but, as a rule, we are ready to forgive and excuse, provided the youngsters recover soon from this restlessness and settle down, to make good husbands, good fathers, good citizens and good business men. A great many people look upon this "sporty" period in the life of a boy as inevitable, and consider that the sooner he gets through with it the better, believing that if he does not have his experience early, it will come later. However, this is not true and the licensing of such privileges is dangerous in its suggestion.

Reformers encourage early marriages in the hope that the boy may escape the dangers that accompany the adolescent period, the real purpose being to give nature (whatever that is) a chance of relieving herself, so that explosions are uncalled for. It is disturbing to see a young boy or girl, who has been easily influenced for good early in life, rather suddenly transformed into one of "Satan's own," defying men and the law. Those who do not understand the reason for all this disturbance attribute it to the devil, or some bad girl, or boy, with undue influence. But no, it is not due to either of these. Credit it to "nature," credit it to natural physiological laws, the character and content of which I hope later to make plain.

But you say there is no excuse for young people going to extremes—that all boys and girls do not act that way. Do they not? First of all, just remember we are not all "built" alike, we are not all of the same temperament, have not the same physical disturbances, are not equal in vitality—some have more "steam" than others.

However, because some do not disgrace themselves and their families, do not for a moment forget that many of the "mild" ones may be

doing things equally as bad or perhaps worse. Young people of this kind are often very smooth, have a big stock of pride, value the opinion of others, but, in the long run, are not so valuable as friends and associates, and are often not so much to be trusted as the ones that let you know all about their escapades. Do not place too much confidence in your "goody goody" ones, as they are called.

If we parents do not know what the matter is when the explosion comes, or how to regulate it, or better still, how to prevent it, then what can you expect from the child who knows less, but is experiencing some "live" things? They simply must turn loose. They are not to blame. There is a good and sufficient cause for it all, and, during such "nerve storms," your prayers, pleadings and threats will avail nothing. When the storm is over, of its own accord, there will come a calm. If you have not been wise enough to help guide the child through the critical periods, you may find, after it is all over, that you and your child are far from each other, indeed are past being reconciled.

Do not misunderstand me when I speak of human nature as evil. There are two sides to human nature. There is the evil destructive side, and there is the good uplifting side. I have not in mind the evil side only, but I am exposing the vicious nature. The evil nature has not a thing of good to offer you. He says eat, drink, indulge; and he deceives you into thinking that there will be no day of accounting; that these wild emotional good feelings will last forever. But this is not true, and the day of indulgence is sure to be followed by the day of retribution. However, good feelings may become lasting, may be made to bring one continued happiness and health, if one but directs human nature in right channels and does not abuse her.

It is my hope to present something that is practical and easily understood in explaining why the boy and the girl go wild all of a sudden; why people are deceived in mating. The study will begin in small things. I am not going to study you from an external point of view. You may present a splendid external appearance; nature may have made you very attractive in form, features and mannerisms; may have made you magnetic; but these things are not the real you. I am not going to let you influence me, in measuring your values, with standards of this sort. No, we will get down to the very small things that constitute your real self. Socrates said, "Study to know thyself." Solomon meant the same thing when he said, "Wisdom is the principal thing, therefore get wisdom." Understand yourself, for only in the understanding of "self," of what the "make-up" of self is, what "self hungers" mean, on what self thrives in its development, will you be able to help self into conditions under which health and contentment are assured. Without contentment there is discord, with contentment there is harmony. And there must be harmony within if we are to experience harmony without.

This "soul mating" and "affinity" talk, is not safe nor sane. It is vague and meaningless. Yet we all realize that there is a "something," a yearning, that is oftentimes not satisfied. There is a restlessness which amounts almost to a diseased condition in many—a restless hunting for something seldom found. This something is called "love." The lack of it makes one restless, feverish, irritable, moody, despondent, causes jealousies; cramps one's spirits; plays fast and loose with our morals, and our domestic life. We fight and die for it. We often lose our reason in pursuit of it, and toboggan to the very lowest depths of debauchery, thinking to secure it.

Everybody is seeking this same wonderful, and wonderfully elusive thing. Some seem to be lucky and secure it. If a couple find it, they do not seem to know how to point out the way to others. They just say, "Good luck to you." "We wish you well." "It is all a gamble." But is

this true? Is it all a gamble? If so, Christ who came to teach this one great thing, "the law of love," God's greatest gift to man, and which is to rule in heaven; which is the secret of harmony here as there, I say, if all this be a gamble, then Christ was more than a mistake, He was a fraud, an imposter. But, contrary to the spirit of gamble, there is a love which proves Christ was not a fraud; that what He came to proclaim is true; that where many have been unlucky, others understanding the law, and applying it intelligently, have secured this all-important thing.

We are of the earth, material in our ideas; human in our make-up, and cannot escape the cravings of human nerve wants. This is especially true of the sex plexus of nerves, which has something more to deal with than feeding of cells for, back of these nerve hungers is real life; not imaginary, not speculative, but real live organisms; things one can see under the microscope and which keep stirring us up by their needs. Human nature, in this respect, is nothing less than a multitude of live worms, so to speak, that have cravings and hungers to be satisfied; and, which, if respected, entertained, and fed properly, bring us happiness.

This craving for something which makes such demands on our bodies, started, so far as we know, with Adam. Adam very likely was not aware of this hunger from the first. He just lived to appropriate from day to day in simple fashion, what the nerves of his stomach called for in the way of food. He had no ambitions above eating and sleeping. He did not even know he was lonesome. But God conceived something greater for him, and one day put him to sleep and, when he awoke, introduced him to another human being which he called woman.

This other form, made in Adam's likeness, differed from him in many ways. The anatomy of the sex organs was different; there was a difference in the breasts, in the hair. The face of the woman was smooth, her voice and manners were gentler; her whole frame was delicate. But this human companion did not disturb Adam. Neither did he mean anything in particular to her, other than company to help kill time, if time they recognized. God saw that there was something more to be done than merely to exist. He realized that they ought to have a real interest in each other, and in this He had in mind the reproduction of human beings. So, one day God put something alive in the sex organs of the man, which produced a hunger, a craving that disturbed him. He likewise put something into the little ovaries of the woman, and one day there was an "awakening." There comes a day of "awakening" for every boy and girl.

When this awakening came, Adam felt drawn, for some reason, to the woman. He felt happy while with her, and most miserable when away from her. He felt nervous and excited when in her presence, and she experienced the same feelings toward him. This was all due to God's having planted in the glands of the male, little live things, which kept stirring about, looking for an outlet. These disturbed him by night, as well as by day, and always seemed worse in the presence of Eve.

For some reason, even looking upon the "form" of Eve, caused these little live things to multiply in numbers. They filled up their house, the little tubes they lived in (Page 32), until they were ready to burst. These little tubes became so swollen, that they caused pressure upon the muscular walls that surrounded them. As a result of all this, circulation through these parts was disturbed, blood vessels became distended, and these things excited the nerves. There followed an aching in these parts, and the whole body became aroused and demanded satisfaction in some way; relief from this awful pressure and distention.

Neither Adam or Eve knew what all this meant, until one day what we call "intelligence" came to them, and with it, something called mod-

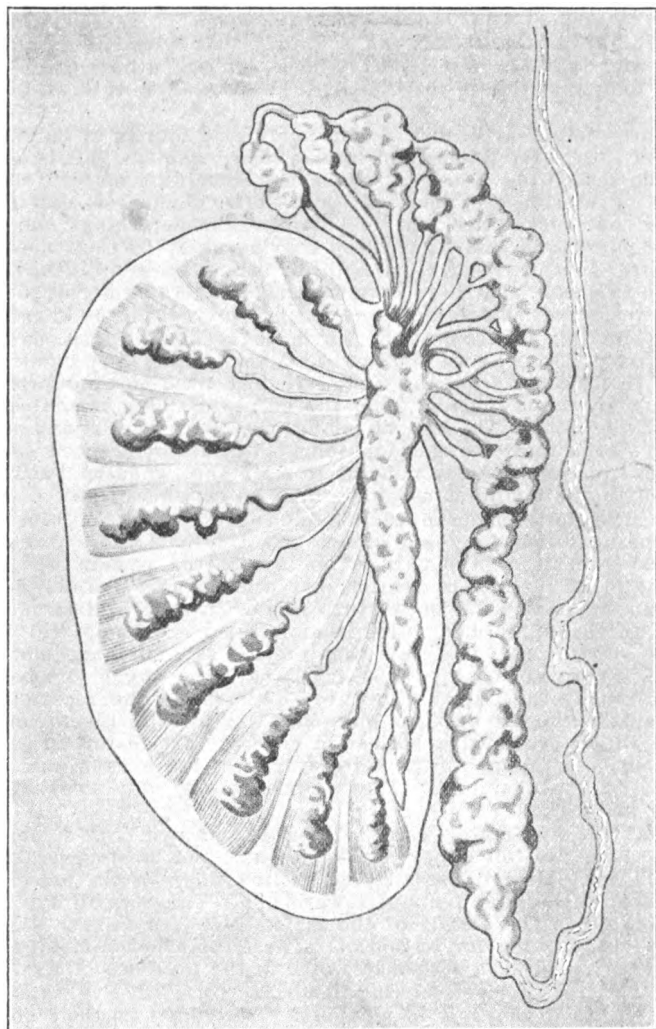


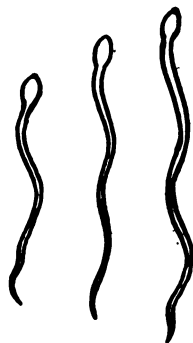
Plate 5.
Showing spermatazoa filling the tubes in the male gland.

esty, and they covered their male and female parts. This "intelligence" told them what all this excitement was for, and how they might relieve this unusual distention of glands, and blood vessels, and so satisfy the hunger which tormented them. After this, they felt that they could never live apart. They longed for each other's company, they could not live without each other. And so perchance, "nature" and "natural laws," were established with Adam and Eve, and from that day to this, these live things have lived, and demanded feeding and release, and most people have been misled into calling this excitement—love.

God told Adam and Eve that these things would always be with them and others that were born in their likeness. But God also told them that this appetite, if over-indulged, would produce trouble; that if they abused this one pleasure, thought of nothing else, neglected the spiritual nature which was implanted in them (and was of far greater importance), then they would pay dearly for their indulgence. If the spirit of the Divine was not to be recognized by them, but was to be displaced by these "nerve thrills"—which lived but for a time—if these little things were to supplant God, then God said that they must pay the price. It was so then, it is so now, it will always be so.

Do you know what a weasel is? If you were in the poultry business and had the experience morning after morning of finding your fowls lying around the yard dead, their bodies not mutilated, but with the blood sucked out of them, you would make it your business to discover who your enemy was, and would use subtle methods to catch him. Humanity has an enemy as cunning as the weasel,—as ready to suck the life blood out of us. But humanity does not seem able to cope with its enemy, the human weasel, in a practical way. In fact, the larger numbers do not know who or what he is. Thousands of people are trying to overcome the human weasel, and now that he has been found, and, knowing where he lives, one is in a position to hunt him down and control him.

Man is dealing with friends and enemies all through his life, and yet the likeness of the two is oftentimes so pronounced that it is impossible to determine which is friend and which is foe. Now that well-wishers have been able to locate the foe, we shall be in a better position to deal with him. I am sure we have discovered the human weasel in the spermatozoa—in the live, wide awake, microscopical, living organisms which float in the fluid of the male. This is not imaginary. Here is his picture, taken by the aid of the microscope. You notice that I am leaving woman out, as having nothing to do with the evil that is going on; as not being connected with the blood sucking and undoing of the human race. I am not going to excuse her entirely, but I am leaving her alone in the present discussion for the reason that I think men are more to blame; because I believe that the "spermatozoa" are to be held more responsible than the "egg" of the female. I believe the male is the positive factor and that, if the "spermatozoa" are what they should be, gentlemen, clean, pure, upright, they will overcome whatever error there may be in the "egg" of the female.



I believe that Adam was more to blame than Eve, and my professional experience and research work have increased rather than lessened this belief. If our reformers are going to "reform," they will have to recognize the sins of the little life that starts all the trouble. For, as he thinks, as he is, so are we. Instead of building institutions for the imprisonment of the full-grown man, we have got to run down the little disturber—the spermatozoa, in his infancy, be-

fore he starts the trouble by breeding or associating with the female egg. We must either annihilate him or improve his morals. Trying to reform him when he is full-grown, (and lacking in desire to be reformed) is a waste of time, money and energy.

Medical men hunt for the breeding grounds of such germs as typhoid and make these places so clean and healthy that the germs cannot exist. In like manner we have got to clean the soil of the spermatozoa, the place where the spermatozoa thrives, and make it impossible for evil spermatozoa to live. Now that we have discovered our enemy, let us try to learn and expose his tricks—his methods of deceiving—which are done in such an alluring, attractive, and seductive way.

In this search, questions like the following await our answer. In what ways does he undo our good resolutions? How may we explain his attractiveness, his magnetic influence? He certainly does fool us. One of his best cards is in fooling us with pleasing sensations; that is in creating unusual "nerve thrills." However, evil does not have full control of pleasing sensations, for the power of good holds a great abundance of nerve thrills for us if we will but be guided by it. Finally come the questions, how are we to know this enemy, and how are we to be able to overcome him? These are the questions I am trying to answer.

Spermatozoa, blood pressure, bodily magnetism, and physical attractions, are responsible for most of the mistakes in domestic life. But I hear you ask, "What has blood pressure to do with affection, with sentiment, with the heart, and with the 'sowing of wild oats'?" It has a great deal to do as will appear later. Returning to the four causes, I will say we are unwilling to do away with any one of this quartette, for we are getting too much pleasure out of their company to wish them dropped. To calmly, philosophically, scientifically, and without sentiment, study these things in connection with the exhilarating passion called "love;" to consider with a mind open to conviction is not easy, but it must be done if we are to arrive at satisfactory results.

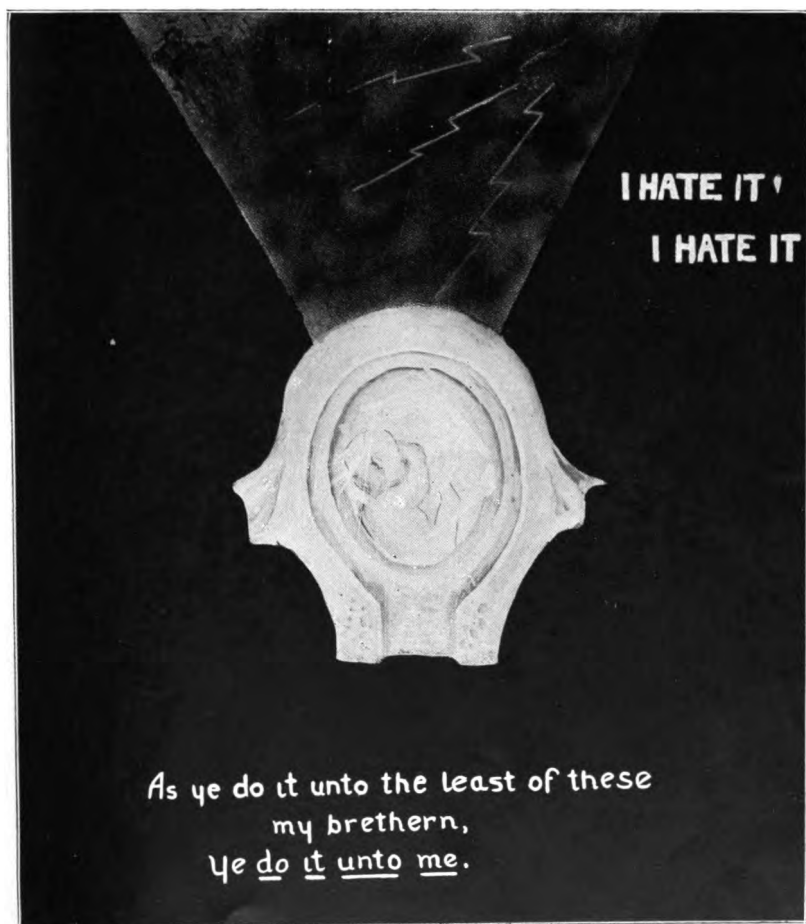
As a result of this unusual longing, called "love," the heart does actually seem to enlarge, until it feels like taking in all of humanity, because of having come under the "spell" of some one individual. These good feelings on the part of the male are, too often, but reflexly the workings of a whole lot of small, microscopical live things, playing "high jinks" with his nerves, and actually forcing a greater amount of blood upon the heart. An unusual raising of nerve vibrations deceives us into believing we are in love. "Nerve thrills," as a result of **high blood pressure**, are to be held responsible for our production of love songs, our passionate declarations of love.

So I wish to put you wise to yourself. I want you to know how **Spermatozoa and blood pressure** figure in love affairs, what they have to do with "feelings." When you understand this, you will be able to analyze your own heart when it comes to matters connected with "feelings." I want you to be able to recognize Human Nature when you see him. He has had his way long enough.

In your experience with love, two factors in particular influenced you in your selection. These were "attraction," which has all to do with pleasing the eye, and, "entertainment," or being amused. The extent of the influence of attraction is to be measured very largely by its results of vibrations on the sex centers of nerves. Amusement, or entertainment, is also a question of "thrills."

When one is weary, fagged out, disinclined to work, or even to be amused, it is because **blood pressure** and, consequently "nerve tone" are below par. It is because the blood is not circulating with the same energy as in healthy conditions and does not keep the muscles firm. Under such conditions one often goes to a physician and he prescribes an artificial

THE MENTAL CONDITION
OF MANY MARRIED WOMEN



---A

Portraying Mental Condition of Many Married Women.

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tonic, a stimulant, which whips up the heart and, in this way, raises the blood pressure through the whole system, and this produces, for the time being, an "exhilaration," a "good feeling" of excitement.

Young married people are often soon disillusioned. What do you consider "honeymoon" to be? For one thing, it is being away from friends, being alone in their love as much as they please and enjoying the "exhilaration" that is experienced when first "mated." And what is the specific time by law or custom for this honeymoon period? Do you know? I have known a good many people who claimed it did not last twenty-four hours. Some people say that the honeymoon lasts but a few days, others that it lasts a few weeks, others that it lasts a few months, and still others that it lasts until the baby comes. Some couples (and they are sadly in the minority) have never ceased to be lovers, and a honeymoon never ceases so long as the two are lovers.

I know that a great many people are going to take exceptions to my cold-blooded analysis of the "honeymoon period," but do not misjudge or pass sentence upon my attitude, until you have heard all I have to say on the matter. I told you that there were "honeymoons" that lasted forever but that they were very few, and, as I have found good and sufficient causes which I believe account for many unfortunate ones, and have something to offer by way of correcting them, be just and do not be too hasty with your criticisms.

I am not condemning marriage; far from it. It is natural and, if rightly carried out, will bring to each the greatest happiness possible on earth. But the fact remains that there is something radically wrong. That two people who seem to be adapted to each other, find themselves in a very short time, at "outs,"—tired of each other, impossible of being entertained or amused by one another, is sufficient reason for someone to study into causes producing such calamities; for calamities they certainly are. There is a reason for the mistakes that are so common. Oh the crime, the shame, the disappointments connected with this grand passion called "love," when it comes to the "honeymoon" period!

"Nature is no respecter of persons." If you are in ignorance of her laws and should break them, she cannot rescue you, she cannot stop the hurt. On the other hand, when one understands "nature's laws" and complies with them; when we give up taking chances and let intelligence weigh us in the balance, and submit to her findings, then, and not until then, will we get the rewards nature has for us.

It seems almost coarse and cruel to dissect this "something" called "love," to analyze it, to consider it from a physiological standpoint, but "love"—so called—is a "something" that can be scientifically analyzed and accounted for. This trusting to the illusive, delusive, and intoxicating thing called "love" seldom works out for the best. I do not want you to feel that there is going to be anything lost in accepting my findings. Quite the contrary is true. Our modern present day marriages frequently end in divorce. The number of divorces in my own state is greater than that in any other state in the union,—than any other place in the world—and, of course, the larger number of the unhappily married do not take their troubles to the courts.

If two people are complementary in tastes, in habits, and temperament, and are physically strong, and have a large amount of spiritual in their natures, and are wise enough to let the head rule the heart, then they are safe for all time.

"Love-making" is a necessary and very important part or play of "Nature" and the working out of natural laws. A girl may not be consciously aware of "sex" because of not experiencing "sensations" like men, but, nevertheless, her ovaries and the nerves and blood vessels that supply these are aware of it. One cannot expect to keep up the high

speed of "love making" or wooing after settling down, as indulged in during the courting period and, if two people have nothing else in common to draw from, except excitement, thrills, and blood pressure, they have made a mistake. The finer nature of woman soon undergoes a serious disappointment. She doesn't understand why there is a lessening of love endearments.

We tire of hearing ragtime music. We long and hunger for something that will soothe the mind and nerves; that will relax the muscles, that will even put us to sleep. If two people are only to be entertained while under excitement of some kind, they are going to grow weary of each other. If they can enjoy the quiet evening, satisfied to be alone, then there is something enduring. Nerves get tired of over vibrating, of thrills, and need rest. They even become tired in making love.

But to think that blood pressure and a lot of small microscopical living things are the determining cause of attraction; that these are the things that stir us up; that blood pressure regulates largely the "honeymoon" period for one or both; that under the best of conditions, "nature," or these things, which I have heretofore mentioned, are the first determining factors in getting two people together, will be hard for lovers (even with the information which I have presented) to believe.

But there are other hungers to be satisfied besides "sex hungers." There are mind or brain hungers for knowledge. There are spiritual hungers, and there are paternal and maternal hungers. When one analyzes feelings or emotions, whether of love, the play, music, or even religious revivals, they are surprised and often very much disappointed to find that much of it is due to the quickening of the pulse, increased respiration, over excitement of the heart, and raised blood pressure, and, according to the ability of the one entertaining, to produce these "feelings" and "emotions," will be rated as "magnetic," or popular. The late Bishop Vincent expressed himself in this wise on revivals. He said, "The word revive, means primarily to bring to life." In religion, in science, in education, in everything, this is true. Emotion is the key to the heart of man. But what about the secondary effects of false stimulation? A great evangelist, when asked as to his power, said that it consisted in playing upon the emotions, the "feelings."

I have demonstrated publicly, the effects of different styles of music, upon the heart, pulse and respiration, and the difference is very great. Some music sets our feet moving, exhilarates us, quickens our pulse, fills the arteries and causes the heart to beat faster and stronger. On the other hand there is music which lowers the pulse and blood pressure, lessens the respiration, soothes the nerves, induces relaxation and produces sleep.

These "awakenings," producing high blood pressure, are not always the same between the sexes. If two people are anywhere near equal in their physical appetites, there is not so apt to be the fault-finding and dissatisfaction as in other cases. For, when a woman realizes that the indifference of her husband at times is due to a physiological stupor that comes over his nerves, she understands his attitude and is not apt to accuse him of lack of affection.

I have purposely omitted mentioning until the present, other very interesting microscopical findings in connection with the product of the male glands. I have repeatedly spoken of the "live things" in this secretion that creates such a disturbance. I have spoken of them as multiplying under sex stimulus, but have said nothing as to their number. Microscopists estimate that there are over two hundred and twenty-five million spermatozoa in one drachm of the male fluid. Think of it!

Is it any wonder that there is a restlessness, a nervousness, even a recklessness when there is a physiological demand for emptying these sex

glands? Imagine such numbers crowded into microscopical quarters, each vieing with the other, not only to escape for the comfort of the thing, but having in mind a certain intent or purpose, namely, to unite with the female ovum. Imagine the riot taking place, for riot it is, as each one is crowded, darting here and there, each mauling his neighbor.

Two hundred and twenty-five million and only one really necessary, if it reaches the egg of the ovary, to produce conception. And this seems to be the part that Nature is interested in. But, why all this (apparently) purposeless waste of life? I cannot answer for the need of such numbers. It seems to me that one dozen, one thousand, or even one million might have been sufficient, but evidently the Maker of things intended such numbers for a purpose, and I imagine that the difference in sex appetites of men is due largely to the difference in numbers of these little live things, and to the greater or lesser interval it requires for the re-filling and multiplying in the tubes, after they have been relieved.

Here is where there is a lack of mutual understanding of mutual needs. Women, as a rule, do not consciously know why they need a "male complement," while men are most positively conscious of their need of women. With woman, if sex is not actually felt, if she is not conscious of its disturbing influence, she is in no position to understand the male need, for her need is only a subconscious one.

If men and women understood these things at the most trying time of life (the adolescent period) and would venture to postpone the marriage state during excessive growth, and would wait until they had entered the adult stage, say twenty-five to thirty years, what would be the result? Is the advice to marry young, safe and wise? Only in exceptional cases. For most cases I say no, most emphatically. I am going to give some statistics taken from a most excellent work written by C. L. Redfield of Chicago on "Control of Heredity."

"Before an individual can arrive at the average functional capacity it must have passed from the adolescent to the adult stage."

"One of the most pronounced effects of early production is to endow the children with intense sexual characteristics."

"The average length of life tends to approximate twice the average age at which reproduction takes place. For instance, as long as parents maintain their health and vigor, the older they are at the time of reproduction, the greater is the average life."

"Under uniform conditions the healthy man usually attains his best physically between twenty-five and thirty and maintains it to between forty and fifty."

"The period of adolescence is a period of sexual intensity and passion, and a child born at this age has the sexual instincts abnormally developed. We have aggressiveness from parents of twenty-five, love of the beautiful at thirty-five, reasoning and practical usefulness at forty-five and morality and philosophy at over fifty."

We often hear men of mature years, i. e. of forty-five and fifty, testifying as to what the "Lord has done for them"—in helping them to "overcome." It is easy to testify now, but they did not volunteer such claims as the direct results of prayer, when their sex life was pronounced.

What about the women? Do they suffer like disturbances? Yes, they have their trials and storms and desires but, as a rule, they do not show it in such "sex" ways. Of great significance is the discovery that even in the unfertilized ova there is "sex;" that the ovary contains in itself male and female ova. So, even unconsciously, the system of the woman is crying out for "mating." The ovum are as anxious to make the acquaintance of the spermatozoa, as the spermatozoa are to make theirs, and neither group will be at ease until they have had this meeting or "mating." This is how Nature flirts with us.

In further proof of man's possessing greater energy than woman and of the consequently greater demands made for expenditure and greater need too for conserving this energy for health's sake, I am going to insert the following quotation taken from the Literary Digest of April 17, 1915.

DO MEN NEED MORE FOOD THAN WOMEN?

"That men need five or six per cent more than women—not because they are gluttons, but because they actually require that much more nourishment—appears as the result of an investigation made in the nutrition laboratory of the Carnegie Institute at Washington by Francis G. Benedict and L. E. Eames, and presented on January 13th to the National Academy.

"From the earliest attempts to adjust food-intake to the energy requirement, it has been recognized that the dietetic needs of men as a class are somewhat greater than those of women. This increase has been commonly ascribed in large part to the variations in the muscular activity, and yet there has been a definite belief that the basal energy requirement for women may be materially different from that for men. In connection with observations made on a large number of normal men and women primarily for the purpose of comparing them with pathological subjects, we have accumulated the results of observations on eighty-nine men and sixty-eight women, all of whom were in 'presumably good health.'

"The investigation disclosed that the average woman generates only 1,355 heat-units in the twenty-four hours, as against 1,638 produced by the man, or about 2 per cent more for the latter, per pound of body-weight. When groups were compared, after careful selection of individuals of nearly the same height and weight, the men were found to produce about 12 per cent more heat than the women."

We find Nature demands more of the male human being than of the female. This applies equally to the animal life. But if men do not conserve this surplus energy, we find them ageing more quickly and dying earlier in life than the women. It has been positively proven that the condition of the male glands have all to do with a man's will power, with his faith in himself, with his "getting there and keeping there," with his creative ability, and with his becoming a leader among men. If he fails to conserve this extra energy, he becomes one of the "has beens" early in life, a man who is spoken of as having lost his grip, uncertain in his business dealings, a man who gets "cold feet" when things worth while come up and must be fought for—one who is afraid to venture.

Yes, these glands have all to do with whether a man is certain to venture or not. If the glands are overworked, then the internal secretion becomes less, and the vitality of the man is lowered, and the glands themselves become soft or atrophied. Instead of saying that "a man is as old as his arteries," better say he is "as old as his sex glands." The absorption, the taking up into the system of this manufactured internal glandular secretion goes to the building up of brain energy. To waste it is to steal from ourselves the best we have for furthering our best interests.

Men should be young at sixty where they are now old at thirty-five and forty. Husband and wife should grow old together. As it is, one will find in any community more widows than widowers and more old men failures, who have to be kept alive and supported by their wives than men who are filling the place of successful providers at the head of the house which is the position they should fill. Yes, men do pay a frightful price for doing the "joy act," for the "sowing of wild oats." There is a pay day coming, but the pay is "poor house" pay.

SEX INTOXICATION

There are innumerable ways of becoming intoxicated. When this word is used, we usually have in mind the influence of alcohol in some form. Such drunks are apparent and disgusting, always injurious. The purpose in indulging in these is to stimulate the body. There is an exhilaration in the first stage, and a forgetting of troubles, or an indifference to them, while the drunk is on. Of course "pay day" comes, with the sobering up, and with this comes the return of memory with hateful things they were trying to forget. But not all people indulge for the purpose of forgetting unpleasant things. No, they experience for awhile unusual pleasurable sensations. The mind for a short time is more alive. Those dull in memory, slow of speech, and self-conscious, become witty, satisfied with themselves, and feel as important and worth-while as the best. In addition, sex-passions are aroused, nerve vibrations in these parts are increased at first; nerves are made to tingle, to enjoy more keenly than when sober. There is a reckless abandon with it all.

There is another intoxication that is not looked upon in the same light; never mentioned as intoxication; more subtle than these others that appeals to every normal human being. It does not affect every one the same, no more than does the use of liquor. It does not appeal as strongly to some as to others, and its effects differ greatly. But all crave it, look for it, indulge in it (if the opportunity is presented), and as a whole, it is looked upon as innocent. Yet there is a "pay day" in this intoxication. Often the price means shame, disease, death. I have reference to the intoxication of the Human Body, when male and female bodies come in **apposition**. When one is given electricity for the purpose of "toning" up the body as a whole—as in the electrical bath—there is a force or energy of rapid and fine vibrations **turned loose over the nerves**, and these nerves become keenly alive. One is apt to experience a lighter, brighter, more spirited feeling, because blood currents have become quickened, sluggishness is removed for the time being. So too it is when **human electric bodies of male and female meet**. Especially so, if certain "polar regions" are coupled up, so as to get the positive and negative currents established.

Perfect abandon, that is, giving way without a thought of the consequences, means taking chances of both "losing their heads" or becoming intoxicated. This is a common experience. On the other hand, this human energy can be applied by the hand in a remedial way to any portion of the body with positive results in many cases. In inflammations, congestions, painful areas as in neuralgia, in sprains and bruises; in headaches; in raising lowered vitality of the whole body, in quieting of nerves, also in quieting and putting nerves to sleep. Some people are veritable live dynamos. They never seem to need rest. There are others who cannot stand anything, as it is commonly expressed. They have no power of endurance. These people need their "cells" re-charged, and there are some individuals who can do this for them with as much certainty as one can have batteries re-charged. **Being alive means being electrically alive.**

THE SEX ZONE

Unless one really knows of this "zone," he is apt to be deceived, for **bodily magnetism attracts and arouses sex thoughts and feelings**. It fascinates, bewilders, intoxicates you. The physical body may be the only thing that influences you, it may be the only thing in common between you. If it is, the attraction will be short lived, for, when this is satisfied, you weary of each other, there is nothing left for your mutual entertainment. It is only when the spiritual, intellectual, and maternal blend

strong with the physical, that the word love has a place. What is usually called love, is nothing but "thrills" located in the pelvis of the male and female.

Good, intellectual men, frequently belittle themselves, condemn and reproach themselves for their sex passions, inflicting mental torture on top of their other troubles. I want to say that you ought to be thankful that you are not free from this sex strength. A man who has not sex is not normal. A man may have inherited an unusual amount of the "sex," and if this is not in some way regulated or curbed, it will bring disaster upon him and others. Men who are deficient in sex, are not men who attract either men or women to any great degree, and if thinking it a religious duty you should have yourself unsexed, you would be without influence with men as well as women. Unsexed, you would be nothing but a plodder.

Do you know how positively and determinately a positive man figures in the life of a woman when she abandons herself to him; gives her spirit as well as her body? Have you any idea of the effect of this, on the "cells" that are being used to build up a new form? When two such people unite as husband and wife, the results are all that we can ask. But too often marriage is one-sided, a convenience for the woman in getting a home; some one to provide for her a social position, a life free from labor and care. Marriages like these, to my mind, are but little better than prostitution. The woman has her price, the only difference is that the law has made it legitimate.

In such cases the man soon discovers that he has made a mistake. His hunger not satisfied, his male "cells" begin looking around to find their mate. The same law holds good for the woman. She may have been disappointed in getting the one she admired. She holds this other in her sub-conscious mind; she longs for him. Women under such conditions are not likely to enjoy relations with their husbands, other than as they close their eyes and bring the image of the other so vividly into play as to make it a reality. These cases are not rare. Such natures are highly impressionable; "sensitives," we call them. Christ called this adultery; holding in the heart the image of another who does not rightly belong there. If, as Christ says, this is as sinful as the other, and we are to be held accountable, who, then, can be saved? But the worst part of this kind of thinking is its effect upon unborn children. I make the following quotation from Hugh Black: "Flesh stands in the way of a complete revelation of the soul. Human feet cannot enter past the threshold of the soul's abode. Below the surface there is a deep, and below the deep there is a deeper depth."

Let me remind you again of the soul or spirit hunger in the "cells," as well as the cell hunger for a physical "complement." Just as positively keep in mind that these little cells have a magnetic attraction for each other and until the two, Spirit and Body are satisfied, they are going to keep up a quiet but relentless hunt for a "companion" who will satisfy them. A wife who has not had her "female cells" satisfied (apart from sex) is restless, and cannot bring into the world a child whose cells have been satisfied. Unless father and mother love has been woven into its fibers, another soul is started on a restless hunt, and, not being a "well-poised" child, is very apt to become a neurasthenic, or degenerate; never finding rest and, in its turn, bringing into the world a still weaker character.

Christ once upon a time said to His disciples, "For there is nothing covered that shall not be revealed, nor hid, that shall not be made known." He had in mind, no doubt, things in this world in connection with the reckoning of the future. But I wish to say that the law of "heredity" reveals many things to a close observer that are supposed to

be hidden. Many a woman has prided herself on having hidden her disappointments, but her children are as a thermometer by which anyone well acquainted with child life, and psychology, may read her innermost thoughts and see into the tragedies that have been connected with her experiences in the conception and growth of the children. "Children and fools speak the truth," it is said. She thought to deceive the world, but her child, in slang parlance, "has given her away." For instance, there are couples who have been in love with each other, but the mother has not shared her love with the child "in utero;" jealous of her unborn. She has been selfish in this. There are more wives who have not had their love returned, this suppressed has made a pitiful condition for the child during its formation.* Then there are a few who have been big in their love and have fed the growing child at the same time with it. One can read the jealousies, the deceits, as well as these other things, in getting well acquainted with children. A child is not going to reveal some things to everybody, any more than the mother is going to advertise herself to the public. But there is always some one in particular who understands, and the child hungers to reveal itself to this one, in addition to courting their affection. A woman may think she has absolved herself when she gives her child a good body, clothes, feeds and educates, but if "the greatest thing in the world" has been withheld—"love"—the child has been unmercifully robbed of the one thing which speaks for its future happiness. A child of this making would exchange its millions if it had them, with some poor child who has had "love" mixed in its "cells."

Love is something one cannot buy or sell. It is a "gift." The greatest of all gifts, and so her secret is out.

Now let me give you another possible surprise. Many a wife has given her husband a child that resembles some "other" so noticeably as to be spoken of, although she has never been immoral. In cases where the mother has never been introduced to the one the child resembles; it has been a case of great admiration, photographed on the sensitive "cell plate." As Hamlet said: "There are more things in Heaven and Earth, Horatio, than are dreamed of in our philosophy."

You are not going to question the truth of such statements when you know the power of "suggestion" on yourself. Cannot you realize, then, how important it is, not only to be well born, but also well mated? How important it is for the man to be a "type" of physical, mental and moral worth and, with it all, to possess a love which satisfies the finer sensibilities of woman, and which means everything to her?

Getting a wife is not, as a rule, a difficult thing, neither is getting a husband, but the keeping of either, and the growing into the "likeness" of each other, is another and far more difficult thing. The things that attract each to the other before marriage, should be emphasized after marriage and should never be set aside. One's courtship should commence in earnest when married. One's deportment and conversation should be refined, never suggestive of the vulgar. Your wife (as well as your children), will become largely what you make her. If you are to prove cheap, unclean, and disappointing to her, you will drag her down and create an atmosphere that is vicious for "breeding." It is well to use this word "breeding" in connection with human beings, for the more frequently it is used the more this law will be emphasized in our minds, and the more apt are we to feel our personal responsibility.

One cannot get the best from his wife if he mistreats her or cheapens her in any way. It is only by helping to raise her up, idealizing her, reverencing her, that she is made to respond to the best and never disappoints. Likewise, a man who is not overly strong in will or morals, can

*See Plate A.

easily be dragged down by a wife whose mind is full of evil suggestions. **The kind of thoughts we hold, shape and mould our characters.** In controlling the nerves that regulate the "sex life," people must not forget the influence on the mind of abnormal sex thoughts, of foods, of stimulants, the company they keep, the books they read, and the plays they attend. We cannot escape this law, and so when it comes to judgment, we judge ourselves.

Then keep before your mind the "physical aura," not seen by natural eyes, but as positive and as real as the sea of oxygen we move in, and from which we draw our life. This "aura" surrounds every individual, but is more pronounced in some than in others. Health and age have their influence upon it. Get into this aura purposely (because the individual looks pleasing to you) and, if evil controls you, it is as deadly as the most poisonous gas often plunged into unawares in a mine. In this "magnetic field," people are apt to lose their heads, their reason.

I do not say it is not a pleasant field to get into. It certainly is seductive, and it is this that so frequently befools even well-intentioned people, whose hearts and purposes are right. But this "magnetic field," so far as being a proper guide in matters of love, is no more to be depended upon than the "mirage" in the desert. And, like the "mirage" in the desert, unless you are aware of the law underlying it, you must pay the penalty of following it just the same. If you have a right to be in this "magnetic field," then you are safe. If not, you had best beware, for it will be the undoing of you both.

Before contemplating marriage, study yourself thoroughly and make a comparative study of your prospective wife. Carefully examine points of differences, and see if these can be overcome or are to prove serious. Only the other day a woman told me she had refused a very attractive man, because of the following conditions which she said she found to exist. "She loved music, it meant everything to her. She loved dogs and animals of all kinds; she loved the country and was domestic. None of these things appealed to him." Was she not right? She was very much attracted to him, but she did not lose her head. She felt the power of the physical zone, but was wise enough to weigh all things carefully before committing herself.

Now I want to mention something that many of you already know, but for those who do not, will find out; and that is, that there is no temptation so great, as that of the **proximity of the human body**, and it is the lack of knowledge that makes it so dangerous. There is no hunger so strong—other than that for food—as the craving for a mate. This is God-given and natural, and begins in small things to show itself, even in the **ovum of the female, and the spermatozoa of the male.*** If this is true, how can we blame the full-grown man or woman for seeking what rightfully belongs to him or her. The evils that come out of it are due to **ignorance.** For some reason, very little knowledge has been given men and women in this matter, and as a result, they have ignorantly and innocently rushed in where angels would have fallen, without understanding. You must not blame women if they make themselves attractive in dress, mannerisms, voice, in anything that increases their bodily powers, for this is "nature," and it is the female's business to attract the male, and it is up to us to make ardent, persistent lovers, else they will soon tire of us. Where both make the mistake is, in their not understanding **certain laws before they have been joined together by law.** Do not look upon sentiment as evidence of weakness or unmanliness after marriage. It was along such lines that you found favor before marriage. It is fatal when you consider these things lightly later on. Make yourself more

*See Plate B.

tender and solicitous, without making yourself a slave. It will require much "head work" and diplomacy after you get each other, to be more to each other than ever. Being married, and making good, is the greatest play on earth and, to one who is in earnest, it is full of surprises each day. Can you measure a woman's love for a man? You must not hold her cheap. If you do, you are the loser thereby. If you are worthy of her implicit faith, and trust her, she will never cease giving to you. But she wants all of you, and you must give all, if you get all from her.

When such conditions prevail, the physical body is only a side issue. It is of the earth, earthy. The other is of God and stands for eternity. You must have the **spiritual blending**, well mixed with the physical, to be one. Unions limited to the bony pelvis, are what the courts are breaking up. A union of the "spirit" is not of man's making, and, two people so joined, cannot be separated by human devices. A union of the "spirit" is a blending with the universal love of God. For God is love.



No. 1



No. 2



No. 3



No. 4

Picture the human cells in your mind as standing in the same relation to the body as our earth does in the relation to the sun. Then picture evil in us as the shadow that comes between our cells and the Divine Spirit in our cells. And then, that **Mind Rules**—controls the eclipse—whether the eclipse is to shut us out entirely from God, or we are to enjoy his fullness. You may substitute Intelligence in the place of Spirit. This regulates the desire in us for wanting to do right or wanting to do wrong. Are your cells being given a chance to breed better cells—spiritual cells—for your children?

No. 1—Strong Spiritual Cell.

No. 2—Shadow of sin growing.

No. 3—Evil thoughts dominating.

No. 4—Nothing short of a miracle could save. Almost total eclipse of spiritual cell.

INTROSPECTION

TELL ME, have you ever taken the time to sit down and seriously consider what this life has to offer you as a compensation for having to live?

Have you considered what in particular you want?.. What appeals to you? What you need to make yourself happy or comfortable? I hear someone say—"Why, just give me enough money to make certain, from month to month, a good place to sleep, the purchase of clothes and food, so I do not have to worry, and I'll be satisfied." Is that so? Well, you are a poor deluded, uninteresting, unattractive, selfish, good-for-nothing thing!! You don't want to be disturbed—you just want your stomach hunger satisfied and sleep—like a certain animal. You don't want to exercise your mind. You haven't any mind to be exercised. This book isn't for you. You are dead now, and don't know it. You know nothing about "Vibrating;" you know nothing about "Thrills," "Sensations," finding pleasure for yourself, or in creating amusement or good times for others. All you want is just to be let alone to rest. Yes, there are plenty of such people in the world. These don't need to be saved. They are saved already, if not being tempted, and not doing anything out of the way, stands for virtue, or for being good.

The people who have to be saved from doing wrong—saved by themselves through exercising the most strenuous will power (depending upon the spirit within to help them) are the ones that are doing things in this world. They may stir up plenty of trouble for themselves and others, but they stir up a lot of pleasure as well for themselves and others. There is no wrong, as a rule, in any of the so-called pleasures. It's the degree of indulgence, the place, association, and injury to the physical body and spiritual nature, and the leading of others into excesses that does the harm. If, for instance, there were no saloons, no treating, or spending of money, that took bread and butter out of the mouths of children and wives; if there were no clubs—but home clubs; if there was no intoxication—no depraved appetite for wine, any more than for a glass of milk or cup of tea or coffee, would there be any harm in substituting a small glass of good home-made wine for tea, milk or coffee once a day? Not at all—good home-made, unadulterated wine is better by far for the system than tea or coffee.

If—we will say for argument's sake—a man would smoke a pipefull or two a day, or a mild cigar or two a day (and could afford it) would there be any sin in his doing it? If a man finds pleasure in seeing the "smoke go up"—in making "rings"—and finds he can relax himself and divert his mind the better—would you call this injury to the body?

Of course you say—"Men never do these things like that." There is where you are mistaken. I have met plenty of men well along in years who have lived in moderation like this—and they were men that enjoyed excellent health and nerves. The men who smoke incessantly, and the women who, "just can't do without their several cups of tea or coffee every day without having a headache" (or going all to pieces), are the ones that are intemperate. Intemperance isn't limited to the indulgence of alcoholic drinks or use of tobacco.

Returning to my character study, I wish to say that I am not dealing with dead ones. I am dealing with people who live, who vibrate, have hungers and want these hungers satisfied. You can't understand yourself or Life? You even blame yourself for being so much alive. Well, let's

look into it. You may study yourself at the same time we study the hungers of the human body. The stomach needs are to be likened to the filling of an empty coal bin, flour barrel or stove. These are actual needs. To keep up the heat in the house you must have wood, coal, or oil.

To keep up the heat of the body one must have fuel. But there is no sentiment connected with filling one's stomach, although there is a certain satisfaction in eating, so long as the nerves at the base of the tongue are in good condition so as to distinguish "the different tastes" in foods, and so long as the olfactors of the nostrils can appreciate odors, so long as the eyes have their sight, so they can see how nicely things look, and suggestion increases the flow of saliva. You know, at times, one's appetite has to be coaxed. If things are not just to one's liking the sight of food makes one sick. There is very little in common in the analogy of stomach hungers and sex hungers, although sex is influenced somewhat at times, not so much by eating, as by alcoholic drinks. The relief from stomach hunger could never be allayed by just holding food in one's mouth—and yet one would be enjoying the taste of it.

On the other hand, the beefsteak, the mush, the bread, the vegetables, and desserts could be reduced to liquid or semi-liquid, and poured into the stomach through a stomach tube without a chance of the nerves on the base of the tongue enjoying themselves, and the stomach hunger be satisfied. In other words, feeding the stomach is something that must be attended to. It's a necessity. Neither can one compare stomach hunger with the hunger for music, the hunger for a good laugh, or for amusement of any kind.

The joy of the artist, the writer, the musician, the sculptor, when they are under the "spell" of "inspiration"—of "seeing" things, of "creating,"—can be so great as to hold them for days without thought of food. With them this state of "Exaltation" is a question of vibrations, of nerves acutely alive, and of brain intoxication—of high blood pressure. Not until their "vision" has been worked out will they be mindful of other things. They are insane for the time being. They have "lost their heads," as is so often said of them. Exhaustion comes when the "spell" is broken.

This effort does not require a full stomach. The creation of their work is entirely psychic. Their work is done under the spell of emotions. It means nerves vibrating at an unusual speed and this excessive vibration reaches a point where the speed is so keen, so pleasurable, that oft-times it results in an epileptic attack, or one loses his reason because the brain becomes so engorged with blood, that brain "cells" are destroyed as a result of congestion. The pleasure one derives from music is caused by the combination of harmonious vibrations that in a subtle way is able to bring our own discordant vibrations into perfect union with the music. For remember, one's body is in a state of vibration at all times; when vibration ceases, dissolution, or death, takes place. There are as many degrees of vibrations in individuals, according to age, temperament, and vitality, as there are in the different strings of the piano. The base keys do not vibrate with the same speed as the finest wires or there would be no difference in tones. Tones are simply a difference in vibrations. This is true of the human voice and, music to be pleasing, must have harmony in its tones or have a combination of tones that harmonize.

When this is true in an individual, then their nerves respond with pleasure, and keep company with tones outside of one's body that are likewise tuned properly.

If tones are harsh or discordant they irritate and "set one on edge," as we say. Human vibrations, reduced to natural law findings, are nothing but "thrills"—"nerve thrills,"—and this after all, is what we are all

living for. This is how one gets the most enjoyment out of life. It's in having one's nerves in such good condition that they are keenly alive in responding to "thrills" that may be set vibrating to a degree of intoxication .

Now don't try and deceive yourself into thinking that you are above wanting these "thrills;" that you are a better man or woman because you hold yourself aloof, or suppress them, for these desires are natural and God given, and when you withhold them you simply torture yourself, deprive your nerves of pleasure that continually thinks of them, wishing they might have them, and so long as the desire is there (the wish torturing you) you haven't overcome.

"Oh, you wanted to, yes; and hence you crow
That the want to within you found its foe
Which wanted you not to want to, and so
You were able to answer always "No."
So you tell yourself you are pretty fine clay
To have tricked temptation, and turned it away;
But wait, my friend, for a different day!
Wait till you want to want to!"

Edmund Vance Cook—verse from his poem "Desire."

Now let us consider Sex Hungers. Here is where you do not understand? Well, here is where most of us go wrong at least in our judgment of ourselves and others. In the first place let me set you right by saying that the word Hunger is really out of place in dealing with this part of our anatomy. It isn't even an appetite. It comes in the class that covers psychological conditions. Entirely under Emotions: under the law of vibrations, as in music, the drama, oratory. Entertainers, to prove successful, must lift one out of "self" for the time being—must raise one's vibrations to such a high pitch as to have full play over the emotions (which is another word for vibrations). But while some music can lift us up to the Nth degree of heaven (so to speak), there comes an end to it. We go out stimulated, or rested, (whichever it may be) and find no injury to our bodies, nor fault with the one who has "awakened" us. The sum and substance of it is, that one's nerves have enjoyed being played upon. When it comes to "sex" it's but another "up-lift." It's but a raising of nerve vibrations—but a more active one—and to secure the right kind of thrills there must be right conditions, conditions that appeal to the "senses."

SEX DISTINCTIONS AND CAUSES FOR VARIATIONS

Sex "glands" are as pronounced in their desires to be entertained, as the glands of the stomach in their demands to be fed; and when it comes to measuring the pleasure of sex nerves with stomach nerves, there is no comparison. Stomach hunger, if feeding is denied, is attended with weakness, aching, soreness, distress.

The "system" (or the nerves) is not "keyed" up, but is relaxed to depression. There is mental depression as well as physical depression. An empty stomach does not make a "good fellow" of one. It makes one grouchy, irritable, unreasonable, intractable. Business men, in their dealings with each other, pay particular attention to the time of day in making appointments. They either invite their customer out to dinner, and avoid mentioning business until after the stomach has been satisfied, or they appoint a time of meeting when they feel sure the "inner" man has been satisfied. The contrary holds good when the "sex plexus" is aroused. Men of genius, i. e., Artists, Writers, Musicians, as a rule are temperamentally very high strung, very nervous, and

as for "sex" (as a rule), are hypersensitives. Under the spell of "emotion" there is an exaggerated sensibility along the whole nerve tracks which is shared by the sex nerves. Under sex emotions they do their best work. When sex is strong, the whole system is aroused to an abnormal activity, as is shown in unusual cerebration, and in physical strength. At such times they are "good fellows," make interesting companions.

There is a Natural Hunger in every woman for Companionship that, so far as she knows, does not necessarily stand for sex gratification and yet, back of this desire for a male companion is a hunger, or *loneliness* in the "cells" of the ovaries (unknown to the female) for a companion, and because there are no "symptoms" or "feelings" apparent in her, many women look upon sex with disgust and aversion.

Such women think they could live happily forever, even as wives, without thought of sex; a platonic, ideal, dream-like state of love, such as they enjoyed in single life when they were loved and courted, without this desire figuring in their mind as a necessity.

They, in their ignorance of "Natural Laws," are not counting on the need of the "maleness" to produce that "oneness" of the flesh, that the Bible mentions. They are not counting on the "maleness" in the "cells" of the male, which makes of him the positive wooer and lover, and demands her for his own.

If men only knew how to deal with these indifferent women, they could approach this matter in such a refined, gentlemanly, and gentle way, as to cultivate the "sex" in them, so that instead of this being disgusting, the female would be attracted to the husband more than ever. Nervousness in women, painful menstrual periods, headaches and backaches, hysteria, mental depressions and even insanity, are more often due to absolute lack of union or abuse in the marriage state—without this being awakened and the ovaries relieved,—**than from any other cause. Ovarian irritation, or congestion, can not be relieved without the ovaries enjoy the union;** when this is consummated, the ovaries are relieved by the draining of ovarian secretions and of the blood which fills them. When there is aversion, disgust, or pain, the ovaries become distended or engorged the more. It's a common every-day experience in women who have suffered from ovarian trouble, to secure immediate relief in marriage, under favorable conditions. **Sex nerves, when aroused, are only quieted by human electrical, or magnetic vibration treatments.** Anything short of male and female union electrically is nothing less than refined self abuse, and carries with it the same injurious effects as in single life, and this abuse in married life is what is preventing domestic felicity. Fully eighty per cent of incompatibles and domestic estrangements can be traced to this one source. Woman, after all, isn't such a mystery. It is that the men are stupid. It isn't that women desire to be promiscuous. Even what we call the worst of them can prove constant.

The woman of the town would gladly give up her unnatural way of living, for some particular man, if he would prove true to her. Women say that men tire of them; that when they have their physical appetite satisfied they weary of them. It does look as if this were true. Perhaps women do cheapen themselves in giving of themselves too abundantly. But, if they do not give freely, they feel that they can not "hold them." The truth is, both mean well to start in with, and both suffer later through ignorance of natural laws. Natural laws broken, divorce them; Natural laws conserved,—respected,—save as positively as destroying when misapplied.

The mystery of sex having been explained only in part, and purposely so, let us now direct our attention in as modest and concise a way towards the regulating without injury to either.

It is embarrassing to enlarge upon this part of my subject matter. First, I will say that the sex glands of the male and female are not so extremely unlike in so far as what they have to offer. In fact, they are alike in respect to mating or union, and becoming "one flesh." While the woman does not give of vital fluid as does the male; she has something to offer as vital, and which means everything, so far as the two securing together the greatest pleasure.

Men, in their ignorance, look to the expending of this fluid as the "acme," so to speak, of the pleasure to be secured. The truth is the pleasure ceases, is destroyed, when this occurs. This should be retained. Loss should occur only when conception is desired. The pleasure in "union of body and soul" is in the give and take of electricity or magnetism which flows between the womb and the male. (See plates 7-8.) In plate 7 the radio-magnetic force is projected downwards when there is no aversion. The reverse in plate 8 when this is present.

It has been proven that the male parts are positive electrically, and the womb negative.

This electricity, or radio-activity, accounts for the raising of vibrations and blood pressure. When men are considerate, so that the fear of conception is removed from the mind of the woman, the woman gives up her electricity. In this way the two undergo a wonderful electrical magnetic "treatment." There is no feeling of disgust. Rest, absolute rest, and relaxation takes place over the whole body; ovaries and male glands are relieved of their congestion and the whole indulgence made clean and endearing.

The fluid of the male being conserved (if increased at all) is absorbed, taken up by the lymphatic glands and distributed to the cells of the body, and these too share in the pleasure of being actively renewed and re-vivified.

The brain isn't drained of this wonderful life-giving "thinking" product. Will power becomes stronger. The metabolism of the body is increased. Age is prolonged; softening of the brain, and "old young men" done away with.

They do become united in a physiological way. The two become one flesh.

But remember above all things, this "union" is impossible, if the two do not mean everything to each other from the first, for the female does not and can not give of her electricity to the man, or the man to the woman, if attraction for each other doesn't stand at the pinnacle of their union. There will never be a current formed if they are not complementary to each other. Otherwise they might as well be divorced for they never could become "united."

Some wonderful things have been discovered in the plasma, or jelly-like substance which goes to make up the body of the cell.

I want you to think of yourself as I have said, as nothing more than a stack of cells, dressed over by a covering of skin to keep these cells together so as to make a "form" for yourself, and to protect against changes in temperatures. I can make you understand me, if I can get you to see yourself, not as a full grown man or woman, but seeing the person you look at, admire, feed and dress, reduced to one little cell. A cell. If you can imagine your beginning and your end, your destiny, your ambition, your hungers, your loves, your hates, your virtues or evils, in one little cell, then we can reason together and get somewhere. But if you are too important to consider yourself in such a small way, I'll know there's no use reasoning with you.

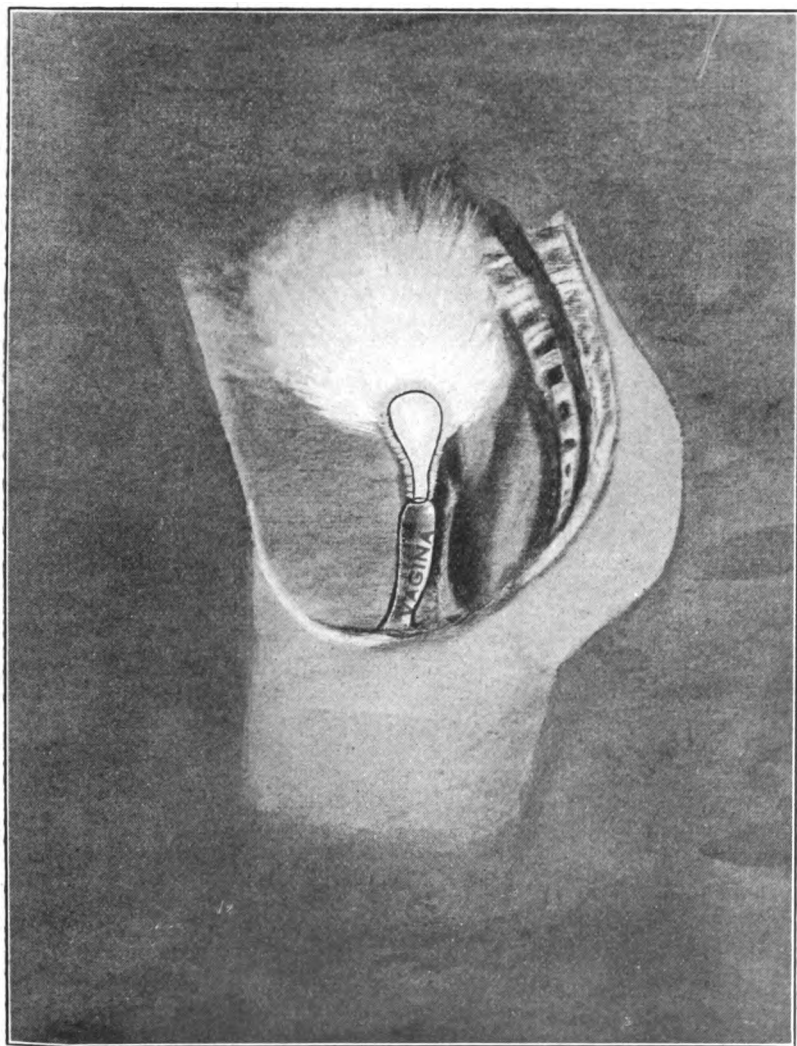


Plate 7. This shows the radio-active vibrations surrounding the womb, when two people are complimentary---are one.

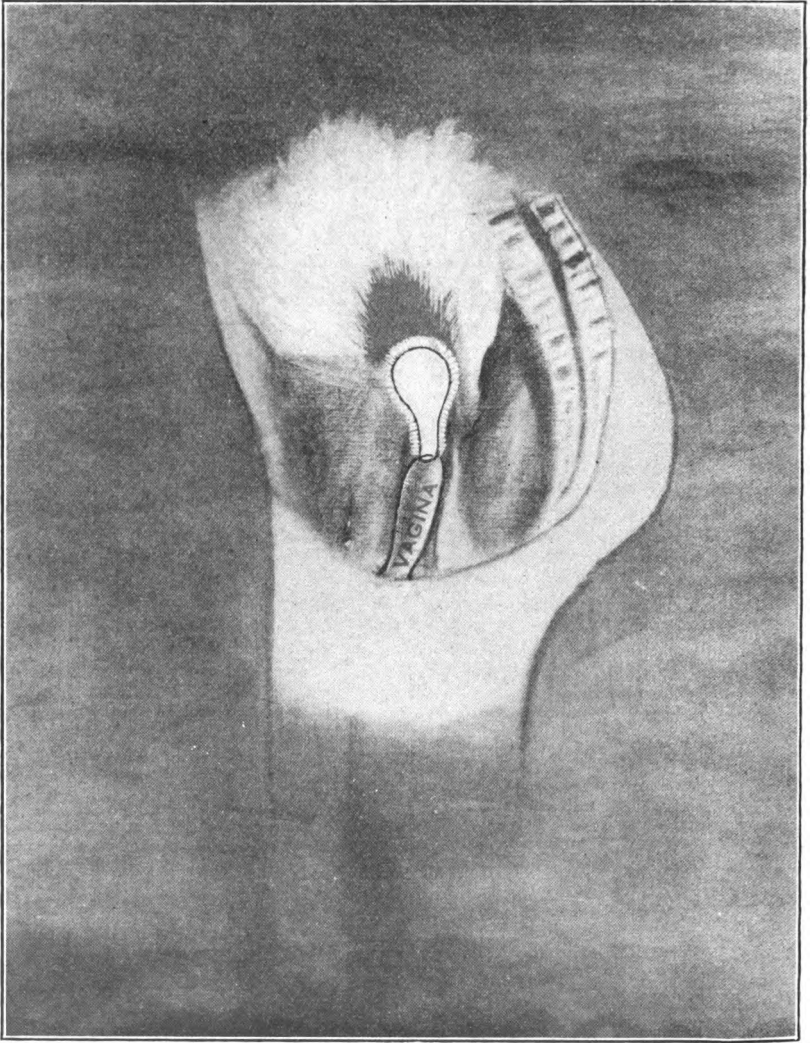


Plate 8. This shows the radio-active vibrations withdrawn, when the two are not compatible.

1st. We find that corpuscles contain what are called Electrons. These are particles of electricity that are flying about in the cell—being thrown off like sparks from a steel. A constant bombardment going on in the cell.

2nd. The cells are found to be not only electric and magnetic, but to contain RADIUM.

3rd. Radium can be found (has been by laboratory men) in the ashes of the brain of every human being, also traces of it in the lungs, liver and kidneys.

4th. The Male Body as a whole, has been found to be Positive from an electrical standpoint.

5th. The Female Body as a whole, Negative.

If these things are part of our "make up," is it any great stretch of the imagination to credit the discovery of a "light" around the human form?—and that this light comes from our Radium emanations within? From the Electrons in our Cells? This will explain why some people are more "vital," more "magnetic" as we say. Exert greater "influence," seem to "attract"—enjoy better health, live much longer. While the "light of the body (from a biblical sense) is the eye," I venture to say the "life" of the body is fixed around the Male and Female parts of generation, for here is where the life of the physical body begins, and where it ages first.

Again it isn't any stretch of the imagination (in accepting the claims of scientific findings) to consider that the human atmosphere which is Radio-active and made up of the finest vibrations, reaches beyond the physical body, and merges into still finer, i. e., the astral, and from this to spiritual rays or vibrations; this last, subject to mind—to the kind of thoughts we hold. (See Plate 9.) If this is so, is it any stretch of the imagination to believe it possible for us to connect up with God, directly, and in a practical way?

If God does hear us, if He does answer our prayers, is it unreasonable to believe that this is the simple way of getting in "touch" with Him? The "way" is simple, yes, but to get our hearts, our thoughts, our mind clean, (the roadway so to speak), so that thoughts of the right kind can reach Him, is not always an easy thing. Often this comes about by many self-denials, struggles with temptations that are physical and on the lower plane, which we must conquer before the voice above can hear or respond.

We can not fool God with sham intents. He hears only the "voice" of the one who is sincere. In a way, the voice on earth and the Master at the other end of the line must be in "Key" or in harmony with each other. Their vibrations must be in tune with each other. I claim when prayers are answered, they are answered in keeping with Natural Laws, i. e., Physical and spiritual vibrations coming together.

In what way does man exert a greater influence than woman? In what way does his positive electricity figure in the life of the female? The word itself would seem to answer. The positive is the most active. The negative is passive. These two points are accepted as the normal in the sexes. The male should be the positive, the woman the passive. It does not denote weakness in women because they desire to be passive, (when the positive man is an all round normal man). Positiveness in a man does not stand for brow-beating, beast-like domineering, or lack of gentleness, no more than passivity means weakness, helplessness, or lack of mental or moral values. One is as necessary as the other to be complementary.

A positive man does exert a greater electric magnetic radio-electrical force than does a man who comes nearer being negative. i. e., a

"female" man. There is not only a magnetic attraction about a positive man, but stimulation. When women come within the radius of such energy they are more likely to make themselves passive because of the pleasurable sensations derived from his positive emanations. The store house, the plant of this energy in the male to attract, is stored up in his glands, and depends upon the conservation of his vital fluid. When this is depleted, he ceases to attract.

The secret of the **universal hunger for mating**—for human companionship—is answered in the findings of the cells in one's "make up."

The cells contain male and female "elements," so that the **whole cell body, continually cries out for a sex complement**. This is why there is a "call" for "mating."

Most marriages are but physical attraction matings. Spiritual matings are not troubled with the desire to re-mate, for spiritual mating is so far above the physical appetites, that the one living would consider it desecration to supplant their real union, by another. They are not restless. Their cells have been satisfied once, in a God-like union, and the memory of this is sufficient, in a way, to live for the meeting of the one who had satisfied them.

It is rare that physical cells remain true to their troth. They are constantly looking around, flirting, trying to attract—(where they are not satisfied)—are promiscuous.

I consider woman as God's best gift to man.

Man has cheapened, has perverted this best gift. He has degraded his "cells," instead of spiritualizing them.

It is estimated that the brain contains upwards of three thousand billion cells. This is the human electrical battery. It is the power house for the mind, as well as supplying energy to the muscles and nerves.

A man's brain energy, his power to concentrate, to reason, to analyze to memorize, as well as his physical bodily heat or vitality, **depends upon the saving of his vital fluid**.

Men not only are lacking in Will Power when they become sexually depleted, but they have a disgust for themselves. With most men the seed of the male has been wasted from youth; first, as a result of self abuse, later in overindulgence, either in single or in married life. Confidence in one's self, push power, pride, desire to conquer, to excel, to win, is destroyed. Why are women called upon to go to the front, to fight in trenches, alongside their sons, sweethearts and husbands? Because the army is really in need of greater numbers? No. The great Commanders have declared that it is to stimulate the men to fight.

The real man would fight the harder to keep the women out of the trenches. They would be inspired the more to fight if they knew extra spirit meant fighting for two. They would resent being babied.

Among our young men who went abroad to serve, one-third of the first twelve fatalities, committed suicide.

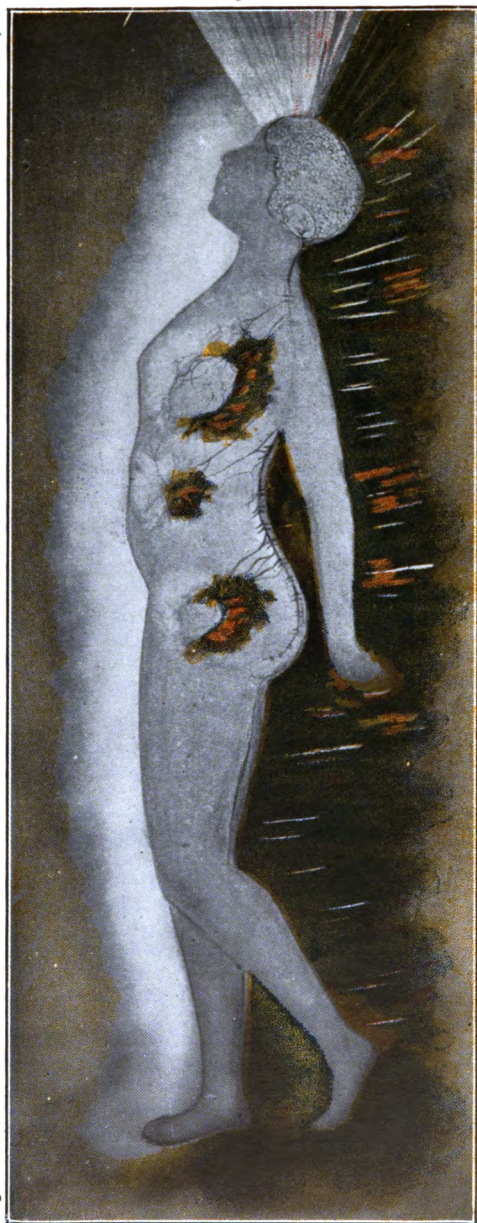
Quite a number of our men have done the same thing in our cantonment camps.

COMMISSIONS.

PRESIDIO CANDIDATES, COBBLED THROUGH SCHOOL, LACKED SPINE, SAYS GENERAL.

San Francisco, Sept. 8.—The reason why so many college men "flunked" and did not receive commissions at the reserve officer's training camp at the Presidio has been discovered. It was because they "cobbled" through school and had no self independence and could not give commands, according to Adjutant General Kane of Washington, D. C., in a communication received today by President Benjamin Ide Wheeler of the University of California. General Kane said in part:

"If therefore thine eye be single, thy whole body shall be full of light—



but if thine eye be evil, thy whole body shall be full of darkness."

Paul said, "I see **another** 'Law' in my 'members' warring (fighting, contending) against the 'Law' of my 'Mind,' and bringing me into captivity to the 'Law' of sin, which is in my 'members.'"

"They were mentally and physically slouchy."

In describing the shortcomings of the college men he claimed they had been "pushed" through school and had been spoiled because they were not under proper discipline. The sudden change to army life gave them no time to adjust themselves to new conditions, even in cases where adjustment was possible. He said the college man could not stand on his feet and talk, and could not give commands because his tongue was tied with indecision and "slippiness."

Prof. Martin C. Flaherty, associate professor of forensics of the university, agreed with the army officer's criticism, saying, "school education of today is producing a generation of jellyfish."

While this condition of affairs is true at the present time—covering a large number of young men in general—I prophesy a wonderful re-making, re-forming, or transforming of these same men as a result of discipline in the camp, and association with men who are vital, are aggressive, are leaders. When they get the "spirit" of things (as they will), they will be as worth while as the best, and this "spirit" of confidence will stay with them. It will not be alone for the time of war, not by any means. Parents will be proud of them—will be more grateful than ever for "Uncle Sam's" handling them. The boys are not always to blame. Often it is the parent's fault. They have been over-indulged, or worse still, allowed to become indifferent and shiftless. I'll guarantee when these same "jellyfish" boys return, it will be unsafe to speak of them in this wise. You will not find them timid,—laying down—giving up—permitting some other fellow to crowd them out of a position, because they are afraid to use push power. I honestly believe that our boys are going to show the world that in no other place in the world can be produced men who will show better ranking, better markings. I am ready to take off my hat to them now.

For such is my faith.

As a result of lack of discipline at home, babying, over sex-indulgence, we have a lot of sexless and senseless men.

Women are finding out things for themselves nowadays, and the best of them prefer remaining single rather than tie up with a would-be-man. They prefer spending their own money, paying for their own keep, rather than working to keep two, just for the sake of being married. Precious few women are able to look up to their husbands nowadays. They have to look down upon them. No wonder they are disgusted with men in general—their husbands in particular. You see such men sitting around the parks in groups, discussing politics, in a big way declaring how the government should be run; how labor questions are to be settled; while their wives are at home settling the question of how the children are to be fed, educated, clothed and their lazy husbands get their meals on time. I'd like nothing better than the job of breaking up such meetings, breaking some heads, or putting them on a chain gang to work out their "keep." It's the women that are hustling, and fools they are to permit a lazy good-for-nothing man as a husband and father to shirk. Yes, men are a disappointment to women, for too often they cease to be lovers, providers, or fighters.

Now just a little venture in replying to some of our so-called great men. Eminent (?) Psychologists!

Scientific (?) Psychologists!

It may be said of them, in the vernacular of Shakespeare: "Too much (or little) knowledge of woman hath made women haters of them."

With few exceptions these men have been disappointed in their married relations, or have been displaced by some other in their love

affairs. Frequently they themselves have been promiscuous. Their scientific (?) analysis of women is the result of personal grievances. Of what a woman has in her heart to give, they haven't the slightest conception.

They have not lost their bearings, for they never had them to start with. Too often they are men of "experiences" and such characters are not unknown to the other sex. They may attract women, but the women in spite of their desire to give freely of their love, withhold the best, because of suspicion, because of the uncertainty whether the man will give equally in return. Fear that it is not in him to be constant.

No woman who truly loves a man ever deserts him, and this can be said of a man who loves, provided the woman gives love in return. These scientific (?) men are prostituting themselves. They are prostituting the best that is in them, for deep down in their hearts they wish to trust, wish to surrender to some particular woman, and long for some particular woman to surrender or abandon herself to them. How can any woman surrender to a man who is suspicious? Who rates her no higher than sex? Who really expresses himself (as one particular authority has done) in denying woman the possession of a soul?

Judging woman from this standpoint—looking upon her from the standpoint of man's property—as only a thing of sex—it would be inconceivable to expect a woman to give completely to him, i. e., soul and body, when she had no soul to give. And yet the writings of these men are gorged by the unthinking public; accepted by many as true.

Such men have but one idea fixed in their gray matter, i. e., sex; and, as sex alone will fail—has no value, no stability—woman can not give the best, and, being disappointed and disgusted as well, will keep on looking, in hopes of finding some real product of man, who is faithful to himself, who has a "soul" to exchange.

In October number of Current Opinion, there is an article entitled: "Tolstoy the Woman Hater as Revealed by His Private Journal." The compiler or translator, gives the names of several scientific (?) thinkers, such as Schopenhauer, Nietzsche, Strindberg, and I may add, Weininger. These are only a few in the list of noted (?) eminent woman haters and writers on Psychology.

DISAPPOINTED MEN, ALL OF THEM.

Here are some of Tolstoy's utterances. In the very commencement of his Journal he has this to say: "For 70 years I have been lowering and lowering my opinion of women, and still it has to be lowered more and more. The woman question! How can there not be a woman question? Only not in this, how women should begin to direct life, but in this, how they should stop ruining it."

Again, "Woman - - - is the tool of the devil. She is generally stupid, but the devil lends her his brain when she works for him." Here, you see, she has done miracles of thinking, far-sightedness, constancy, in order to do something nasty; etc., and yet, the producer of his journal declares "Tolstoy practically confessed himself unable to cope with the complex problem of women."

Again. "And they are terrible. They act as the mainspring of all the calamities of the world." Then he seems to have suffered a back-kick, for he has said, "The chaste woman will save the world." Again—"One of the most necessary tasks of humanity consists in the bringing up of chaste women," and he leaves the "task" entirely to the women. I would say in contradiction, that the "task" is allotted to men. The chaste man will save the world. We can not leave him out of the reckoning, for there must be a union of "spirit" as well as of flesh, and when men are full of the "spirit," instead of flesh, they will breed "spirit,"

instead of prostituting it. Women are to be saved by men imparting, projecting, and injecting their strength, instead of weakness. So men must be "born" again—into a new life of thought.

Here are a few "tid bits" from Schopenhauer.

"The soul, personality, character, are identical with free will, and as the female has no 'ego,' she has no free will. Only a creature with no will of its own, no character in the highest sense could be so easily influenced by the mere proximity to a man as woman is, who remains in functional dependence on him instead of in free relationship to him."

"Woman is the best medium, the male her best hypnotizer."

I am not denying woman's dual nature, her cunning, her acting, her seeming. If she hasn't a good stock of these mediums, she certainly stands no chance with the male, for he is making it his business to force her into accepting his ideas in general matters; to look up to him as a master (and she is only too anxious to do this if he can establish himself); to recognize his opinions above any she may formulate. In other words he wants her to see him as a little god. He wants to make her see the man in him. Wants to be the positive, and, to please him, she accepts his valuation of himself with much tact and endurance. If it becomes too impossible, and she realizes that her passivity is degrading her, out comes the exposure of the part she has played.

Certainly, women beat the men in acting.

It's their only salvation.

But a woman doesn't have to sham when she has a real man. She is willing to be passive.

Kipling no doubt got himself in bad when he said "The female of the species is more deadly than the male."

This is true when it comes to revenge—to hating. But the other side of her character is equally true, and in this she becomes glorified, i. e. She can love with as much intensity as she can hate, and man is not to be compared with her when it comes to self denials—in constancy—when she gives herself completely to a man, be he husband or paramour.

Imagine if you can—and it's easy to do so—what children have to suffer in way of birth, when they as well as the mother, are deprived of a proper union.

There is no mystery about the innumerable children one comes across who show in their every action the hunger for some one to love them. Love has been withheld in their making, consequently something vital has been left out in the mould in which they were formed. No wonder they are restless, nervous and easily influenced by some or many who are ready to give them attention. Now don't misunderstand me in saying that this lonesomeness and hunger is wholly of a sex nature.

No, when a woman loves she loves all over. Her whole being is awake, her whole electrical magnetic nature is aroused and she is trying to give her very self in some way to the man, to show him how she can love him.

Again, when a woman loves, there is at least unconsciously (if not consciously) a desire to mother him, coddle and protect him, as she would a child. All these manifold feelings come into play, and are surged upon him in her union with him.

When there is aversion for him, all this best in her that is crying out for mating, is withdrawn, and this hunger for "something" that she longs for (that will satisfy) is electrically and magnetically withheld or withdrawn; consequently she will always be a subject for some other to attract and to satisfy.

RECAPITULATION

IN a review one is supposed to be brief. This I cannot promise for I intend not only to review the cardinal points presented in the foregoing chapters for the purpose of calling more forcibly to your attention the significance attached to each, in its relation to cause and effect; but also to present some new discoveries of great interest that have a place in a review of the whole field. Each has its value and all dovetail into one another. Furthermore not one of them can be left out of the calculation.

The points which I desire to review are those which have stood out most prominently in the preceding chapters. In addition to these I desire to present "Tones," "Odors" and "Colors," to which I shall refer in the latter part of this review.

For this study let us have in mind the building of a human "pyramid." (See Brain Plexus Pyramid, Pate 10.) There is but one of these which we can use for the base, and that is the human "cell." The sum total of the "cells" will give us our "Type" of man or woman. The "type" will be the result of the preponderance of male or female "cells" that have been put into the base to begin with. The chances are that you have never thought to analyze yourself in connection with "types;" but, now that your attention has been called to it, make an effort to do so and place yourself where you belong.

You need not be ashamed should you fall short of your own ideal, for few reach this. Should you find, however, that you are more "female" than "male" in your frame, tastes and action, cultivate the manly side of things. Associate more with men who are decidedly masculine. Take up manly sports.

If, on the other hand, you are lacking in sentiment, are given to looking upon women in general as individuals to cook, darn, keep house and satisfy your coarser nature, then get rid of a lot of your superfluous "male" cells (which make a brute of you) and cultivate some of the finer characteristics of which you are in need, to make up the normal man. Make yourself more courteous. Study to please; study to find out what it is that makes the difference in the hearts of men and women. For indeed there is a great difference. Rise above "sex thoughts" in your search. If you do, you will take off your hat in reverence to the best gift God has implanted in women, this same gift in time to be shared with you and me, provided we are what we should be. The right kind of woman will never permit man to see into the "holy of holies" of her heart so long as he is coarse or domineering. You may have such a one for a wife but chances are you do not "possess" her.

Now as to "nerves." I do not intend to enter upon a dissertation on this subject. Libraries have been written on them and as yet we know so little when it comes to treating extreme pathological cases. I just want to call your attention to something so simple, yet so vital about "nerves," and so entirely foreign to diseases in the nerves themselves, that I am afraid you will overlook the value of this information because of the simplicity of presentation.

The words "mind" and "spirit" are used with very little intelligence as a rule. For instance, we often hear such expressions as "God is love"—"all is harmony," etc. Well, what I want is something tangible. I want proof of both. I want to know how I can reach Him who is eternal, and whose love knows no bounds. I want to know how to possess harmony. The Bible tells me I have a "physical" body, and a "spiritual" one as well. I know something about the physical body, but how am I to find out that I have this other body? If I have it, of

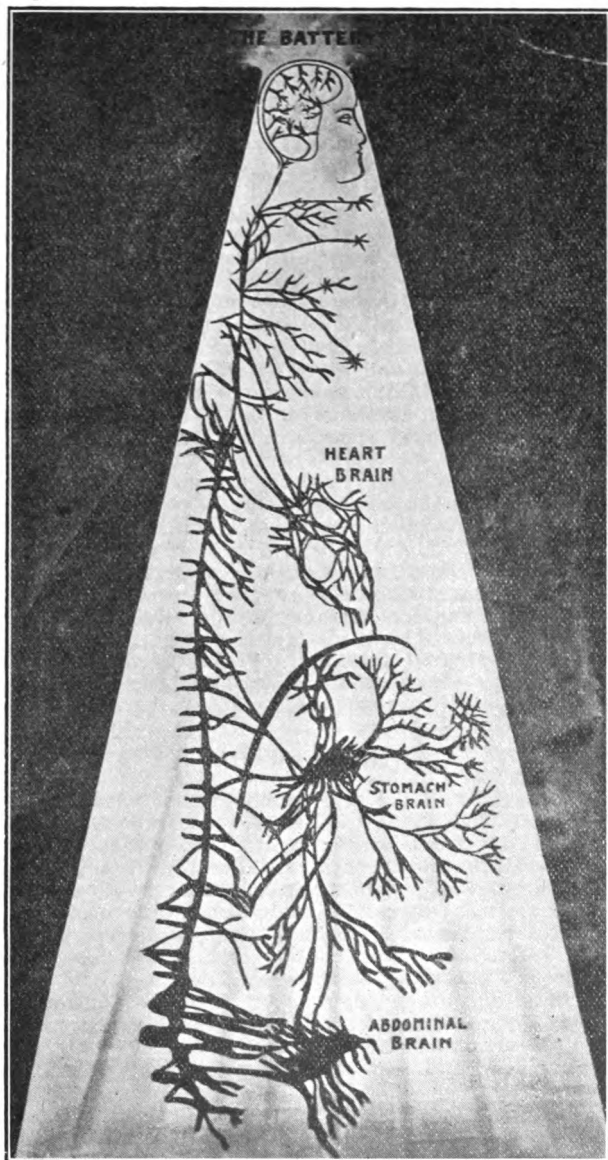


Plate 10.
Brain Plexus Pyramid.

what use is it to me if it does not make itself known? Or if it does force itself upon my attention now and then, and I do not know how to become acquainted with it, then of what value is it to me?

I know I have nerves and I know how to make use of them in many ways to my profit and pleasure. But this "spirit brother" of mine, what is he? Is he a psychic? If so, how can I train myself to meet him in a psychological or spiritual way? If we cannot work together for our common good, what is the use of this "spirit" annoying me and holding out mystifying sayings? Tolstoi has put the question thus: "Is there a distinct dividing line between the psychical and the physiological phenomena of man's actions?" I am sure from my findings, that "nerves" and "spirit" do keep company on this earth plane. I believe that there are very fine shadings from one into the other; for instance, from "spirit rays" above into the finest "auric rays" around one's head or brain cells. If these rays do extend from our physical nerve endings (on the surface of our bodies) into spiritual beginnings, our thoughts may control these spiritual currents; their ingress and their egress, while on this earthly plane and so with God. (See Plate 9.)

There is one law that applies alike to all people, to every human being, to saint and sinner, to the wise and to the foolish. It relates to "the way." Circumcision availeth nothing. Keeping of laws will not save. Baptism of itself does not cleanse. One rule for all, and one road for all, so that there is no partiality or class. Thought provides the way. We think ourselves into heaven or hell. We can cultivate heavenly thoughts that will lift us upon wings into communion with spirit; or we can hold to thoughts that pertain alone to gratifying the physical nerve senses, which drag us down and keep our thoughts (consequently ourselves) from ascending. If mind does pave the way, if good thoughts will open the door, then it is training of the mind, the entertaining of nothing that is evil, that lifts us up. If this is so, then churches should become clinics for spiritual thinking. Prayer is the way to commune and reach God. It's the wireless, telepathic way of communicating along Natural Law lines to be heard by the Father. It's the only way to get in "tune" with Him.

HUMAN BRAINS

Have you any idea of the real connection, the real wiring, between nerves and our physical appetites; of the real connection between these same nerves and the spirit without? Are you aware that you possess more than one brain? The truth is we have four brains. We have the cranial brain (in the skull) another in the chest wall (cardiac) and two more in the abdomen. Other than the cranial, each of the other brains is known as a "nerve plexus." Each a plant, a storage place for wires, radiating from these centers to control certain districts some distance away. But these, it must be remembered, are not cut off from the central plant in the skull, from whence they take their orders.

One of our great physicians, in writing on these brain findings, has this to say: "In mammals there exists two brains of almost equal importance to the individual and the race. One is the cranial brain (in the skull) the instrument of volition, of mental progress, and physical protection. Here resides the consciousness of right and wrong. The other brain is the abdominal brain, the instrument of vascular and visceral functions. It is the brain of physical existence.

This abdominal brain has wonderful power, maintaining eternal, restless vigilance over the viscera. It presides over the physiology of the viscera, that is, over the rhythm, secretion and absorption. To the common functions of the abdominal brain must be added the special functions of the genitals, such as ovulation, menstruation, gestation.

The abdominal can live without the cranial brain, but the cranial brain cannot live without the abdominal."

Do you know how these live wires are laid, and how these several brains are stationed? Notice the plate of the human pyramid. (Plate 10.) Starting from the brain in the skull (the highest point in the pyramid), the nerves pass down the spinal cord protected by the vertebrae. Reaching the chest wall, a large bundle of wires is collected, and there a station is created especially adapted to taking care of the lungs and heart. Going down farther we come to another "plant," called the "abdominal" brain. Each one of these brains is in direct communication with the brain in the skull. They receive messages from the "main office" and act accordingly. In return, they send in their "reports" for needed repairs, demands to be fed, and warnings of things going wrong. If these "messages" from the "main office," (the cranial brain) are healthy ones, these other brains do not over-indulge. If the mind of the operator is connected with the mind of the "Good Spirit" then there will be no dissipation. If, on the other hand, there are things wrong that appeal to the eye of the "operator," and the "operator" insists upon indulging to excess, it sends a message to these other brains and prepares the way for a debauch.

Take, as an instance, a "stomach debauch," a debauch of good things (we will innocently put it), a big family Thanksgiving dinner. The message the stomach-brain gets is something like this: "Get ready for something extra. I am going to 'load up.' Supply me a greater amount of gastric juice and stretch your walls to the utmost. Here is a six or nine-course dinner and I don't want to miss a thing." The stomach-brain sends back a kindly remonstrance. It says: "Now use a little sense. You know I have been out of order for some time. You know your physician told you that I need rest, that he prescribed light foods and limited amounts, and I know you will have to suffer if I make this effort."

But all the while the operator's eyes are getting larger than his stomach. Things smell good, look good, and the saliva in the mouth almost "oozes." The operator has lost his head, his reason. He says: "Go to, I am going to fill up if it kills me." Does not this sound familiar to you? The spirit, resting just above the cranial-brain, tries its best to help the stomach-brain. It pleads for moderation. It says: "You are injuring the temple made for the Spirit to abide in. The spirit cannot do good work if the physical brain is sick." But tempting foods have their way. I leave the outcome to your imagination.

Again the eye of the operator sees something that looks very attractive, that excites a brain lower down in the pelvis, the "sex-brain." Again comes the same preparation for a debauch. Again comes the warnings and the pleadings and the wires or nerves are kept hot with the messages sent to and fro. But, as a rule, Spirit loses out, for the brain of the operator is evil. His thoughts are not pure thoughts, otherwise they would not excite the brains below to over-indulgence.

There are large numbers of people, who, denouncing those using tobacco and liquor, are as intemperate in other ways. These same people have never overcome their "peculiar weaknesses," have never denied themselves. They hug a few virtues, but turn themselves loose on other appetites. These are intemperate in eating, in their use of tea and coffee, drugs, or in their indulgence of sex.

Now figure out for yourself where your "brain center" is located when it is really "at home." Cannot you understand how, from a physiological standpoint, two "well-intentioned" people might lose their heads? Go back to Page 20, Chapter 2, and note what has been said as to the influence of the will when directed to some part of the

body. Then note, in connection with this, what was said about the "aura" of women, where it shows up the strongest, i. e., around the pelvis. Is it hard now for you to understand why "sex mind" (or brain) becomes unduly excited when body electric or magnetic currents have been established between the two?

AURA AND BLOOD PRESSURE

Thoughts directed to the sex brain station increase the size of the aura at that point. When an unusual amount of blood is forced there, the drawing of blood from other portions of the body means taking it from the head, thus producing for the time being what we call "anaemia." Not until the two have "awakened," does the blood return to the brain and with it returns reason.

How, then, can you protect your girl or boy? You can do so by enlightening them as I am enlightening you, and not leaving the matter to chance. Reveal the natural laws that govern these "brains," and with this knowledge your children will be in a position to think for themselves; to protect themselves.

The reason why the round dance in particular is so seductive or attractive, is because this union of bodies has its exhilarations. I can hear what some women would say to this, i. e., "that they can dance without even a thought of sex." I do not deny this, and I am not denouncing dancing when properly conducted. But, while they may be free from sex thought, what about the men? Again, do not misunderstand me. I feel sure that there are plenty of men who never have an evil thought while dancing, and if all the men and women in the hall were of this frame of mind, all would be well. But you must not forget that there are some who are exchanging hand pressures, and other leanings, that do suggest, and so the young man, vital, with blood pressure torturing him, leaves her presence to go where he is licensed to relieve himself. There is no one thing that plays the devil with young men and women so much as the promiscuous dance.

Self control is possible; and real love, separated from the physical rests, or is suspended, at the pinnacle of my pyramid to draw us up and away from our coarser brains to a mind entirely free from sex.

I am not railing against sex. I do not want you to be dead to this. On the contrary, I want you to be alive to it, but I also want you to be wise as to its place, and in this, as in other things, to be temperate. If there is any individual who is unattractive, hard to get along with, uncharitable, unforgiving, aggressive, lacking in sympathy, love and tenderness, it is my "Male Woman." And I say, with all due respect, that I think God sympathizes with the man who has to live with such a one.

"FEARFULLY AND WONDERFULLY MADE"

"Fearfully and wonderfully made." David said this for us all, but he did not know, as many of us know, how true this is, for we have been privileged to dissect the body, and the microscope has taken us to the borderland of "spirit." David knew nothing of "cell" life, of "germs," of "bacteria." As a result of observation, experience and "sensing" things, he gave this as his ultimate conclusion. He stood in awe of himself. Science has permitted us to look into the "inwards" of things, but can we express ourselves in better words?

With the knowledge I have been privileged to accumulate, the wonder to me is that the world is as harmonious as it is. I do not wonder that we are not "in tune with the infinite," since I have discovered the many, many things there are to be tuned. As for David, he was greatly disturbed most of his life, for he was out of tune. Now and then you hear some person spoken of as being well-poised, so composed, perfectly

at ease. There is a law that makes for such temperaments. I did not know for a certainty, until within the last few years, that every person's body had its own "key," "tone," or "pitch;" that one's body was as A, B or C to the piano, violin or tuning fork. I have found that being "well poised" means one's being in tune, in harmony with his own vibrations. Our nerves are the strings to be played upon. They are subject to variations and need to be tuned every day. Seldom are they just right; either they run away with us, making us irritable and impatient; or else they vibrate too slowly, rendering us discouraged and morbid.

I can understand now that the "Brotherhood of Man" depends upon each and every one having his "human harp strings" so tuned that they will vibrate harmoniously with the whole. I can understand now that social conditions, labor conditions, political conditions, domestic conditions, sweethearting and mating, depend upon the Natural Laws within, **working in harmony with the things that are without.**

In the early part of this work I tried to show you how we are slaves to some of the coarser physical appetites; how we are "influenced" 'from a physiological standpoint. Considered even from this standpoint, I would say that we are beautifully and wonderfully made.

But now I am to present some features that are independent of the coarser anatomical findings; of a higher grade than the things we can handle, see, weigh and measure. These are things that seem to put on the finishing touches to all these other wonderful things. They deal with the Aesthetic, Artistic, Poetical, Fanciful. They are things that attract, bewitch and oftentimes hypnotize and seduce. They are things upon which we lay great stress when we are at our best, especially in our wooing days. Sad to relate, they are the things we drop earliest and consider as non-sensical after we are tied, but not united. These things are "tones," odors and colors.

TONES OR VIBRATIONS

Science has proved that every individual has a certain key or tone which, vibrating in its normal way, may be matched or mated with the key or tone of some other individual, so that the two will vibrate in harmony. Short of this, the two do not become one. This harmony in human beings is as necessary as for two violins or two pianos to be in tune with each other to produce what is so often called "heavenly music." This law of harmony was at work in our courting days. If we were true to ourselves, if there was no deception, no sham, then the best in us was vibrating musically.

Have you ever heard a quartette of selected voices sing out of harmony? They may all have been "in key" separately, but as a whole, some voice was not harmonizing. Without harmony there can be no real, true music. Again, what varying influences different voices have upon us. Some set us on edge, make us ready to fight for our opinions and rights. Others rest, soothe and relax. It is a pleasure to have some people read to us; others, good readers though they may be, make us nervous. One person puts us to sleep with his reading, (if working to this end), while another keeps us wide awake. The same is true with speakers. Some have the power of holding you, interesting you, entertaining you by their voices, more perhaps than with all else. In proof of this, review in your morning's paper the lecture of some fine speaker that you have heard the night before. In some instances you will hardly recognize it as the same thing. A fine, sympathetic voice is a great gift. The speaker knows how to tune his voice, to regulate his vibrations, so as to touch others, which may be out of tune, and he tunes them so that they vibrate in harmony with himself.

ODORS

Every living person has his or her individual odor as well as tone. This is why it is possible for bloodhounds to run down a criminal if any of his apparel is given them from which they can get the scent. Not only are we influenced by conscious and unconscious bodily odors, but also by the odors of perfumery which an individual selects. This perfumery as selected by some, in some way seems to carry out an odor scheme, which seems to stand for character or temperament. You know there are perfumes one has a special liking for. Should the female select some perfume that appeals specially to the olfactory sense of the male, she oftentimes becomes fixed in his mind in a most favorable way, and memory is awakened in him years afterward by the aroma of this same perfume. Sweet memories arise in connection with it, and if time and place are right, he is apt to close his eyes and travel back over the paths of youth.

But odors repulse as well as attract. I have met women who repulsed me by odors emitted from their persons. Not always in those who were careless about their persons. Many people of refinement and intelligence have been shunned because of odors for which they were in no way to blame, and which they could not correct. For instance, women who exhale strong odors from their arm-pits; people whose feet perspire too freely (and in such cases bathing several times a day does not always correct), those who have offensive breaths from catarrh, stomach or teeth, are very often put at a disadvantage for they are not aware of these disagreeable odors.

To say that in our love we are not influenced by these things is simply to falsify. These offensive odors are so well known that women who are tactful do all they can to cover them, and it is right that they should. Men, as well as women, should be very careful at all times to keep down unpleasant odors. But perfumes are not always used purposely to cover up or purposely to attract. Women use them because the perfume appeals to them in particular. There is something pleasing and clean about the wearing of violets and roses, or having one's clothes scented with their fragrance. On the other hand, women know, without knowing the why thereof, that perfumes do appeal to most men.

I am going to tell you something the chances are you do not know. In fact this secret was not really made known until recently and so these findings may explain why perfumes are so in favor. Specialists in nose and throat work have discovered "Genital Spots" in certain regions of the nostrils. Although they have not discovered the nerve paths from these points to the genitals, nevertheless nerve paths have been proven by making application of certain drugs to these spots which show decided effect on the sex organs. It has been known for ages that certain perfumes had the power of exciting these organs, but why they did so was until recently purely speculative. It does seem as if we cannot get away from the influence of sex. It seems as if we at times are placed where we breathe it into a state of intoxication, and again we are repulsed by breathing in some offensive odor that is so nauseating to these same genital nerve spots in our nostrils that the sex desire is completely destroyed for the time being.

Sex, in some way is responsible for almost all the subtle attractions between male and female, and this is necessary to keep up the human race. But, if we understand ourselves, understand the laws that exert such influence over us, we can use these laws wisely in determining our selections of mates for life. If we realize that these things are only part and parcel of our physical body, and that for a full, rich development, the spiritual senses must be fed as well, then anyone wishing for the

best will seriously analyze his or her own "feelings," and will study the deportment and character of the other one, to make sure that their love making is something more than the "mating season" of animals. Short honeymoons, getting tired of each other, and the like, are no longer mysteries. In almost every case, sex is at the bottom of all these estrangements. But these things, if regulated and indulged in properly, do tend to unite two people in closer bonds and awaken interest in developing together the higher spiritual nature.

COLORS

Then we have color "likings" and color "fightings." There are colors that fight outside of the body and there are colors that start fights inside the body. For, as I have mentioned in my chapter under "Human Aura" or "Atmosphere," the Aura is made up of different colors; these representing differences in temperaments, so that, if we get angry, or jealous, or envious, we change our colors. Once in a great while, one meets a woman who is "alive" to these things. She is not one to follow styles irrespective of her own tastes. At the present time the style of throwing on all the discordant colors one can indulge in, is disgusting. This is another evidence of perverted temperaments. It is a mark of the neurotic. Like some dogs that are so "beastly ugly"; like some people who are so "extremely homely," that they can attract only by such extremes, so it is with women who go crazy over abnormal settings. These attract to some extent, but in what way and to what purpose? One can read character in dress.

Physicians are close observers of styles, and, as a rule, they do not have to waste much time in making a diagnosis of some cases. But when it comes to prescribing for some patients, they are confronted by a difficult task. There is no medicine that will cure or even change some of these senseless ones. There is nothing to work on. There is no desire on their part to be other than silly, weak and showy. On the other hand, a woman who has sense to create things for herself is, as a rule, well dressed and orderly. She emphasizes by her dress her individuality, and exerts a great influence toward the recognition and use of common sense. These women know how to place themselves in harmony with colors.

One sees this fight in colors going on everywhere. In the painting of our houses, in the furnishings of our homes, in churches, in theatres. Yes, one can read the characters of some people before they enter their homes. There are some churches whose color scheme is such that one immediately feels rested on entering them, and desires to be left alone. This is true of some homes. There seems to be a sort of benediction in the harmony of the colors. But, sad to relate, there are more places where it seems as if nothing but the spirit of the devil was present, and the feeling is one of fight. So we find that colors appeal to the physical as well as to the spiritual nature of human beings.

Tones, Odors, Colors, these three; but greater than these is

TACT

Perhaps you are wondering what "tact" has to do with these other things. A little explanation will not come amiss. What do you understand by a woman's being tactful? It is, I take it, making wise use of these various laws, satisfying the tastes that appeal to "senses," but offering herself in connection with these in moderation. She never cheapens herself by giving too much of herself at one time; always holding back some surprise; never completely satisfying. She studies the weaknesses

of the male, developing herself all the time in ways unknown to her husband; using the same fine arts after marriage as before. She is keeping up her values.

There is nothing so delicious to the taste, but over indulgence results in nausea. You might think that if you ever had a chance to live where oranges were plentiful that you would just live on them. Well, you would not do any such thing. The chances are you would not eat a dozen a year. It is just the same when it comes to satisfying human hungers. If a person makes a slave of himself to entertain, or run at some one's beck and call, somebody is going to lose out, for some one is going to become surfeited. At one time in your life it would have been a great treat to have held "someone's" hand. And the thought of the privilege of a kiss, dreamland; to enfold her in your arms, intoxication! You have gone through all these experiences, you have this particular one as your "own." You may have these morning, noon and night. Are you taking them? Where is the "spirit" that used to be in them? Has it departed? What drove it away?

When husband and wife cease to be of value to each other, that is, cease to be indispensable to each other, then rest assured some other will be appealed too. A wife who keeps herself up in appearances, makes a little home so "cozy" that a husband has something to look forward to after a day's hard grind, is one out of thousands. A wife, who takes pleasure in fixing things for her husband and children as for "company" is an exception. A wife who will wear "any old thing" around the home, is one who is the loser. Such settings disgust men. Just remember that so-called love can grow cold very quickly. Both must keep up the attractions. Each must study to please, or there is going to be a hunger for new experiences, and these are never lacking.

"There are none so blind as those who have eyes, and yet see not." I have said nothing about men being tactful. When it comes to domestic and love affairs, I see no place for a man to use tactics. He needs only to be manly and natural. I do not consider that the taking home of flowers, candies and theatre tickets comes under this head. A man should be diplomatic in dealing with the public, but "tact" should be a great part of a woman's natural make-up. Men are the easiest things in the world to hold, to spoil, to fool, to keep, if women would only exercise a little tact. Women can, with a little tact, wind men around their little fingers, and the time to do this is when they have them as their husbands.

And where did I get all this? From listening to confessions of hundreds of men and women; in going to the heart of the matter. You told me. Now I am trying to show others, trying to remedy some of the abnormal conditions that exist today—trying to do my share in healing the hurt of the world. And, for some reason, the spirit within me is pleased, for I can hear many souls that are desirous of better things, vibrating in harmony with my own. So I can hope and pray, that my "spirit" will spend itself in living to help others, as some good "spirits" and "influences" have lived in me for my good.