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THE FOUNTAIN OF LIFE

OR

THE THREEFOLD POWER OF SEX.

BY

LOIS WAISBROOKER.

AUTHOR OF "HELEN HARLOW'S VOW," "PERFECT MOTHERHOOD," "THE OCCULT FORCES OF SEX," ETC., ETC.



TOPEKA:  
THE INDEPENDENT PUBLISHING CO.,

327 MONROE STREET.,

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yours truly  
Lois Waisbrooker

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DEDICATED  
TO ALL GROWING SOULS.

## PREFACE.

Shall I be understood! Can I so gather in, focus, and reflect light upon this most important of all questions that it seem not as darkness! These are the questions that trouble a writer when presenting ideas not generally accepted, nay, hardly thought of by the multitudes intent upon their own plans to compass their own pleasure or to meet their own needs.

But if the seed is not sown there will be no harvest. Unless a thought is given out, it will not be weighed, measured, sifted, till whatever of truth it may contain is separated from the error of its crude inception. There are some minds ready for what I have to offer, are, consciously or unconsciously, calling for it or I should not feel the pressure upon me to give it; so, in this the evening of my life, I go forth sowing wherever I can expecting to sleep ere the harvest comes, but there will be others here to reap. L. W

# THE FOUNTAIN OF LIFE

OR

## The Threefold Power of Sex.

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### CHAPTER I-

That sex is the Fountain of Life cannot well be denied, for everywhere in nature from the union of the two forces, the positive and the negative, the male and female principles, life springs into positive or external existence by taking form, each after its kind.

This is true from monad to man, and if there are still higher grades of life, which is generally admitted as true, then they are, they must be subject to the same law. Students will understand what I mean when I say problems coming under the simple rules of arithmetic can be solved without having resource to the principles involved in the higher mathematics, but that the higher problems cannot be solved without the principles involved in the lower. The same must be true of the higher and lower grades of life. First principles cannot be dispensed with.

Even here, in the intangible realm of abstract principles, in the science of numbers we find the inseparable two, the positive and negative methods upon which the whole mathematical superstructure rests.

It is commonly said that there are four basic principles upon which this science rests but a closer analysis shows that multiplication is but a short way of performing many additions and division but a short way of performing many subtractions, leaving only the two as foundational. These will solve the simple problems without calling into use the methods needed in interest, in the square or cube roots, or those of any other intricate problem, but in the more intricate problems we find we cannot dispense with addition and subtraction. And yet, when it comes to the life-fountain we are told that to solve the problem of intellectual, and more especially of spiritual growth we must ignore the material basis of physical expression; in other words, must remove the foundation to rear the superstructure.

Perhaps it will help us to think more clearly upon the subject in hand if we make a sort of summary of what may be called axiomatic truths.

When we say, equal numbers taken from equal numbers the remainders will be equal, we state what must be true under any and all circumstances, in any and all places, in this or any other world, and what in the very nature of things is thus universally true is called an axiom. It was by the use of such an axiom that the boy upset the assertion that God could do anything, no matter what. He knew that to be two years old a person or thing must have lived two years so he said, God can't make a two year old colt in a minute. He was willing to concede that a colt the size of a two year old might be made in a minute, still it would be only a minute old.

Another boy was equally to the point when in answer to the question, how many legs would a calf have should you call the tail a leg, he promptly replied, four. The father repeated the question and still the same answer, and yet again, with no variation in the reply. Finally the man became impatient at what he thought his son's stupidity. Why father, said the boy, calling the calf's tail a leg don't make it so. He too expressed an axiomatic truth. Under no possible conditions could the calling of a tail a leg make it one. And so of all things else; changing the name does not change the nature.

When we learn to think, reason decide from the study—out of axiomatic truth instead of taking things as we find them thinking they must be as they are, the world will be the better for it. Principles, natural laws as they point to—indicate the path of growth—this, and not personal authority.

#### AXIOMS.

I will now give the axioms upon which I shall try to build as upon a firm foundation. But I must say some things in connection with what I thus call axioms which to many will not seem like axiomatic methods. Axioms, they will say, are statements of self-evident truths; they need no argument. True, but mind must have some degree of development to understand any truth no matter how self-evident to those who are more advanced. Those who are searching in the sphere of principles perceive many truths which need to be compared, analyzed and illustrated in various ways to give those who think only in the sphere of facts even a glimpse thereof, while to the others they

are as self-evident as that two and two are four, therefore, though I may be criticised for it I shall continue to call the following statements axioms.

FIRST.—Sex is the Fountain of Life—of all life animate, inanimate, physical, intellectual, and spiritual, and in all possible cases life is made manifest through the union of the positive and negative, the male and female forces.

SECOND:—A superstructure to be substantial must rest upon a solid foundation, and while the more external phase of sex life, the physical, can be lived without bringing into use the laws involved in the intellectual and spiritual, the intellectual and the spiritual cannot be *fully* lived without bringing into use the physical as the basis or foundation. The higher necessarily rests upon the lower and "if the foundations be destroyed what shall the builders do?" or, if the roots cease to act what shall the branches do?

THIRD:—The unknown can be proven by the known, but only to those who understand the unerring results of underlying law, understand the entire reliability of that which is universal in its action. Astronomers proved the existence of new planets by first deducing the fact of an unknown planet from the known laws of matter.

FOURTH:—We cannot conceive of that which does not exist. We may narrow the conception, twist it out of shape, pervert it because of our ignorance, but still it is, it must be rooted in truth.

FIFTH:—We cannot desire, hunger for that which does not exist. If we could it would prove that we have capacities which the universe cannot fill, a manifest absurdity.

**SEVEN:**—Our thought, our idea of an act—the organs of the brain that are active at the time, this, with our general idea thereof, decides the character of any act which, in and of itself, is neither good nor bad morally speaking, and also, in a great measure, the nature of the result.

The fourth and fifth are really one in fact, for we cannot hunger for that of which we can form no idea.

From the first of these propositions or axioms we deduce the importance of sex—sex, the life-fountain; get a glimpse of what a wonderful power it is—that if we would grow in life and strength, if we would become as gods, handling and moulding the forces of being intelligently, we must treat it reverently, never abusing or prostituting its functions.

From the second we are taught the importance of a healthy, normal, unperverted sex life upon which to build a natural, healthy, well balanced intellectual and spiritual life. The absolute necessity of preserving the foundation intact if we would have a substantial super-structure is an indictment against all the teachings of Christendom which carry the idea, either directly or indirectly, that sex is only of the flesh.

This, taken in connection with our sixth proposition makes the indictment against Christian teaching on this subject a very serious one, for if the idea of an act innocent and natural in itself, determines in a great measure the results flowing therefrom, then, those who regard the act as simply of the flesh are "sowing to the flesh" whenever they enter into it.

"Whatsoever a man soweth that shall he also reap." "He that soweth to the flesh shall of the flesh reap corruption."



Self-evident propositions that should be commended to the consideration of those who regard sex as only of the flesh.

From the third--the unknown being proven by the known--we discover the universality of axiomatic truth, or inherent, self-existent law--can discover that knowing the method of action we can trace ultimate results from simple beginnings--truths of universal application from specific indications.

From the fourth and fifth which, as already said, are practically one, we get a glimpse of the wonderful capacities of the race, of men and women who have so long been taught to look upon themselves as worms of the dust, and from the sixth we can see how low ideas of sex tend naturally to make the product of sex union low.

Taking the first and sixth of the axiomatic propositions stated, the question comes home to us: What kind of life shall we draw from this wonderful Fountain of Life? Which of the combined elements that constitute a human being shall take precedence?

If soul and intellect did not unite in some degree in that which constitutes a new being then we could possess neither soul nor intellect--should not be human, but merely animals in human form, but when they are not recognized factors of the feelings, the emotions, the purpose which prompts to the sex act they are passive, negative, must be developed through the suffering, the conflict which forces them into action. If in this relation the merely physical predominates and a human being is the result that human being will be under the control of the passions--will be, as one wri-

ter has it, beast born. Such are born on the wrong side of hell and must pass through it—must have bitter experiences, keen suffering before the real man and woman can come to the front and rule in their own kingdom—rule themselves. Till this is done the beast in them rules. It may be a mild, docile sort of beast or it may be ferocious, but it rules all the same.

If love, soul love and intellectual appreciation take the lead—if the gratification of the senses holds the second place in the considerations which bring a couple together—if the act is sanctioned by the intellect and infused with true human love—comes as the result of such love—those born of such unions will be the masters, not the subjects of their passions.

But how has it been in the past? What elements have been drawn from this life-fountain? With what characteristics have we stamped the product?

We have drawn from this fountain just what we have brought to it. We have stamped the product with that which we have put into the blending.

Man has brought into this partnership the idea of a personal right, a lawful claim to the person of his wife as a receptacle for the refuse of his passion. How could he bring the love, the genuine respect, yes, the reverence—how could he bring these necessary characteristics of a true manhood and womanhood to one who was his by law, to one who had no legal right to her own body? He, through the teachings he has received, brings to the union which produces another human life the elements of selfishness and tyranny.

Woman, with her idea of "wifely duty" has giv-

en the element of submission to tyrannical selfishness. The results are tyrants and slaves all through society. With such characteristics in the ascendent, and the merely physical desire on the part of the husband the prevailing condition, is it a wonder that passion rules, takes the command, asserting physical needs at the expense of wife and offspring?

But we must not tarry at the foundation. We must learn the highest uses of the great life-fountain. Only an artist can see beautiful forms in the solid marble, but he brings to it his ideal and chisels away till that ideal stands before him in perfect form. The capacities of the stone are measured by his capacity to mold and shape it. So of the life-fountain, sex. In and of itself, it is as the ancient writer says the earth was in the beginning, without form and void. Its capacities for good to us are determined by what we bring to it. We can gather intellectual and spiritual life from this fountain if we will, but to do this we must regard it with the reverence that the intellectual and the spiritual naturally inspire.

Our purpose in this work is to try to find the highest, purest use of sex—to indicate through the laws of the known the possibilities of its as yet, to us, unknown power. We cannot demonstrate in the sphere of facts what this highest use is until it is reached by the discovery of the principle involved in the first step toward soul growth. Those who are intuitive will first sense it and then will study upon and so elaborate it that to analytical minds it will be as clearly demonstrated as though the fact had been wrought out before their eyes. Every inventor is proof that the unknown

may be discovered through a further application of the laws of the known. They see, they know that a right application of certain principles will bring a given result. They *know* this; there is no guess work about it. The only difficulty lies in not knowing how to apply the principle, or in not having the conditions under which it can be applied.

The unknown powers of men and women are being discovered in the same way. We only need now to find and apply the principles under which these unknown powers can be made known, and practical.

Sex, as we have seen, is the fountain of life, and, as a natural correlative, the fountain of power, for we cannot even think of power as entirely separated from life. We infer then that through a right application of its laws we may conquer even death itself.

In elaborating this subject we must again refer the reader to the fact that while simple problems can be solved without using the formulas or rules of the more complex, the complex cannot be solved without retaining the use of the principles or methods necessary to the solution of simple problems.

We next ask: Are mind and soul more complex than matter? By soul I mean the astral or spirit body—the body of the ego, the selfhood, the indwelling “I am.” Quoting from a former work—“When this indwelling ego is clothed with soul and body we call it a man, a woman, a child, but when clothed with soul only we call it a spirit. The problems of mind and soul, the laws which govern their growth are certainly more complex than are the laws which govern the inception and growth of the body only; still, all the

principles involved in the body problem are involved in solving the soul problem, and he or she, teacher or student, who rejects bodily need in trying to learn the law of soul need will certainly fail.

But our fifth axiom declares that we cannot hunger for that which does not exist. We do hunger for, seek for, try to discover "The Elixir of Life." It must exist, and where? We have looked everywhere else and is it not time we learned that:

"The proper study of mankind is man," man the race—the male man and the female man—the phallus man and the womb man, both equally included in the term! The following poem by S. W. Foss is very appropriate here:

"OH SHIP, AHOY!"

"Oh, ship, ahoy!" rang out the cry,  
 "Oh give us water or we die!"  
 A voice came o'er the waters far,  
 "Just drop your bucket where you are,"  
 And then they dipped and drank their fill  
 Of water fresh from mead and hill;  
 And then they knew they sailed upon  
 The broad mouth of the Amazon.

O'er tossing wastes we sail and cry,  
 "Oh, give us water or we die!"  
 Oh high, relentless waves we roll  
 Through arid climates of the soul;  
 'Neath pitiless skies we pant for breath,  
 Smit with the thirst that drags to death,  
 And fail, while faint for fountains far,  
 To drop our buckets where we are.

Oh, ship ahoy! you're sailing on  
 The broad mouth of the Amazon,  
 Whose mighty current flows and sings  
 Of mountain streams and inland springs,  
 Of night-kissed morning's dewy balm,  
 Of heaven dropped evening's twilight calm,

SH *water's* point in earth and star—  
Just drop your bucket where you are.

Seek not for fresher founts afar,  
Just drop your bucket where you are;  
And while the ship right onward bears,  
Uplift it from exhaustion deeps,  
Perch not your lips with dry despair;  
The stream of hope flows everywhere.  
So, under every sky and star,  
Just drop your bucket where you are.

It seems to me that the race in its progress has reached the "broad mouth of the Amazon," that the time has come in our search'g for the Elixir of Life to "drop our buckets where we are"—to drop them into the fountain of our own life—*our* life, that of man and woman combined.

Resting upon the axioms stated I avow what has already been indicated, to-wit., my full belief in the declaration: "And the last enemy to be destroyed is death," believe that this will yet be done so far as its power over the human race is concerned—believe that the creative agency will become the redemptive agency when the laws that lead to its "Threefold Power" are understood and obeyed.

"Oh," says the reader, "I do not want to live always; life is too full of disappointment and sorrow."

My good friend, you forget that death is the last enemy to be destroyed. When we have conquered death we shall have conquered the disappointments and sorrows—shall have secured conditions that will make life desirable.

"The wages of sin is death." "Sin is the transgression of the law." These are bible words but I do not quote them because of that fact, but because they are

an expression of dimly perceived laws or principles in the bosom of nature—Nature, the wonderful mother who says to all: "Seek and ye shall find, knock and it shall be opened unto you."

We have sought in many directions\* and have knocked at many doors that have opened to us. Sometimes we have knocked long, loud, and persistently—have knocked almost to the point of desperation, but at last the closed doors have turned upon their hinges revealing secrets well worth the thought and toil expended. No persistent searcher has failed of a reward soon or later, but as yet, we have hardly entered the vestibule of Nature's great temple.

"He that overcometh shall inherit all things." Is it really true! Can we indeed overcome all obstacles and stand at last triumphant? The propositions already laid down as axiomatic make the fact of such a prophecy, no matter where found, at least the reflection of a truth; but the bible declaration is not the only evidence we have, nor the strongest. The activities of the race, the readiness with which its members attack difficulties is the result of the inherent faith which is an evidence of things not yet seen. We are pressing on, ever on toward the actualization of our ideals.

But to return to the transgression of the law that is declared to be sin—what law! With the idea of a personal God to punish in the sense that men punish, it is supposed to mean the moral law, but nature executes her laws in the sphere of their infraction, consequently physical death could not come from the violation of moral law only as it involved violation of the physical also. We may violate what is called the

moral law by working on Sunday, but such work will not kill us any sooner than work done on any other day, but if we violate the law which forbids that we abuse our own bodies we suffer the physical but not the moral penalty if we do it ignorantly. It is evident then that the law the transgression of which brings death is a physical one.

"Oh, I don't believe anything in that old story," says one. It matters not what you believe, the axioms which are put in the form of propositions and used as foundation stones, prove that the "old story" reflects a truth. That truth we want; that truth we are searching for; that truth we intend to have.

Nature teaches her laws through the inevitable results of their infraction. It makes no difference with her if we do not know that fire will burn, if we put ourselves in contact with it we are burned all the same, or if we take poison by mistake it will kill us as quickly as if taken on purpose. In either case the law of life has been sinned against and the forfeit must be paid. All transgression of those natural laws which, obeyed, would be for our highest good is sin against—ourselves—but all sin is not unto death, for nature is not vindictive. She always uses her restorative power as far as is possible.

We may cut off a finger and thus sin against the law of a perfect body but we do not die; we only suffer the penalty of mutilation. But were the finger a central, a vital part the result would be quite different. Sex is central. Out of sex comes life.

David, the Psalmist says: "I was shapen in iniquity, and in sin did my mother conceive me"



What's the matter, David, did your mother exercise her maternal prerogative outside of law?

No, not that; David was lawfully, respectably born according to the standard of the times, but from nature's standard there was ignorance and consequent violation of the higher law of life. Of course David did not understand this but he felt that something was wrong and it was true that he accounted for his own waywardness.

"From nature's standpoint there was ignorance."

Alas! that sin is a universal one! Ignorance still reigns in this department of life! The potencies of sex which tend to perpetuate life must be recognized before the laws that govern will be sought for and lived; but such recognition cannot come so long as sex is looked upon as simply of the flesh, for the idea of a higher is thus precluded. But the reply to our cry of distress is coming "from o'er the waters far." The soul hears that reply and whispers it to the intellect and some are beginning to seek, hence the interest in the sex question.

## CHAPTER II.

The first question that naturally arises is: If there are such potencies in sex how shall we actualize them? what are the laws that govern?

In studying nature in other directions we find the finest, purest elements to be the most powerful. Is it not to be inferred then, that the same is true here, that the finest, purest elements will be the most powerful, the most life-giving?

We also find that in elaborating an idea, before reaching a conclusion we examine all that relates to the subject, both for and against. We examine it in its lower as well as in its higher aspects; in its perverted as well as in its correct action, with the accruing results of each. The intensity of the evils of misdirected use indicate the capacity for good in rightly directed use.

In studying the question of creative life in its human relations we must follow this rule of investigation if we would reach correct conclusions. Facts in human experience, both normal and abnormal, must be placed side by side if we would learn the lessons that nature would teach, if we would learn how to find and utilize the finest, purest elements of our own creative power and thus grasp its highest use.

Sex being the fountain of life, it must, as already

mid, be the fountain of power. True, inanimate matter generates power when brought into given relations one part with another, but the very term, generates, indicates sex in matter, and as we have found, even mathematics has its positive and negative poles, so to speak. Sex is everywhere both in the tangible and in the intangible realms. We can find neither life nor power disconnected with the two forces in union, then why not say that sex is the fountain of both life and power! Remember, please: All the principles involved in the lower must be used in solving the higher.

From the lowest to the highest, all that we see are the demonstrations of this combined life and power: lovely children, beautiful women, strong noble men, how can we look upon them and then debase the act from which they all spring, for not one of the millions that exist upon the earth to-day would have been but for the close embrace of men and women.

Another thought: We never see life itself. Its methods are visible, itself invisible. Who, with mortal eye, ever saw that which "glows in the stars and blossoms in the trees"—that which makes the eyes to shine and the cheeks to glow—that which gives to the limbs strength and fleetness and to the brain the power to reason.

We accept the proof of sex power in these material grades of life even though we cannot see the life itself, but when it comes to mental, moral and spiritual life, we are not ready to accept the action of the same law, cannot understand that this creative life enters into these also; but, if they are manifestations of life, they must be governed by the laws of life.

SEX, the fountain of life—of power! We would understand the law of that life; we would grasp and hold the springs of that power, and hold them for the highest use; but to do this we must know what that highest use is and how it is to be attained.

Its highest use must, necessarily, be found in its purest use. Not in non-use; not in abuse, either by undue repression, or perversion, or excess, but in the purest use. The purity here meant is not moral, but body and soul purity, counting the soul as the astral body, or finer material clothing of the ego, the selfhood. Moral purity consists in integrity of intent, of purpose; body and soul purity is freedom from foreign elements, from adulteration, hence the idea that adultery, the mixing of sex elements is defiling.

If a chemist wishes to prepare a given compound he uses only such ingredients as will unite to form such compound, for if foreign substances are permitted to enter into the result it is chemically impure. The intent of the chemist to compound a pure substance corresponds to the moral intent of the most if not all of the human family. They want to do right, they purpose to do right, but their ignorance, their false education, their hazy idea of what is right and why it is right so confuses the masses that their intended right often works out the most terrible wrong.

Now suppose the chemist to be equally ignorant, the chemist, so called, would we be likely to get a pure article from his compounding? Should we not on the contrary, be very likely to get dangerous compounds? But suppose that this so called chemist, armed with a diploma from a college of so called

chemists as ignorant as himself, and backed by an ignorant public sentiment, should insist upon compounding for you, or that you should compound from his formula, it being unlawful for you to use that which was not stamped with his seal, could aught but disastrous consequences result? Suppose further that the purity or impurity of a compound was decided not by the nature of the ingredients entering into it, from the fact that it bore the so called chemist's seal or did not, would not the health, the lives of the people be endangered?

This is an exact representation of the case when it comes to the relation of the sexes. Priests and lawgivers are ignorant of sexual science, and yet only those relations are counted pure which have their approval. The consequence is that sexual purity in its highest use is unknown, and indeed, almost if not entirely unknown in any sense, even as sound health is unknown in malarious districts.

This being true, and who can dispute it, what shall we, what can we do to remedy this state of things? The first thing to be done is to get rid of the idea that sex in its parts and manifestations is something to be ashamed of. Another has well said: "No one idea has ever fettered the progress of the race and retarded its development to such an extent as the silly superstition that there is something repulsive in the origin of life, something obscene in the process of human reproduction."

If there is any truth in mental science, and we are willing to admit that there is, if there is any truth in the idea that thought affects matter, impresses

itself upon matter, then a low thought of sex degrades the product of sex, drags the race backward and downward. The first step to be taken, then, toward the highest, purest use of sex is to purify our thought of it. We must in thought and feeling take it out of the mud and mire of sensualism, must cleanse it from every impure idea, and guard it as the very crown of our lives. The next step is to study it carefully in all its phases and manifestations, and then give to the world the benefit of our investigations.

But we are told that we shall not do this, told that such investigation, together with the language necessary to expose such perversions, is obscene, and this statement is backed by the law, by prison walls, by the power of a mighty government.

Oh, foolish statement, oh, foolish law, oh, foolish nation, when did any human power chain or imprison a thought! When a thought begins to bud and blossom in the mind, the mandates of authority are powerless to prevent its growth.

The idea is born that there is more in sex than has hitherto been supposed; that there is more in sex than pleasure and the propagation of the race—that there are hidden powers, occult forces which, once grasped, will give the grandest results, and can human law prevent the search for these powers, these forces? No, indeed.

The premises laid down are that the highest, purest use will give the greatest power. In another work we have spoken of "A power," and "THE power." This will be examined further on.

The highest generally received idea of sex purity

is common. Vestal virgins and celibate monks, men and women who repudiate sex, or profess so to do, are looked upon with a sort of reverence by the ignorant masses.

Perhaps it will not be amiss to say right here that the result of years of observation is to make us doubt a man who repudiates woman as such—who *only* wants her "as an intellectual co-operation." We remember one such, one who lived with his wife as a sister—the wife who finally left him because of his worse than beastly habits—for years we looked upon him as a pure and noble man. We have listened to him by the hour as he talked from the platform of the angels and of the beauty of purity in love, but events proved him to be a Solomonite, an abuser of himself with mankind. After being kicked out of bed by one attempted victim, and beaten by another till confined to his bed for a week, he nearly ruined a young lad, a son of the people where he was staying as an honored guest, the lad being his bedfellow. Had this lad been a few years older, he might have endured, and then adopted the habits of this "honored" man, but as it was, the child was so physically injured that the facts came out. Finally this thing was whispered from one to another till those to whom he ministered, the leading ones, from the Atlantic to the Pacific coast, came to know what he was—how *pure* he was, and he dropped somewhat out of sight. Still, the greater part of his own people know nothing of this, and when the history of that people is written by themselves his name will stand in the row of honor. This is but one of many cases which go to show that

the suppression of the normal action of a function tends to abnormal action. This kind of purity ignores woman. It makes sexual association with woman a defilement. The eastern nations have a great deal of contempt for sex—for sense-pleasure. The last person I heard talk upon this subject was a noted medium who had become a Theosophist. His wife was beyond the child-bearing age, so he had no further use for her, and for no woman only for intellectual companionship, so he said, and he is traveling with another gentleman in search of occult, or hidden knowledge. Well —

As I understand Nature's laws, such ideas destroy all true purity. Our children are born accursed because we, in thought, defile the channel through which they must come. The low thought, the idea of impurity makes the product of sex-union the product of lust—lust, that is what they call the sex act. We once heard a young, attractive, and intelligent man say: "I am a free lover but not a free huster. I have one wife and that is enough for me."

In other words: "I keep my love for public use, my lust for my wife." He did not understand it so. So accustomed was he to hearing the sex act called lust that he did not realize what he was saying. Another case by way of illustration.

Once, while passing a few days in a Pennsylvania town, I made the acquaintance of a lady who was an outspoken Spiritualist, had no use for churches—whatever. About eighteen months afterwards, having occasion to visit the place again I found that my friend had united with the Presbyterian church. Of



course I was much surprised, and said so. The reply was:

"I am as much of a Spiritualist as ever but I wanted more social life, and then our minister is a very interesting speaker and very attractive as a man. He makes friends everywhere, and he's built up a good society here. There is but one drawback; his wife is a pale, sickly, uninteresting woman; we all pity him."

Looking her full in the face I replied: "Yes, I presume the sisters all pity him, but if he would make himself as interesting to the wife as to the others I think she would be quite different." The lady seemed quite shocked, said that the man's life was above reproach, etc.

"No doubt it is so far as the letter of his acts is concerned," I said, "but he cohabits spiritually with you all, exchanges magnetic sex-life till his passions are so stimulated that he only makes a convenience of the woman who is legally his. He does not give her of his love and tenderness, but only of his lust, for the sex-act, where love and tenderness is wanting is simply lust and nothing more."

You will see, dear reader, that he too was a free lover but not a free luster. He had one wife and that was enough for him. That wife's poor body kept him pure according to the letter of the law, but in spirit he was a manifold adulterer. His conjugal life—sex-life—was not pure. Remember, please, that we are searching for the greatest power, believing that it lies in the highest, purest use.

Taking again the laws of chemistry to illustrate

our meaning, we find that intelligent chemists understand perfectly well that many substances will combine which give neither the purest form nor highest use of which such substances are capable. There are all grades of human sex-life from that which is animal and only animal up to that which will blend body and soul in the highest accord. There are men and women who seem to be but little above the animal except in form. They generate animal magnetism with little, if any, admixture of anything higher.

Such sex relations may be, perhaps often are pure of their kind, purely animal, but it is not in such purity that we find the highest use, for the parties to such relations do not recognize a higher use. How can soul and intellect enter into the sex act to produce higher results when the idea has not yet come to them that sex is other than of the body. We never produce from body or brain that which is higher than our ideals. How can we? Give such animal natures an idea of the higher use and they will grow faster, more harmoniously toward the highest plane of use than those can who have developed a distorted spiritual life—a distorted soul or astral body.

#### CHEMISTRY AGAIN.

The chemist will tell you that there are many substances which will unite with one, two or a dozen other substances, but will unite with no two of them at one and the same time. When a second substance is added to the union already formed the first union is destroyed, or only very imperfectly retained. It is spoiled, to say the least. Put in another and the second combination is destroyed, and so on the entire

round. Remember, please, the first will unite with any one of the others, but as the others refuse to unite one with another there can be only a dual combination formed from such substances.

In said case a careful chemist will decide which of the various substances he will use to combine with the first one, and then he will see to it that the others are not brought into contact with the compound thus formed, for he knows that it will be spoiled if not kept pure, unmixed with the others.

So with the sex, the marriage relation. Intelligent, conscientious men and women who find that they are attracted more or less by different ones of the opposite sex will decide which, all things considered, will be the best choice, and having made it will abide by it unless some unknown, unexpected factor comes in which renders a change wise or inevitable. Our minds *do* or *do not* control the bodily functions. We must give consent before there can be intelligent action. Having once made a choice we can or we cannot make ourselves positive to all those forces which tend to draw us elsewhere.

If we cannot make ourselves positive to all adverse influences then there is no reliability anywhere. No person can be depended upon; no pledge is sacred; we might as well be in mid ocean with neither chart, rudder nor compass; the best we can do is to float.

Here is where the moral part of the question comes in. If we cannot protect ourselves then our acts have no moral character. But if we can make ourselves positive, can protect ourselves from foreign

influences which tend to injure the home circle or destroy it, then we are morally responsible, can be held so in the court of equity, for the suffering of our chosen companions when for a little selfish pleasure we allow ourselves to associate sexually with such as we would not otherwise associate with.

I do not wish to be misunderstood here, do not mean to say that we should be held to a choice once made no matter what the consequences; not at all. But I do mean that those who do not wish to dissolve present relations, those who, if the alternative was presented to them, would remain with the present companion in preference to those others with whom they make free—I mean that such are worthy of blame if, to assert their liberty, they do that which naturally tends to break the relation already formed, and if this is done secretly, thinking it will do no harm it is a great mistake. In such case we carry with us an atmosphere of deception which, without either party knowing what is the matter, often proves the entering wedge to discord and ill health, if not to separation.

When it becomes wise or necessary to dissolve a union let it be done kindly, intelligently, and with a good understanding of the whys and wherefores, but we should remain true to the relation while it lasts and not pollute a companion, if not ourselves also, by mixing ourselves with, and throwing upon them a foreign sex magnetism.

Another illustration: Some elements in nature will unite with almost anything. The most heterogeneous substances will melt in their embracing arms, water for instance.

## THE FOUNTAIN OF LIFE,

Water in uniting with the crudest brown sugar will give us an impure syrup; put it with pure white sugar and we have a good article, but suppose we drop a grain of ink powder into this last, what then? The water dissolves the black powder as it has already done the white sugar, but the syrup is ruined.

Deadly poisons will unite with water as readily as will pure white sugar, but shall we permit these different and dangerous elements to combine with water because by the action of natural law they will do so if brought in contact. To so decide would be almost upon the same plane of reasoning as is the plea for variety because of magnetic attraction. Oh, it is *select* variety is it! Yes, you may select for yourself, but you cannot for your companion, and some elements that are harmless in themselves when combined are destructive. A man may take on *select* elements which do not seem to injure him, but one, or all, of said elements thrown upon his wife may prove rank poison to her nervous system.

In applying these principles to human action we want it distinctly understood that we are not doing so from the standpoint of ownership, mutual or otherwise. Neither are we reasoning from the plane of church or governmental authority when we urge that different sex magnetisms should not be permitted to mix *simply* because of magnetic attraction. No, we do so from the standpoint of the self-governing power of the individual.

We desire that individuals should so understand the law of sex relations that from the standpoint of self-preservation and self-elevation they shall be able

to obey the law of purity in sex relations and thus attain to the highest unfoldment that its purest use can yield.

There is no denying the sad fact that sex perversions are poisoning the blood of the race. People defy, either openly or secretly, both "Thus saith the Lord, and "Thus saith the law," and under the plea of freedom refuse to obey other than their own sweet wills, and the opportunity when they can find or make one. They refuse, some do, to make a pledge of faithfulness to a union while it lasts lest they bargain away their freedom. Better to do that than to make pledges and break them, but it is a queer kind of freedom that is destroyed by making intelligent pledges and abiding by them.

### CHAPTER III.

We must have freedom from the arbitrary restrictions of authority be it called Lord, law, or by what other name you please, if we would obey the true law of life. Such arbitrary restrictions are quite a different thing, however, from those laws, those demands of nature which, obeyed, will lead us to heights of wisdom, power, happiness.

The freedom that honest, true, growing souls ask is the right to find and follow those laws, for when so found, it will be no more an abridgement of our freedom to obey them than it is an abridgement of the freedom of the builder because he must obey mechanical law in the erection of dwellings.

As one extreme follows another, so the reaction from tyranny has produced what may be called freedom run mad, and particularly on this question of sex. This kind of freedom stands in the way of genuine investigation; it claims the right to roll in the mud that it may demonstrate its independence. The truly free are self-governed, but those who say, If I am told I shall not, then I will, are on the same plane with those who can be dared into doing that which the better judgment does not approve because not willing to be called coward. I will admit that so far

as outside authority is concerned a man has the right to wallow in the mud if he so chooses, but is it the act of a man or a hog? But, as a matter of right, he may not cover himself with a clean garment, then go home and get into bed with his wife, she believing him clean. But sexually speaking, this is what thousands of men do.

They mingle with degradation, and if they do not take home to their wives actual disease they carry the magnetism of the conditions in which they have wallowed into the bosom of their families, thus deteriorating the sphere of the home and vitiating the quality of the offspring. "It is no one's business what two persons do; no third party has a right to say a word about it." That is the kind of freedom which some people advocate.

I have dwelt longer on this freedom question than I otherwise should have done because when so defined and so lived, it retards the development which leads to the realization of the threefold power of sex. Yes, it may be the result of natural law, but is it brute law or the law which will bring the highest human unfoldment that you are placing yourself under? You have the right to place yourself on a level with, or beneath brute nature if you so choose, but we have the right to protect ourselves from your brute propensities.

Perhaps it will be well, before going farther, to give the reader some idea of what I mean by the threefold power of sex, and to do this, will give a quotation made by S. J. Lewis in his pamphlet called "The Sacred Subject of Sex." The writer, I believe, was Rachel Campbell. The quotation is as follows:



"My theory is that in the fully developed human there are three grand sex centers each radiating a given quality of sex force. First in the order of development is the one located in the sex organs. This acts in response to physical demands, ministers to physical needs, generates physical life. The other two are of later unfoldment, and are distinctly human in their office. One, which I shall call the heart center, is located in or very near the heart and radiates the spiritual sex principle, ministers to the demands of the spiritual and emotional nature and generates the 'inner life,' the life that builds, renews and sustains the spirit body."

"Located in or near the heart." This idea corresponds to the declaration: "Out of the heart are the issues of life," and it also corresponds with the idea that love has its seat in the heart, accounts for the fact that we instinctively connect the heart with the affections. When those who are dear to us are wayward, grieve us, it gives us the "heart ache." Quoting further:

"The third grand center has its seat in the brain, is the intellectual or brain center, and generates thought, gives birth to new ideas, is the source of all mental progress. The sexual demands of soul and brain are as potent and imperative as any physical need and will not be satisfied by the exercise of the physical sex organs [only, that is, unaccompanied by the mingling of brain and soul life.] Neither the man nor the woman whose intellectual and spiritual are secured to that degree which makes radiation from the heart and brain centers possible will ever be content with anything less."

"Generates thought, gives birth to new ideas."

This corresponds to what is said on the 41st, and 43d pages of the Occult Forces of Sex, to-wit:—

"It is only the spirit essence, the magnetic life thereof

(sex fluid) that is fine enough for the brain to take up, and thus needs the life that comes from mingling with the opposite before there can be fructification for the birth of higher, deeper truths. \* \* \* As new truths must be born into the intellectual sphere ere mankind can attain to a condition suited to the highest development of their powers, it follows that those who would limit the human to sex association for propagation only are entirely in the wrong."

It also shows the significance, explains the why of the following sentence taken from the same work:—

"It is not the most animal natures that are becoming dissatisfied with the marriage relation, but the most spiritual."

And why? Because legal marriage signifies only a union of bodies. Man made law does not recognize soul and intellect in the relation of the sexes, makes no provision for their satisfaction.

In the propositions laid down in the first chapter, I have accepted the fact of spirit as an integral part of the human economy, and intellect is everywhere recognized as such, and the relation of both to sex is implied but not expressed. A perfect union between two persons, man and woman, of these three sex centers can alone develop the threefold power of sex and evolve therefrom the triune power which can overcome all evils and secure the inheritance which the intuitive soul of the race is struggling to gain.

That there have been approximations to such perfect union is no doubt true, but not that it has ever been fully accomplished. There have been partial brain, or partial soul unions, perhaps both, where bodies have never come in contact, but such *partial* unions cannot generate the higher life, and body unions where brain and soul take no part are very prevalent, but

a perfect blending of the three, in the sex act, has not yet been realized; I mean such full and perfect blending as will give a renewing, a regenerating power to body, brain and spirit. Not that they should be like automotons, each moving so in step with the other as to have no distinct individuality. The sex battery is the generator of power. It is of the power generated for each in this threefold sex union that I am speaking.

It is claimed that this perfect threefold union will give us rejuvenation, immortality—the power to conquer death. In the language of another I will say that such a result can be attained “only under the auspices of absolute and entire freedom—a freedom not incompatible with perfect law, but its certain consequent consummation.” This quotation is in perfect harmony with what has already been said in the preceding pages—the freedom to find and obey the law which will lead to so grand a consummation of human aspiration. The next step is to find this law.

All life calls for sex blending as all life calls for water. Human life is very broad in its blending power. On the merely physical plane it will blend with all grades of human kind, and from this same physical side it has many and various attractions. Now, in following out these merely physical attractions are we under the law that leads to the highest, to the threefold union? Does such a course tend to purify or to debase? If we allow ourselves to be pulled first hither and then thither are we walking in the straight road?

If it can be shown that such a scattering of our forces tends to purification, then variety in sex rela-

tions is right, is according to nature's higher law and will give us the highest potencies of sex life. But if the tendency of variety—complex relations, is the reverse of this, then the dual relation intelligently formed and faithfully lived will give the best results, is the path leading to the highest use and power. Intelligently lived as well as formed. Many a good selection for a garment is spoiled in the making, as is many a good union in the living. Intelligence must be used all the way through to secure the best results.

Is dualism or variety the road to the threefold power of sex?

Finding that those who call themselves free-lovers, have, the most of them, at sometime in their lives, been varietists, in theory if not in practice, I also find upon close investigation, that variety is man's idea of sex freedom, and that woman, having so long been dominated by him, having so long been a sex slave, too often adopts his idea thereof when she first gets the idea of any kind of sex freedom.

And I further find, after many years of careful observation, that woman, soon or later, recedes from this position, or rather, passes beyond it to the plane of soul union, the authority for which lies, not only in her own soul hunger but in the proof gathered from nature's finer analogies. In a word, woman comes to demand freedom, not only from legal ownership, but from foreign, deteriorating, impure mixtures of sex magnetism, a freedom which she cannot have in variety. Woman is beginning to demand, not only that the love relation be untrammelled by law, but that her lover shall bring to her embrace no foreign mixtures.

Free-lovers claim that it is woman's prerogative to decide, that by nature's right she is queen in the realm of love. Nature will yet hold man to this in a way that he is not ready to accept, for as woman's soul expands under the sunlight of freedom she will become so sensitive that he cannot deceive her as now, and we warn all men who call themselves free-lovers that if they are not ready for this outcome, they had better go back and work for the perpetuation of legal marriage and the enforcement of sex ownership.

Where is the woman who really loves who is willing to share her lover with another woman? I am not now speaking of those educated states (educated by man) in which nature has been overruled by religion, nor where a false idea of unselfishness has taught woman to suppress her natural instincts. The first obtains among the Mormons; the last is the teaching of variety free-lovers, but in both cases nature repudiates the contract, *if there is genuine love.*

We have in mind now a first wife in Utah. She had given her consent to her husband's taking another wife, had been present at the church marriage and placed the new wife's hand in that of her husband. The poor woman tried to be brave, tried to do what she was taught was right. She was not yet eighteen years old, had one child. When the man she loved and the new wife bade her good night and she was left alone she had a spasm, dropped her babe and injured it so badly that it died. Among the Mormons that was said to be caused by evil spirits; among free-lovers the verdict would have been jealousy.

I have now in my possession letters from a wife

who, under free-love teaching (variety freedom) had willingly given her friend into the arms of her husband because the friend desired it, and who tried in every way but the right one to account for her unhappiness afterward. She says: "No, I am not jealous. When I love a man as I do T—— I will do anything to make him happy, and after she had made the first overtures and awakened his desire, I wanted him satisfied. Oh, if she had only proved worthy I would not care."

And thus she goes on bewailing her own wretchedness, and, as before said, laying it to anything but the true cause. Under the influence of benevolence and the idea that generosity in sex matters meant growth, she had made a contract that nature would not ratify. She will learn the truth some time.

In urging generosity in sex matters our variety friends do not seem to see that while they are demanding freedom from church rule, they are at the same time advocating the central principle of church teaching, to-wit, self-sacrifice. I contend for sex freedom, because I see that in freedom the woman soul will demand the dual union. And she will become so sensitive that she cannot be deceived as now, and man, coming to know this, to know that if he tries to play double with one woman he will be rejected by all, will cease doing so.

What shall be done if he ceases to desire that one do you ask? She will know it and tell him to go. She will not wish to hold him longer than he is willing to be held. But suppose he wants her and another also? If he can get the consent of both without trying to de-

elven either it is his right to have them both. If it be best is another question.

I do not mean that this can come at once, but I do mean that it will be the ultimate outcome of freedom, and it is entirely natural that in freedom, woman should be first in deciding for the dual relation. She is conceded to be the more spiritual. Mrs Eliza W. Farnham, in her "Woman and Her Era," declares woman to be the higher development, and Olney H. Richmond, Master in our American Temple of The Magi, in his lecture on deferentiation says:

"Woman, not man, is the higher development," and in proof gives this: "The more perfectly the spiritual or astral body balances the physical, the higher is the development. The female of the human has a higher spiritual than the male."

Supplementing this with another accepted truth, the higher the development the more intense the emotions, whether of pleasure or pain, and we may understand why so many women go insane because of disappointing love relations. Being more spiritual, woman sooner reaches the plane of spiritual sex love and cannot be satisfied with anything less. This is why, when really free she will gravitate to pure relations. In the transition from the old to the new there will be women who will share their lovers with others rather than lose them, and the reverse will sometimes be the case, but this chaotic state of things will not continue. Soon or later the Woman heart will declare for un-mixed sex relations and science will sustain the claim.

But, it is asked: "Where can the proof of such soul union as you talk of be found? We want proof—

want scientific demonstration, not mere assertion."

Go back to the propositions laid down in our first chapter. Read again the law by which astronomers knew of the existence of undiscovered planets before the telescope found them, and know that there are laws of mind and soul which can be traced to inevitable results before those results are obtained, can be traced as certainly as can the laws of matter. Human souls hunger for this soul union and if it does not exist, and for us, then we have needs that the universe cannot satisfy—are greater than the universe.

The prevalence of heart hunger—soul hunger for such mateship is sufficient proof of its existence, of the possibility of its realization. Our monogamic system of marriage is founded upon this idea, but so far as happiness is concerned, so far as the best results to either body or mind are concerned it has proved a miserable failure, and why? Because that cannot be enforced by law which can only come through growth, and because the subjugation of the wife to the rulership of the husband, which both church and state sanction, is incompatible with a true union.

There can be no purely dual union except between equals. Equality and obedience are irreconcilable. "The son of the bond [bound] woman shall not [cannot] be heir with the son of the free woman." This St. Paul tells us is an allegory. Yes, and in a much broader, deeper sense than he has named. Society to-day is the child of the bond woman.

We have already spoken of the tendency of mixed sex magnetisms to produce discord. Man, not realizing this permeating power has claimed the right



to do what he would be shocked to find his wife doing. Why, the children might not be his! He does not dream that his children may be vitiated physically, mentally and morally through his sex association with other than their mother, and that her sphere may be so poisoned by the elements he thus brings her that discord and disease inevitably result. These are among the causes which make legal marriage a failure.

But, says one, such is man's nature; why should not his natural demands be looked upon as the law of life as well as woman's? Why should not one be as much evidence in favor of variety as is the other in favor of the dual union?

Because man testifies against himself. The demand that he makes upon woman as his mother, wife, sister or daughter holds him to the dual relation if carried to its ultimate. Nature never made one standard for man and another for woman. Again, woman has been man's slave sexually, and why should he regard his slave, his property as entitled to the same privileges as himself? Man affirms the dual law for the woman who stands directly related to himself, affirms for her only, but when she is free she will affirm it for herself and him also.

Another evidence in favor of woman's idea of purity is that her life is more interior than man's. Her nature touches the finer, the more powerful forces before man's does. He dwells in the external, but if he wants soothing, sustaining, he turns to her, thus acknowledging that after all she is really above him.

Man, as a lover, is very ready to tell the woman he loves that she can save him from himself, can lead

him on to victory—that with her to encourage and sustain him he can conquer difficulties that he would otherwise sink under, etc., etc.

Many women marry men under the delusion that they can reform them, a delusion under present conditions, under the marriage law which makes her person his property; but it would not be a delusion with woman in full possession of her rightful prerogatives. Her self-belief, her efforts in man's behalf as things now are, are prophecies of what she can and will do when truly free. What the individual man expects of the individual woman with the sex in bondage may sometimes prove true, but in freedom, man, the sex can look to woman as a sex to lead him out of all grossness, all sensuality.

I say this with a realizing sense of the weakness, the folly of the average woman of to-day, but still I say it, and unhesitatingly. As before said, what man expects of woman and what woman believes of herself are prophecies of her possibilities.

There are individual exceptions to all general rules. We sometimes find a womanly man who will marry a woman to save her, but it is a very rare thing. The most of men claim the right to test a woman, to drag her down if she is not strong enough to stand his testing, and some women will do the same by man, but as a rule a thousand women will try to save a man where one man will try to save a woman, so I say that in freedom woman will lead the race upward.

## CHAPTER IV.

If we would decide intelligently why mixed sex relations are impure we must understand all that enters into that act over and above mere physical propagation. A noted physician, Dr. Wischur, who makes this question a specialty, tells us that there is a direct, specific flow of a substantial emanation, sex magnetism, exchanged in coition. He says this magnetism originates in the brain, passes through the nerves into the sexual organs, and from thence into the body of the companion, thus permeating its every part, says:

"When the sexual act is completed there has been a reciprocal exchange of this substantial emanation to such an extent that the body of each is thoroughly charged with the sex magnetism of the other."

Those who have felt the thrill of sex attraction, or the horror of sex repulsion can hardly question the doctor's statement. Something cannot come from nothing. An effect must have a cause. It is the "substantial emanation," the invisible but potent magnetism of sex that thrills in contact or gives repulsive shuddering. It is sex magnetism, so distinct from general magnetism, for almost any woman knows that there are many men for whom they can

feel friendship, who are agreeable as social companions, from whom, should such send toward them sex magnetism, they would be instantly repelled.

The doctor's position is evidently correct. A man then who is in any degree permeated with the magnetism of another woman, brings to his wife a mixed magnetism, and if she is sensitive, highly organized, that adulterated element passing from him into her body, permeating her nerves and ascending to her brain, produces a disturbed, an irritated or despondent condition and she wonders what is the matter. She chides herself for not being happy, for not loving her husband as she once did and as she now desires to do.

This mixing, if continued, will kill a sensitive woman's sex love. Still, she is his wife, he is kind to her and if she refuses him she will alienate him from her which she does not wish to do, and so she endures; but, as her sex nature does not respond he gets no compensation for the life he expends. In such case one of two things must happen. Hunger for what was so sweet to him will intensify his passion till he destroys her health, or he will lose all desire for, and leave her in her loneliness to wonder why it is that he whose very touch once had such power to thrill her has passed so completely from her life.

I have talked with two women recently who date their loss of sex love for their husbands from the time said husbands commenced associating with other women—not from the time they knew it, but from the time it actually occurred. One of them never dreamed of such a thing till after her husband's death. It then

came out that he was supporting another woman elsewhere, and by comparing dates she found that her sex love for him had died soon after his liaison commenced with the other woman. The varietist steps in here and says of such cases, an equilibrium of magnetism, new elements must be introduced, when the fact is there has been too many new elements.

Not that this is the only way in which sex love is killed; it is only one of many ways, but this one cause so often produces such a result that it merits recognition from the seeker after sexual law.

If men and women really understood the magnetic law of sex life they would never indulge in variety liaisons; neither would men accept the ownership of woman's body if they realized that the possession of the body *only* was a positive injury to themselves, for in such case—where there is no response on her part, there is not only no compensation to him for the life he expends, but her magnetism being filled with her feeling of endurance or repulsion permeates his body with its injurious power. Some men are sufficiently sensitive to be made sick by such magnetism—physically sick.

A queer old physician was once listening to the symptoms of an ailing man as he recounted them one by one. "I am not really sick," said he, "but I am so good for nothing, have no ambition, no strength, and I want to know what the matter is." They were walking along the street at the time, and as he said this the doctor looked up and just in front of them was a sign which read "Clapp and Co." That's what's the matter," said he, pointing to the first name. The

man was very indignant and declared that there was nothing of the kind.

I do not mean what you are thinking of, said the doctor, but your wife don't want you, and the repellant feeling that she throws back upon you makes you feel as you do. A somewhat crude way to tell it but it was understood. But where one man is thus affected, made physically sick, a hundred women are, and they don't know what the trouble is any more than that man did. Their physician very likely understands, but the patient is none the wiser for it.

But what is to be done in such cases? Give the people knowledge and then let individuals decide for themselves. There is one thing certain; the undesired relation should not be continued. If the estrangement has come through violated sex law the case may not be so bad but a cessation of such violation and an earnest and careful effort to restore the lost love may prove successful. If this can be done, it will be the best thing to do, but if not, brotherly and sisterly relations may be maintained for the sake of the children, each respecting the other's freedom, but as before said, each couple, or each individual must decide this matter for themselves.

Much of this kind of trouble, if not all of it, has its root in ignorance. Ignorance on the part of the wife, and on the part of the husband. Ignorant of this law of reciprocity, when the legal knot is tied man too often proceeds to claim instead of continuing to woo; but claiming can be enforced only in seeming. Law may hold woman's body but it can not hold her love, and when her love is dead her position is one of

torture. Can a tortured woman give to the world well-endowed children? The untold, the immeasurable suffering that legal marriage covers because of the ignorance that murders love, no pen can portray.

WHERE IS OUR FREEDOM?

But, says one, where is our freedom if one is to be held to the dual relation, satisfied or not?

No one claims that you are to be held unless by the action of natural law intelligently handled, and when thus held the result will be happiness, and who wants the freedom to run away from his own happiness? Would it be freedom? Woman belongs to herself by the decree of nature. The decree of man made law is a usurpation, but whatever the legal may decree, nature has so fixed it that man can gather from woman's life elements only what she freely gives. He may scatter his own forces; he may ruin her health by his aggressions but he can gain no real benefit from sex association with her without her consent.

But the question again presents itself: What is freedom?

Taking it for granted that every one desires to do that which is for his or her highest good, we only need to know what is for such highest good; then, to be able to do this unhindered by outside authority is freedom. But suppose when we know what is best, inherited tendencies or acquired habits carry us in the opposite direction, are we free because there is no statute law to hinder our going away from, instead of toward the best?

If a man's judgment tells him that he had better go to a lecture but his appetite takes him to the bar-

est saloon, is he free? If a man's judgment tells him it is for his best good that he spend his money for his family but instead he pays it to some woman who has managed to excite his passions, is he free? No, such are as veritable slaves as are any sold from the auction block.

Now where is the man who loves a woman and is loved by her, who does not desire the continuance of that love? Can such a man be found? I think it very doubtful. But suppose, in order to assert his freedom, he deliberately does that which he knows will tend to destroy the love he desires to retain, is he then either a free or a wise man? And if he does this ignorantly, being drawn aside by the strength of a passing attraction, he is still a slave—a slave to his ignorance and his impulses, either of which are very exacting masters. Freedom from external restraint means to the ignorant an opportunity to grow wise, or, heavier but self-wrought chains.

Men who love their wives and yet associate with others on the passional plane, will, if circumstances bring those they thus associate with into the wife's presence, be more than usually attentive to her and but coldly polite to, or utterly ignore the others. Why do they do this? Because of the fear of losing the wife's love and confidence. A man whose wife's health made sexual relations impossible, and who, where she could not hear of it, made no pretense of living alone, once said of her in my hearing:

"One caress from my wife is worth more to me than all a wanton can give."

Thousands of men feel thus toward the one wo-



men they love and yet will associate with others that they do not love or even respect. Men would not do this if they realized the power of the finer forces of sex—of such sex relations to injure where they truly verify slaves of passion. Understanding the principle involved, men would not do these things if there was no law to forbid, but not understanding it, thinking there is no harm done if the facts are kept hidden, they do so in spite of all the laws that can be enacted, in spite of all the penalties that can be attached. Intelligence, self-rule and freedom from external arbitrary power will purify and exalt the race when all else fails.

With a clear, distinct knowledge of that which tends to the attainment and perpetuation of what conduces to their highest happiness, I cannot imagine that human beings will, in freedom, fail to follow after and try to actualize the same, and am equally certain that they cannot be driven so to do. Before men and women understand what is best, it is their freedom to experiment and take the consequences of their mistakes, but some can be made to understand without the experience which brings suffering, and all will come thus to understand when arbitrary power no longer hinders progress.

Woman free and queen in the realm of love. Such is the trend of thought among sex reformers. The right to decide upon a matter in which two parties are concerned certainly belongs to the one upon whom the greatest responsibility rests, and nature has put this greater responsibility upon woman. Nature through her calls for the basic elements that the next generation

needs—calls for the very best that can be furnished. If her life is made hard, bitter, repulsive her child will not, cannot be of a high order.

But to do her best woman must be an intelligent queen and she must also be able to secure the best conditions for the work that is especially hers. One of the conditions needed is a love upon which she can rest, a devotion upon which she can rely. Such a rest, such a trust tends to transmit stability of character to her child. There may be exceptions, but woman as such cannot highly prize kisses and caresses that she knows, or has reason to believe, are as freely given to others, or to another. She cannot trust in, rest upon such love, consequently sex variety cannot give the best conditions for offspring, to say nothing of the best conditions for unfolding those grades of sex life that lie above the physically propagative.

Man concedes to woman the highest ideals, demands of her a purity to which he does not hold himself bound, thus the instinctive but indirect testimony of man, and the direct testimony of woman, favors the dual union; that is men and women, nature and science accept such unions as pure if sanctioned by mutual love, and as much cannot be said of variety relations.

But the dual union in its highest phase must in the sex relation call into action the highest love and respect of each for the other. To understand what this means, what its full significance is we will go back to doctor Windsor's statement,

"In the act of coition there is a direct, specific flow of a substantial emanation—a sex magnetism which is exchanged between the parties. This mag

netism originates in the brain, passes through the nerves into the body of the companion, which it permeates in every part."

This has already been dwelt upon at some length. It has already been declared that something cannot come from nothing, but points of proof in new and difficult fields of investigation need to be presented in all possible ways in order to have due weight. We cannot see nor hear cold nor heat, magnetism nor electricity, but we can feel them all, and we can see their effects. We can not see this sex magnetism but we can feel it, feel it even in the presence of the loved one—more in the clasp of the hands, in the pressure of the lips, and when bodies blend the union is reached. Some element must pass from one to the other or this could not be.

The elements that enter into the magnetism of each particular sex act are determined by the particular brain organs called into action at the time, or to obtain the opportunity.

Women feel the difference in the currents of sex magnetism which flow toward them. Let an intelligent, refined woman go into the presence of two men who are, each in his own way, her lovers. They may both be intellectual, well bred, and to all external appearances, equally eligible. One however, looks upon her as simply an object of gratification if he can obtain her; only his physical life is stirred. The other reaches out to her from soul and intellect as well as body. She will feel the difference even though not understanding it, will shrink from the merely passion man though she cannot tell why—this with the one

whose soul sense is awake, while a woman who was on the same plane with him, would be drawn to him in preference to the other.

But suppose the attraction is merely a physical one, says the questioner, is it not pure if they are true to it? Pure of its kind, purely animal, and if the parties know how to so handle it as to grow into the higher, know how to so live as to call out soul love, it may become the highest. In such case, where intelligence rules and the woman is not owned, claimed, crowded beyond her natural desire, such sex relations become a refining power to evolve the higher.

The trouble is we have been wrongly taught. We have been led to believe that the material relation is all there is to the sex act—that pleasure and children are its only uses—that it is antagonistic to spiritual growth—that to ignore sex, to crucify, to antagonize, to overcome sex desire is purity. Yes, as pure as ice, and as cold; as conducive to growth, but no more so.

Stagnant streams are never pure, and dried up streams impoverish the land. The first generates disease, and the other starvation, death to man and beast.

Notwithstanding this ignoring of the material expression of the sex relation, Christianity is evidently founded upon sex love as its basic law. Its songs and symbols indicate this. Read the following with this idea in mind,

Ho, ye that pant for living streams  
 And pine away and die,  
 Have you not quenched your raging thirst  
 From streams that never dry.

"Living streams," streams of a specific nature that flow from the sex organs in the sex act, those, if

normal, if unperverted, are life streams, and generate forces that sustain soul as well as body. From such blendings, such culminations, are born not only beautiful children with shining eyes and faces all aglow with the light of intellect enthroned above, all aglow these, but love, sex love blended with soul love, not only great fountain from which are born glowing hopes, high aspirations, grand ideals which we strive to realize and thus make life worth living. Loveless lives are dead lives, so to speak, are vegetating lives. The truly human is wanting.

But this specific flow, this magnetism which descends through the nerves to the sex organs to become sexualized comes from the brain. Then what a power the brain possesses! It comes from the brain! Then if the thought of the brain looks upon the culmination of sex love as low, does not such thought tincture the product of such act, both as to offspring and as to the hopes and aspirations born therefrom? We do not defile that which we reverence. When we learn to understand as to reverence the powers of sex—when we learn to reverence our wonderful bodies we shall cease to defile them.

"But in the sex act each throws a stream of sex magnetism, of sex life into the body of the other, permeating it through and through." This being true, it depends upon what enters into this magnetic current as to its effect on the other party. Now what are the elements of this sex magnetism, what determine its character? I repeat:—

Its character is decided by the brain organs that are generally active together with the particular one

called into action at the time, or to obtain the opportunity.

If a man is deceiving his wife he permeates her with the magnetism of deceit and it will not be strange if she deceives him in return; or if lovers, though not deceiving each other, are forced to deceive the public, they still generate the magnetism of deceit, and thus cannot give to the world the pure, unsullied element of genuine honesty. If there is one thing more than another that deserves the sacrifice of martyrdom it is the right of people to regulate their own love relations.

The highest grade of the three-fold power of sex needs and must have the sunlight of truth and honesty in which to manifest, and when its importance is once realized, all that hinders will be made to stand out of its way.

In analyzing this question of sex I catch glimpses of its meaning in every Christian doctrine almost. No, I am not a Christian. I repudiate the claims of the church as utterly subversive to the welfare of the race, but I do not repudiate the truths of nature's laws of which the Christian system is the distorted shadow.

"The Christian world has taught the resurrection of the physical body but Science has laughed Theology out of countenance in reference to this belief. And yet, is it not possible that there may be something which Science has not caught sight of—a wonderful reality lying enshrouded under this old theological idea."

The above was written in—79 in the preface of the pamphlet portraying the law leading to regeneration—that law the higher unfoldment and use of sex.

I now supplement: "Science has not caught sight of with, science is beginning to catch sight of, and allows that the threefold power of sex is connected with the wonderful reality of the resurrection, the renewal of our material bodies, not from the same identical matter but by the soul, the astral body gathering to itself like elements in a tangible but refined state.

It has been stated by one who has investigated deeply, that sex aura, the spirit of sex, is the concluding element used by spirits in materialization.

Professor Elliot Coues, student of Oriental literature and philosophy, says that what we call mesmerism is the same as the magic of the East. He further says: "The mesmeric force is simply sex magnetism." He also calls it psychic force. Psychic, pertains to soul. Sex magnetism then is soul force, the "substantial emanation" that goes to make the soul, the astral body of the I am, of the individual selfness strong, powerful.

We are building this soul, this spirit body thru the interchange of creative sex aura. How needs then that our relations should be pure, that the elements of honesty and truth enter into the spirit that body now invisible, but which will yet be visible through the continued accretion of spirit—matter as pure as the light, yet condensed to substantial than any known form of matter present time.

The Christian trinity is a piece of nonsense regarded as a compound personality; but, as a principle, the threefold law of action is continually in nature. In life's activities there are three

Take, for instance our food; when acted upon by the stomach it divides into three distinct parts. First, there is what the system takes up for use; the second goes, as it is called, to waste, goes to the kingdom below us, and the third is the aroma, the finer element which goes out into the great ocean of refined matter, where it aids in preparing the way for a finer, a more progressed state of things.

It needs but little thought to show that this threefold action is true of all that we do, and that the character of our activities, the purpose behind them, gives the soul aura its own peculiar character is equally true.

But the sex fountain, in the sense universal, is, as we have seen, the root, so to speak—is the source of all life, and in the human, the spring of its greatest power. No man or woman has made a mark in the world who was weak in the sex life.

It may never have been used, or but seldom, in the physical expression, but it has been given out, and taken in exchange, of sex aura, both of the material and the spiritual, and has thus quickened, kept the brain and soul forces active. All thinkers in this field of science know the above to be true.

I shall now make a statement which will shock those who ignore sex in order to become spiritual.

There can be no living, growing spiritual life without a clean, active sex life. There can be no powerful, controlling soul, or psychic life unless bottomed on a strong, powerful sex life, consequently, those who are highly endowed sexually, and well balanced otherwise,—such well mated and true, will give the world the best children, children that will become



the grandest men and women. Swedenborg says:

"The spiritual fruits of the union of the sexes are love and wisdom." The spiritual fruits—can we have spiritual fruits if there is not a spiritual as well as a material union? There may be only the material union at first, but it must grow into the spiritual or it will die. A merely material sex union cannot, but any more than the sex union of animals can unite them in a loving bond.

A gentleman who has a most lovely family, in commenting on Swedenborg's statement, says:

"Without the action of the positive on the negative everything in nature would be barren, and, as the spiritual is the real, the physical, as it were, only the result of the action of the psychical, it must necessarily follow that the union of the male and female on the spiritual plane will also result in spiritual fruition. Then why look for the spiritual in the monastic—the ascetic? Strange that long ago mankind has not seen this, that a life of celibacy cannot conduce to spirituality.

"If the above be correct it will be of little use trying to make our children more spiritual. We will have to wait. If the spiritual is the fruition of our earth life, we may just as well look for fruit in blossoming time as to look for spirituality in early life, and if the position taken by Swedenborg is the correct one the married relation is the true relation, and the ultimate of married life is perfection in spiritual growth.

"In married life there is, at some time or other, what may be termed a transition period at which the purely physical begins to merge into the spiritual. This is a matter of growth and we can no more guess at the particular time at which it may happen than we can predict the particular time at which a tree may begin to bear fruit. We may, however, lay it down as an absolute law that the process

life or preparation is just as much necessary as it was necessary that this earth had to go through ages of preparation before man could put in an appearance upon it.

"It is useless, then, to expect spirituality at unnatural times or under unnatural conditions such as the monastic system, and history confirms that view of it. Admitting this, the relations of the sexes are all natural and proper harmonious and in accordance with nature's laws, and in place of saying that marriage absorbs the best part of life for spiritual growth, it is not only the best beginning, but it affords the best conditions under which it can exist."

"Then the married relation is the true relation and the ultimate of married life is perfection in spiritual growth." That this is the real outcome of loving dual unions I fully believe to be true, but legal statute and the bigotry of Christian ignorance have made sad havoc in this field of human relations.

I will now give the result of the married life of that gentleman as far as I know it. When I first met him his wife had a young babe in her arms, not the best of conveniences in her home, and altogether, her lot seemed rather a hard one, especially as she had three older children quite near together as to age, and during the three years I lived near them two more were born, the last but a few weeks old when I left the place. A few weeks afterward while stopping in a city sixty miles distant, this gentleman drove into the back yard of the house where I was staying. Some two or three of us went out upon the back porch, and as he came up the steps I said "Why Mr. ——" giving him at the same time my hand, "I am so glad to see you I am half a mind to kiss you." "No woman kisses me but my wife," was his prompt response. He

could have said nothing that would have raised me higher in my estimation than that did. During a three years of living near him we had discussed a sort of subjects, freetove, variety etc., and once once had I detected coming from him other than brother's feeling, and he had remarked, "My wife and I are satisfied with each other, and that is enough."

Ten years afterward, that is, ten years after meeting this gentleman and his wife, I visited them again. The lady no longer worn by child bearing had grown positively beautiful, not with the beauty of maidenhood, but of a far higher type. It was a spiritual beauty that looked forth from a satisfied and happy countenance. Remembering the words "No man ever kisses me but my wife" my thought revealed the text of scripture which says "and the heart of her husband doth safely trust in her," to, "and the heart of his wife doth safely trust in him," for it is but too true that the husband can more often trust in the wife than the wife can in the husband.

But it was not only her trust in her husband that made this lady happy: her children were such as to make a mother's heart glad. Her eldest daughter had grown to womanhood, and the others, six in all, were intelligent, quiet, and the best behaved children I ever saw. Surely, if earth was covered with homes like that, it would need no reformers in it, for it would be heaven enough for any reasonable person.

Still another point: this gentleman recognized me as the basis of both physical and spiritual union. And the third paragraph quoted: "In married life there is at some time what may be termed a transition point

at which the purely physical begins to merge into the spiritual," etc. That lady had passed the child-bearing period and if I ever saw the spiritual shining through the physical it was in her face. Mrs. Farnham, in her "Woman and her Era," gives out a similar idea.

She says: "At the transition period of life, women divide into three classes, that which produces the monthly flow being in one class transferred to the masculine side of her nature, making her coarse, strong, hard; in another class this life-force seems to be lost, or nearly so, and such sink down dependent, helpless; but in the third class the transfer is to the spiritual side of the woman's nature, and such grow beautifully old, are the venerable and beloved mothers."

Mrs. Osgeod Willard's "Sexology the Science of Life" is another grand work upon this subject. I do not know as either of the above books are in print now, but both are very valuable. The first named can be found at the Banner of Light office, Boston, Mass. if anywhere. Now, is it true that sex aura is the element needed to build up the spirit body, the astral body, as it is termed in the philosophy of the East, and is the perfection of this spirit body necessary to our highest happiness in the future life? I will quote again from Dr. Windsor:

"In the normal exercise of the sexual functions, this exchange is natural, necessary, and beneficial, is in fact, one of the necessary foods of man, one which nourishes, invigorates, warms, strengthens and electrifies every element of his nature when received in its purity from the body of a sweet, enjoyable consort whose nature is the complement of his own. In such

case the transfer is a mutual advantage, promoting the welfare of each, physically, mentally, *morally*?

Does Dr. Windsor know what he is talking of? Judging from observation and experience, it is evident that he does. Now what is it that so benefits such in mutual relations? Not the material element such is not absorbed, assimilated. Yet there is something that thrills, electrifies. What can it be but the spirit, the emanation, the very essence of sex, as it were, and what more fitting element to build up the "I am"?

Again, if the ego possesses a well developed, luminous spirit body how much better, to how much more purpose may it not be able to act through matter. A strong spirit body permeating the physical must benefit it; it must add to the power of the will thus aiding us in our moral conflicts, and by permeating the brain must certainly increase our mental power, thus benefiting us "physically, mentally, and *morally*." Such unions create happiness, and happiness, not mere pleasurable excitement, but happiness, is only a great aid to morality.

Be good and you will be happy, is a maxim which stands wrong end first. It should read, be happy and you will be good. One more quotation and then the application:

"In the marriage obligation each party promises to keep their sexual magnetism pure for the benefit of the other, and also for the benefit of the unborn progeny. The high premium placed upon the purity and virginity of the bride is a recognition of this great principle on the part of the female. The moral obligation on the part of the male to come to matrimony

and marriage with a pure state of sexual magnetism has not been properly recognized by society principally because of ignorance of the existence of this magnetic exchange. When it is fully comprehended it places the purity of both sexes upon an equal plane and furnishes an equal incentive."

The doctor says nothing of spiritual growth, or of a spiritual body, but to those who recognize the same, the consciousness that variety relations in sex matters tend to bring discordant elements in contact with this quiet body is, when properly understood, a still stronger incentive to sexual purity, and when the husband understands this if he has any love for his companion, or any sense of right, he will see to it that he blends with his own no sex magnetism that can possibly injure the wife of his bosom, or the children of their union.

## CHAPTER V.

A close observer of sex philosophy says of the statement in regard to the three sex centers as quoted upon a previous page: "There is meaning in the text, 'That which is born of the flesh is flesh and that which is born of the spirit is spirit.' A man and a woman in whom the spirit is in its infancy cannot produce spirit. They bring forth after their kind."

An explanation is needed here, something that will more clearly express the real status of the case. They cannot produce, generate spirit, but they do, if in harmony, *transmit* spirit as food for the growing astral or spirit body. Spirit is innate in all matter but not productive until in its growth in connection with matter it reaches a degree of ripeness that will admit of reproduction.

"Transmits spirit." That does not give quite the idea. The vegetable world does not transmit flesh, but it generates that which taken into the animal stomach, becomes flesh through the action of the animal body upon it. The lower order of life generates that which the higher can transmute into food for its own use.

That spirit bodies are higher in the scale of progress than material bodies will not be questioned, and men and women in their sex relations generate that which the growing spirit body transmutes into spirit.

In the light of this truth we can begin to understand what sex hunger means, can begin to understand why this sex hunger becomes the more intense the more above the spirit is. If in the sex relations between kind, or otherwise related parties, there is no blending, no life food is generated, and such relations deplete instead of building up the body for the inner life.

So far as these individual parties are concerned they have received no benefit. They have simply thrown their life force into the great reservoir of general life to be taken up elsewhere. But, if their sex magnetism does so blend as to generate life mentally or spiritually, that life is appropriated by each as food for higher growth.

Sex, the fountain of all life, the spiral stairway upon which life climbs from lower to higher conditions; sex the fountain of power.

This is claiming a great deal for sex but there was one who is reported as saying; "The stone which the builders rejected has become the head of the corner," and if sex is not the corner stone of universal life where will you find that which is?

"The last enemy to be destroyed is death." How? If at all, it must come through the continued action of that power which creates the material body, sex power! But death cannot be overcome, says one, the thing is impossible.

How do you know that it is? Thirty years ago had you been told that the time would come when men in Chicago could talk in audible voice with men in New York city you would have said, impossible, but it is being done. Within the memory of the oldest inhab-



that the powers of steam and electricity were but little known, and the man who could have foreseen the facts as they exist to-day, and had declared their possibility, would have been counted insane, and a few years further back the stake and fagot would have been his fate.

Now that these things have been so demonstrated that we can see the how of them, all seems plain and reasonable. It can readily be understood that the idea of a thing must exist before it can be actualized, but can we believe in the possibility of that which, so far as the principle involved is concerned, cannot be actualized? It may not come in any such way as we now think it must if it come at all, but can we conceive of that which cannot be?

If so, then the race has developed a most wonderful power, that of conceiving of that which it is beyond the power of the universe to embody.

The mind of the race will yet turn back on itself, will explore its own being, will question its own powers with the same pertinacity that it now explores the realms of nature outside itself; yea, it is beginning to do so now and will not stop till the cause of every ill that now afflicts us is found and removed, and then "death itself shall die" as *death*. We shall control our changes at will, shall lay down our lives (*bodies*) and take them up as we wish.

This idea of overcoming death is older than the bible doctrine to that effect. Eastern adepts have obtained a wonderful control over matter, have learned to take the astral body and travel long distances, and our modern Spiritualism with its materializing mediums is demonstrating the renewal, the temporary reconstruction of the physical body.

This, though not at all like the Christian conception thereof, is the beginning of the resurrection. When this resurrection is complete we shall be able, through our knowledge of spiritual chemistry to gather to ourselves a new body from the common reservoir of matter—shall be able to do this at will, and also to drop it at will.

As I understand the philosophy of modern spiritualism, the physical phenomena are the experimental efforts of a class of spirits who are studying the laws of matter with the intent of learning how to so control it as to stand in our midst as resurrected spirits when they so choose. This idea is found in the words attributed to Jesus where he is reported as saying of his body: "I have power to lay it down, and I have power to take it again."

But the last enemy to be destroyed, the final triumph of mind and soul over matter will be the leading of death captive. How? it is again asked, and the reply is as before: through the continued action of the same power that gave us life—sex. Through the continued and intelligent action that shall bring into perfect use its threefold power.

All past progress has become organic through the law of sex, and as the eighth note in music is but a repetition of the first on a higher scale, the governing law remaining unchanged, why not infer that the infinite incomprehensibility will continue to touch matter through sex in all the higher developments of life.

Bible writers speak of refining fire and consuming fire. Sex fire is, or may be either. As a refiner it gathers, and then throws off the waste matter that the

refined life of the same may take on a still finer body  
 Finer and yet finer, even till matter is so purged as to  
 become spirit. Not airy, dispersed spirit, but con-  
 densed, solidified spirit, so to speak. I do not know  
 how else to express the idea, but I mean spirit matter  
 —matter which is so much finer than that of which  
 our bodies are now composed as pearls and diamonds  
 are finer than crude iron, and yet so condensed as to  
 be palpable.

Now I know of no way in which this refining pro-  
 cess can be carried forward and what is gained become  
 organic in the next generation, but through the law of  
 sex. One writer says, and with good reason: "If sex  
 use is to be restricted to the propagation of the race,  
 reaching the point where death can be overcome will  
 be slow work." Haply, but few will try to hold them-  
 selves to living out such an idea; nature's voice is too  
 imperative.

In making quotations from different writers on  
 this life and death question there are two objects to be  
 accomplished; first, to show that many earnest minds  
 are thinking in this direction, and also, if possible, to  
 deduce therefrom a clearer exposition of the threshold  
 power of sex than has yet been given. S. G. Lewis  
 in *Sex Ethics*, the publication of which ceased at his  
 death, says of Noyes' *Male Continence*, and Dr. Jack-  
 son's *Dual design of the Sex Functions*;

"I am now not satisfied with either of the above, as  
 they fall in that spiritual or soul-uplifting without which  
 true growth is unattainable. The more excellent way, as it  
 seems to me, is Alphonism as it was really taught by its best  
 writers, as witness the following from *The Alpha* some years  
 ago: "Though sexual expenditure should be restricted to the  
 production of offspring it is not at all desirable that the sex  
 should live apart upon this higher or truer plane of life."

The positive and negative or male and female sex element is desirable and beneficial when interchanged in accordance with the laws of this higher development of the race. When man's will power, directed by reason shall have overcome the desire for sexual waste he will discover that there is an element in himself and woman, higher and holier than he ever dreamed of, an element of love by and through which the sexual elements will be reciprocally interchanged and they will experience a satisfied gratification compared with which other sexual indulgences will sink into insignificance."

But Mrs. Campbell, who was associated with Mr. Lewis in the publication of *Sex Ethics*, judging from the ideas put forth during the last few weeks of her life, does not think the above the better way. In a published article, the last but one she ever wrote, she says: "Though a paradox it is a truth that sex force saved is sex force wasted." I believe this to be true and here said as much in the first essay of "The Occult Forces of Sex," but perhaps it will be better to give Mrs. Campbell's entire article, for her explanation of the law involved is better than anything I can say. It is one of a series which she calls:

#### SEX ETHICS.

"In the popular thought on sexual questions there is so much confusion in the use of words that I want first of all to give a few definitions in order that what I may hereafter say may be better understood.

"There is no doubt that electricity, sex force, life, vital force, etc., are all modifications of one fundamental, quickening, creative power, but so various are their several manifestations that I find I can hold my thought better in hand while studying the subject by giving to each of these terms a meaning peculiarly its own.

"To me these terms indicate progressive steps or stages in the development of the invisible life, just as the words,

conception, gestation and parturition, express different periods in the growth of the unfolding form.

"We might consider electricity as the basis or foundation of the others, or we might call its lowest manifestation electricity, that evolved from crude, inorganic matter, and give the name of sex force to those higher forms that are evolved from vegetable and animal substance. In the earth and atmosphere it seems to exist in equilibrium as one fundamental power, but is always evolved as two antagonistic forces, electricity, the positive and the negative, each balancing and complementing the other; each repelling its own kind and each having favorite substances like wax, glass, silk, resin, etc., in which it seeks for itself a separate habitation, thus showing its oneness with sex force in all its manifestations and attractions. In progressive order we have, first, sex force, then transmutation into vital force; inorganic matter it becomes life and builds bodies; inorganic is one step in the march of evolution. First the blade, then the ear, then the full corn in the ear.

"The higher forms of this force, that evolved from organic matter and animate life, instead of positive and negative, we call it male and female. But, sex force, however high in the scale, is not vital force. Neither male nor female sex force has life or can become life until quickened and vitalized by coming in contact with its opposite, when both are transformed and become vital or life force. Life when actively joined with matter in the work of building new bodies, and vital force when not used in propagation, but either directly absorbed by the parties producing it, is poured out into the vast reservoir of vitality surrounding it, on all sides in which we live, move and have our being.

"That life and sex force are not one in their manifestations can be ascertained by careful observation. Let us take for an illustration the seed-grain found in the hand of the mummy, where it had been for three thousand years in its two forms of sex force stored in separate apartments.

"It had retained all its latent powers and when placed in the earth, the moisture of the soil weakened the driving

wall between them and the two elements coming in contact, the life flame kindled incessantly, thus showing that sex force can retain its potency in a latent condition for any length of time while life is quick from the moment of conception; and the life of that same wheat germ, had not further supplies of matter been furnished for its use as a build-  
 "would have died at once.

"Again, neither life nor vital force possesses the property of sexual attraction. That is something belonging to the two kinds of sex force—the peculiar affinity they have for each other. The life that builds a woman has no attraction whatever for the male element in nature, has no use for it. From the universal storehouse of vital force, discarding the male principle, she gathers in the female, incarnates it, using it for the upbuilding of herself into perfect womanhood. As a woman she evolves a higher grade of sex force than anything found in the vital force which furnishes her base of supply. Man takes up the male principle, appropriates and humanizes it, and he too evolves a superior quality of the male element, and these two as they exist in man and woman, in their human stages, are mutually attractive and mutually useful. How best to use this and not abuse or waste is the question of the hour.

"And not abuse or waste." This investigation leads directly to the path of the highest, purest use of sex life. There is no more hopeful sign of progress than to find that the laws of sex are being discussed. If this fountain in the human once becomes intelligently purified, the streams will make earth glad—make the desert places to blossom as the rose. But continuing this closely analytical article:

"As all forms of life contribute to this universal source, so too, all life is fed from this un-failing fountain, just as the body is kept alive by the food we eat. A low grade of animal requires only coarse food, and will naturally select such; so too a coarse person will incarnate the coarser prop-

erties of vital force while a finer one will build finer men. This matter is determined by the quality of the life which

"Life combines and organizes these two, to-wit., the two sexes for the growth of the body, with the unseen force for the nourishment of the inner life. Just as there are a course or fine, such will be the grade of sex force evolved therefrom, and if they be joined in sexual intercourse well-mated partners this force is transmuted into life or vital force, which is retained in their personal aura and held in solution until it is taken up and absorbed by them for their individual benefit.

"If there is one department more than another where nature seems to revel in riotous and wasteful extravagance it is in the reproductive power, and yet we know that nature is too good an economist to waste the smallest particle of anything. People may make mistakes and suffer loss, personal abuse and waste may entail sexual sickness and poverty, but nature will be sure to "gather up the fragments that nothing be lost." All these little rills of personal loss serve to replenish nature's unfailling fountain. The trout in the pond; the fish in the brook; the flower in the sunshine, all develop germs innumerable without expectation or possibility that more than the smallest fraction will ever germinate. The whole vast reservoir of vital force, furnishing the invisible substance that nourishes and sustains all life, is made up of and kept filled by superfluous generation, every form of life, vegetable, animal and human, developing a thousand fold more life germs than can possibly be used for propagative purposes. Such is nature's method in the lower order of creation, and according to this plan, in spite of its seeming wastefulness, every advance has been made—from animal to man, from barbarism to civilization.

"To my mind the whole gospel of Alphaeus hinges on this one point. Has nature given any indication of a change of plan?

In other words, when nature changes her method of action—when she conserves all the sex forces in

plant and animal except what is needed for actual propagation, then Altruism—no sex expenditure except for offspring—will be the best, the highest for the human.

That in general society, made up of liberal, cultivated people, where a goodly share of social freedom prevails there is enough of sexual contact for personal satisfaction, except for very timid natures, I very well know. There is nothing so offensive to modesty or good taste as there is sometimes with "preventives" and for people who regard the advent of a baby as a misfortune I consider Dianism in some of its phases as the only safe, wise, chaste and practical way I have heard advocated, but that it is nature's best way I seriously question.

I think in the practice of Dianism much sex force is dissipated without being used in contact with its fellow. Though a paradox it is a truth that sex force saved is sex force wasted. I believe in coition the contact is more perfect, the transmutation more complete and the assimilation more direct and certain than by any other method.

Please remember, the vast ocean of vital force is made up of the abundant overflow, and prolific generation of the lower order of creation, and is only of average quality, and by restricting men and women to the law of using sex life only for propagation they are forced to go to this average source of supply for their "daily bread" and the life product is mediocre and common place while that produced by human association, evolved from the refined bodies and love-quickened souls of cultured men and women, is transferred into a very superior order of vital force which if not taken up at once enters into the spiritual aura surrounding them and is held in solution until it is appropriated for their mutual benefit.

As to the loss supposed to take place in the physical orgasm Mrs. Campbell reasons thus:

"Some of our critics believe the waste and loss so much deplored consists in the substantial matter of the seminal



discharge and in proof of its worth will tell you that one ounce of semen is equal in value to forty ounces of blood, not seeming to realize what it is that gives to this fluid its chief value. Is it not because it is so highly charged with the male element? Without this it is worthless. The tangible semen after this virile property is radiated in sexual intercourse is waste matter; whether it is better to expel it through the ejaculatory duct in orgasm or retain it in the body to be afterward taken up by absorption is one of the mooted questions. This virile power constituting the value of semen is the raw material of the male element you seek to use in sexual intercourse. It is a factor in the reproduction of life in the propagation of the race, and also in the production of vital force for the renewal of life for the individual. The sex principle is the valuable wheat, the tangible semen is only the sack in which it is carried to market. After the wheat (sex element) is passed out (radiated) the empty sack (devitalized semen) is of no further use. It is not like the empty wheat sack, in that it can be used again but like salt that has lost its savor, it has become waste matter and must in some way be eliminated from the system. In this respect the different methods are to be compared and tested as to the amount of nervous energy requisite to expel this waste matter.

The systems under discussion are, Male Continence, or association without emission; Dianism or nude contact for the exchange of magnetism, and natural coition. Count Tolstoi, author of "The Kreutzer Sonata," says: "So far as the yearning for spiritual union is satisfied to that extent the yearning for physical union is diminished or entirely destroyed, while the gratification of the physical weakens and destroys the spiritual."

Count Tolstoi needs to reconsider his position. He has fallen into the prevailing error of thinking that

sexuality and spirituality are necessarily antagonistic. So far as unsatisfied spiritual hunger makes the sexual demand abnormal, the excess may, and does tend to destroy the spiritual, because—now mark—because the thought, the false idea lodged in the brain stands between the spirit and the sex act and will not allow the “I am” to gather of its life giving forces for the use of the spirit body. The spiritual starves to death.

Just so far as the spiritual, in being unsatisfied in the normal, loving way, has been forced to descend and mingle with the physical expression, thus intensifying it, just to that extent and no further, will the desire for physical expression be diminished when the spiritual is satisfied, and so far from the normal gratification of the physical desire in which there is mutual love and respect, and a recognition of spiritual use, so far from such gratification weakening the spiritual it generates an element that tends to build up and strengthen it. Food must be prepared for the spirit body as well as for the physical, but the great trouble with the present idea of sex is, the aroma generated by the parties in the sex act is too often poisoned by low, disgusting thoughts, and no wonder the spiritual shrinks from poisoned food.

Another writer says: when once the sex fluid is separated from the general circulation it is *sewized*, hence of no further use to the general circulation unless vitalized by the spirit of its opposite.”

This is the position taken in our Occult Forces of Sex, but there is a point here that needs to be examined more closely. That the union, the coalescing of the spirit of the sex element gives both spiritual



and intellectual life, cannot consistently be questioned but can the husk, the matter which encloses this vital, spiritual and intellectual life be so quickened, revitalized as to again become a life giving element, is the question to be decided. So far as known all new life repudiates soon or later the husk or matrix in which it was generated, and if our sex life is to be a refining a purifying fire it seems a natural inference that the husk of the sex act, from which new life is generated or it is a loss to us, must continue to be waste matter until our purification, our refining is complete. In that case the natural orgasm must be the true law of spiritual growth.

When it comes to unwelcome children, the other methods seem to me better than that such should be born, but in elaborating principles, underlying laws which obeyed will bring the best results, serve the grandest uses, it will not do to turn aside to meet cases of general distress that have been brought about by other causes. Our economic system that brings poverty to such multitudes, and makes it such a struggle for multitudes more to keep their heads above water, and the legal ownership of the wife, coupled with the church idea of marital obedience, is responsible for the conditions that make children undesirable.

But these conditions exist and when we cannot do as we would we must do as we can, but in normal use nature provides a better way to avoid undesired motherhood than by resorting to unnatural methods. In prolonged, loving relations for the satisfaction of the soul love which promotes spiritual growth the vital life of the the germs may be so radiated and absorbed, from each by the other, that at the orgasm they will

have no more power to propagate bodies than has the kernel of corn after what is called the chit has been taken out. But this can be done only in loving relations.

But mark: We never try to do that which we have no idea can be done. The ideal must precede the actual. We have never been taught to recognize spirit and intellect in sex. Only the satisfaction of the physical desire has been thought of, and to relieve its intensity it has been natural to hasten the culmination, while the woman in her ignorance of sex law has often shrunk from an active participation lest it increase the danger of conception, while the reverse is true. The negative, shrinking woman is far more likely to bear children than the one who actively enjoys the relation.

Our children should be taught all this—should understand that with heart to heart or forehead to forehead there is a pleasurable spiritual and intellectual exchange of sex aura for growth toward the higher; then from the first the genitals will have only their own appropriate work to do and the result will be fewer and better children.

## CHAPTER VI.

The idea of three sex centers has been quoted in a previous chapter. This of itself indicates a three fold power; but, admitting the truth of the idea, these three are one, both in their generative and in their regenerative power. That in the generative act which produces a human being both intellect and spirit have impregnated the germ with their life is proven by the fact that unless idiotic, both intellect and spirit are developed in its growth, and the more active the intellectual and spiritual in the parents the more will love and intelligence predominate in the child.

But, if intellectual and spiritual life combine with matter in the generation of the future man and woman, then surely they will combine with matter in regeneration, for the regeneration which does not include matter, which does not renew, regenerate matter, is not complete. If there is a threefold use in the lower phase there must be in the higher. Indeed, as we see things, it is matter that needs regenerating, and this only till the spirit body is so perfected that it can generate after its kind.

The above being true, the law of regeneration demands the full life of the sex force of the physical, the male and female in union, and the final orgasm that shall cast out the refuse, or that which cannot be appropriated.



Is it not just possible that the belittling of matter as connected with the growth of spirit, is the great, the fatal mistake? We do not take away the basis, the foundation of a building in order to rear the superstructure, but the higher, the broader the superstructure the broader and deeper should be the foundation. Sex is the foundation from which springs physical, intellectual and spiritual life, and sex is rooted in matter as the foundation of the whole. "If the foundation be destroyed, what shall the builders do?"

"If we want to see a race of human beings so well born that they will not need to be born again; if we would see the time come when jails, alm-houses, penitentiaries and gibbets will be no longer needed; if we would see on our streets and in our dwellings none but symmetrically formed, strong, brave and noble-looking men and women, we must supply woman with the very best conditions possible for her work as architect for the 'human form divine.' "

The above are o'er true words—words spoken by an earnest worker, and though they do not upon the surface show any connection with the question of the union or variety freedom as to which is best, yet that question is involved in the statement made at the close of the paragraph.

"We must supply woman with the very best conditions," etc.

Are the best conditions consistent with mixed sex relations—variety freedom? Can woman transmit to her child the elements of love—love the link that connects with the spiritual, love—singleness of purpose—can she transmit this in any high degree unless called into active life within herself? And can such love—such *singleness* of purpose be called out where mixed

sex relations prevail? That very paragraph demands for its fulfillment, faithfulness to the dual relation.

But, says one, suppose she ceases to desire the man who is the father of her child, what then?

Simply this: he may not intend it, he may do so through ignorance, but if he so conducts himself as to become repulsive to her the conditions for the *best* work are destroyed. With intelligent motherhood good work may still be done, but not the best.

But suppose the relation is not intended, expected to result in parentage—nay, suppose such a result is not possible, what then? “If pleasure and offspring are all there is to the act, and the conditions make offspring impossible, then freedom demands all the pleasure that can be got out of it,” is that the conclusion? Well, if we are merely intelligent animals, it may be a correct conclusion. It *may be*, but is freedom lawless? Freedom is not amenable to statutes, whether made by men or gods, but can the unalterable laws of nature be violated with impunity? Yes, demand freedom from arbitrary enactments, but not that you may live as animals.

“Oh! I had long in freedom roved,  
Though many scemed my soul to share;  
’Twas passion when I thought I loved,  
’Twas fancy when I thought them fair.

“Ev’n she, my muse’s early theme,  
Beguiled me only while she warm’d;  
’Twas young desire that fed the dream,  
And reason broke what passion formed.

“But thou—ah! better had it been  
If I had still in freedom roved,  
If I had ne’er thy beauties seen,  
For then I never should have loved.”

In other words, the writer of the above declares



love to be incompatible with freedom. The love that is worthy of the name is incompatible with the kind of freedom that varietists demand.

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In further illustrations of the subject in hand there will necessarily be more or less repetition, but the excuse is: New truths need to be presented in somewhat different dress, need to be seen from different standpoints to be fully understood.

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Man according to the flesh is animal, but he also possesses both soul and intellect, and while giving to each department its full due, one department should not be allowed to encroach upon the rights of other departments, and the question is, does freedom sanction the giving of one's self wholly to bodily pleasure?

Yes, freedom allows that, do you say? Grant that it is true in the same sense that freedom will allow you to roll in the mud if you so choose, but even such freedom gives you no right to throw that mud upon another; no more has either man or woman the right to throw foreign sex magnetism upon another man or woman without full and free consent of that other?

It is claimed that the highest use of the sex functions is the production of offspring. That is the old, and yet prevailing idea. The new idea, that which points to new, to regenerating life is that the highest use lies in the perfecting of ourselves—of our physical and spiritual bodies.

Admitting the existence of a spiritual body, which only materialists deny, the perfection of such spirit body is certainly of more importance than the beget-



ting of a child; but, as mixed sex magnetisms are not conducive to the best results in offspring, and as finer compounds are more readily injured or spoiled by the admixture of foreign elements than are the more crude, will not foreign sex magnetism do more harm to the growing spiritual body, will not the disturbed, tortured affectional nature affect said spirit body more than the same conditions will affect the coming child?

We cannot sacrifice the flesh to the spirit, says a member of the Social Science League. True, for if we attempt it, we rob the spirit of its sustenance. I once listened to a very peculiar prayer and giving of thanks. The speaker thanked everything beneath us for the blessings bestowed, for the yielding up of their life to sustain ours, and prayed them to continue to do so, and then he concluded by saying: "As for those above us, they can take care of themselves."

In that he made somewhat of a mistake. Not only are the higher phases of our own lives based upon the lower as trees are rooted in the earth, but the grades of life above ours, grades of life invisible to our crude sight—these rest upon us as their connecting link to still lower stratas of matter. To sacrifice material sex life for the sake of the spiritual, when the links of the great chain of life are fully seen, will be considered about as consistent as to keep up steam without water.

It would hardly do, even if it could be done, to withdraw the material of which the feet are composed for the benefit of the head. It would be an uncalled for mutilation of the body and very injurious. And it can readily be seen that we must not sacrifice the

stomach to promote brain life, for in so doing we cut off the possibility of brain supply. The stomach must elaborate sustenance for the brain, so of the mutual, loving sex relation, it elaborates sustenance for the spirit body. That the stomach may become dispeptic through gluttony or from other cause and fail to do its work properly is very true, and that the sex organs may become deranged from improper use is equally true, and it is beginning to be understood that as the health of the physical body depends largely upon the right use of the stomach, so the health of the spirit body depends largely upon the healthy, normal use of the sex organs.

An able writer on this subject says;

"It has been asserted that failure in sexual strength is intellectual and spiritual gain. Don't harbor the unnatural lie. Sexuality is the physiological basis of character and must be preserved as its balance and perfection. To kill out the sexual instinct by any unnatural practice or repression is to emasculate character; it is to make fruitless, not less intellectually and spiritually than sexually, that which remains. From the moment the sexual instinct is dead in any person, male or female, from that moment that person begins actually to die."

From the standpoint of the threefold power of sex no truer words were ever spoken, and the following from the same writer is equally true, for the failure of the husband to be kind and considerate is often the cause of the wife's failing to respond to his passion, and then made an excuse for going elsewhere.

"In the light of sexual reciprocity no husband can afford to be unkind or selfish with his wife. You can better afford to be mean and selfish with any one else in the world.



Prove your love and respect by generous kindness, and you may rest assured it will call out her true womanly nature (unless she is entirely devoid of this quality) in a loving and trusting affection that is certainly the best possible foretaste of heaven. Allow her the complete mastery of her own body. Resolve from the moment you read these lines that you will never again insist on sexual commerce if you have any reason to believe it would not be mutually agreeable."

And here is another quotation showing how impure sex is regarded by those who are controlled by religious bigotry to the exclusion of common sense.

"Rev. C. E. W. in his book on 'Marital Purity' adopts the motto of the 'National Purity Association,' and other ultra-religious bodies:—'Coition for offspring only,' and adds: 'Once in six years for offspring should be the rule.' He advises no caresses or embracing of husband and wife till the sexual desire is so thoroughly killed out that such approaches will not engender any amative impulse. This advice carried out, would render offspring impossible in many cases. When there is want of keen sexual desire offspring will be poorly endowed. Marriage affords the best means known for the interchange of the positive and negative electro-forces of the body, and is conducive to health, as I have shown by many of the best authorities in the medical world, notwithstanding the continent divine, who, by the way, dedicates his book to his deceased wife. If it can be shown that her death resulted, directly or indirectly, from unnatural repression of the sexual instinct in following her husband's advice, why should not the reverend gentleman be indicted for murder? It is a serious matter to allow religious bigotry to carry us to the extreme of giving such advice,—at variance with nature and common sense.

"No, at any cost the sexual instinct should be preserved. It is the fountain from which life proceeds. Dry up the fountain and the stream will disappear,—corrupt the spring and the issue will be vile."

If it cannot be shown that the death of the wife of that Rev. was caused by following her husband's advice, it is plainly to be inferred. Such repudiation of the very basis of conjugal life is soul murder—is death by starvation of the spirit body.

Sexual life should not only not be permitted to die out, but sex relations should be so recognized as to do away with the fear of discovery. The best results, the highest, purest use of the sex relation cannot be reached when coupled with fear, hence secret relations, though perhaps, better than none, are to be deplored, or, rather, the conditions which make secrecy necessary. Dr. Charles H. Kitchell, in an essay read before the Society of Medical Jurisprudence in New York, says that sexual intercourse within proper limits is a potent means of physical well being, but no man ever gained physical or moral strength from the embraces of a courtesan. Why? Why cannot a healthy courtesan impart strength and moral purpose as well as another if it is the sexual relation that is needed?

Find the answer, in part, in Dr. Windsor's statement of the "substantial emanation, sex magnetism," which originating in the brain, descends to the sexual organs to permeate the entire system of the companion in the act. Remember, please, that this magnetism originates in the brain. It follows then as a logical conclusion that those organs of the brain which are the most active give to this magnetism, this sex life its character. Now what are the brain organs likely to be active in a courtesan?

Added to this are the magnetic elements she receives from her associates, among which is the mag-



netism of fear—fear of discovery—fear that the public should know where they visit, the fear that breeds cowardice. A man takes from a courtesan not only her magnetism, but the combined magnetic elements that are thrown upon her from other men, and he adds to the elements of his own degradation by throwing upon her the element of contempt, which is returned to him with interest.

Fear, cunning, contempt, vanity, etc., is it any wonder that men can get no real good by associating with courtesans, and still, in their ignorance they go to her with their perverted passions and starved souls—mingle with swine and fill themselves with husks. And yet our infernal economic and social systems breed courtesans as naturally as swamps breed miasma. Dr. E. H. Benn, in a paper read at the same meeting, says:

“Within a few days past I have seen some statistics of the diseases caused by public prostitution in New York City and Kings County in 1857, when the population of this city was less than 700,000, and that of Brooklyn much less than it is now; and I was surprised to learn that in that year, 14,770 persons were treated in the public institutions of New York City and King’s County for syphilis. That is, or was, estimated to be about one fourth of the number treated in private practice, thus making about 74,000 patients for that terrible disease in these two cities in a single year, when the population was less than half what it is now. When we consider that this disease is hereditary, and is transmitted from parent to child, and that this sin of the parents is visited upon the children not only to the third and fourth generations, but far beyond that, we get some idea of the magnitude of this evil in one aspect of the case.

“In looking over the statistics of this vice made in 1857, (and I know of none being made since), it appears that of 2,000, prostitutes 1,909 were professors of Christianity; that

1,937 of the 2,000 had Christian parents, and that 1,947 of the 2,000 had had Christian training. It is often said that the Roman Catholic religion where the girls are obliged to confess their sins, does restrain this vice, but these statistics certainly do not prove it; for of those 2,000 prostitutes, 972 had Protestant training, 977 had Catholic training, while only 51 had no religious training.

The idea underlies all Christian teaching that woman is inferior to man, that she caused the fall of man, and was consequently accursed of God, and in all Christian countries she has been regarded and treated as inferior to, and subject to man.

"This idea was the foundation of the Canon law by which woman has been so long deprived of her rights, and degraded, so far as human laws can do it; but in spite of, and not because of Christianity; because of the progress of mankind in arts, science, education and civilization, woman is being elevated, and is fast acquiring her rights, and may hope soon to be legally, as she is now morally and intellectually, the equal of man. This progress is being made not in the most Christian, but in the most skeptical parts of this country; and where such progress is made there woman becomes, and is more intelligent, virtuous and refined. There she is truly elevated.

Yes, "in spite of, not because of Christianity." And why? Because Christians have held on to the letter interpretation of great spiritual truths, and skeptics, in breaking away from ignorant authority think for themselves; but what can show more plainly than such statistics as the above that the sex question needs open, public investigation. The law of the imperativeness of human needs, and the results of ignorance in their attempted supply as shown in the diseased conditions thus portrayed are indeed pitiful. Dr. Wm. McLaury gave in his testimony as follows:

"There is nothing in this world that causes so much suffering as a want of knowledge on this one subject. As an old doctor, now deceased, once expressed it to me in conversation on this subject: 'People suffering, suffering and no one to teach them.' There is no stimulus accessible to our race so potent for good, when naturally and healthfully utilized, or for evil when perverted and abused. The physiology of the whole passion of love has never been written. That it generates force and increases mental and physical power is undoubted. Not only is it capable of germinating a new individual, but wisely developed and exercised within strict limits, it may to almost an unlimited extent increase the mental and physical powers of the individual."

The doctor says nothing of spiritual growth in this connection, but thinkers will yet learn that it is spiritual hunger which makes the demand so imperative that neither church nor state can keep it within bounds. He continues:

From my own experience and observation I believe that one man and one woman, physically and mentally adapted to each other, living harmoniously and intelligently, rearing children in love, happiness, and usefulness, represent to us the very highest type of human happiness. The average family is not this, and our present social ethics do not produce this; instead, we seem to be drifting farther from it. It is not the poor and ignorant alone that suffer through domestic infelicity, but equally the learned and intelligent classes. Those high in Church and State figure in courts of law as transgressors against the present standard of ethics in the family."

Henry S. Chase, M. D. says in his *Dignity of Sex*:

"Sex hunger is the most imperative of all appetites, whether in human, animal or vegetable. Reproduction is the highest law. Even the half starved vegetable form will waste [scatter] its fertilizing substance."



Here again there is no recognition of the spiritual though Dr. Chase, in some parts of his book, does slightly recognize the spiritual in sex. Before woman is past the reproductive period, the above will apply to her reproductive appetite if she is a thoroughly live woman, but after that period has passed why should she continue to desire, unless the sex functions generate other forces than those which produce physical bodies? And what can those forces be, what their use if not to quicken, energize intellect and spirit? And yet further; as the higher the grade of life the more intense the nature, why should not spiritual and intellectual sex hunger be more intense than the merely physical.

A woman who has a natural, healthy sex life, if she has been rightly treated, does not lose her sex power at what is called the change of life. Physical germs cease to ripen at that period, but the spiritual in sex still lives and is, or should be, still active. It does not respond however, to a lover who makes only a physical demand, but is rather repelled; but to one who can minister to her spiritual nature she will respond most fully, and if conditions are such that she cannot be met and satisfied, the hunger is torture, and those who thus meet and then from any cause are separated, suffer more than youthful lovers do or can.

So far from losing that power at the change of life, I have known women who never knew what sex desire was till after they had passed that period. I met, some years since a lady who had been twice married, the mother of two children, was forty-five years of age, and yet had never known sex pleasure. She said to me:



"I have sometimes had in my sleep a dim perception of something that was like desire, but never when awake. When my first husband found that I could not respond to him he let me alone. My second husband was a brute; and I got away as quickly as I could, and I then vowed that I would never take legal bonds upon myself again."

She was one of the sweetest, purest women I ever saw, and had the respect of all who knew her. I left the place for a few weeks and when I returned I found her living with a man, and one she had never seen when she told me what I have here related. Married? No, but she loved; when she first met the gentleman it was at a circle. She sensed the odor of a cigar upon him and she said to herself: what a pity he smokes, and to herself again: what business is it of yours?

He, in the mean time was saying to himself: how offensive tobacco must be to so sensitive a nature as hers, and he never smoked again. Her health was very poor, she was wasting profusely every month and she found it difficult to support herself. She staid awhile with the medium after the circle was over, and this gentleman staid also. She spoke to the medium of an offer she had had to take some furnished rooms and then sub-rent so as to pay the rent and leave one room to herself for the care of the others. She was advised to take them.

But I can't, she said, I have no money to pay the rent a month in advance. I will lend you the money, the gentleman said, and she accepted the offer. She was afterward astonished at herself that she had, but at the time no thought of impropriety entered her head. The next thought was that the rooms were near, or rather, over a saloon and she would not feel quite

right all alone. "My month is up where I am now staying and I will take a room of you," said the gentleman, and so it was arranged. I was her second roomer so I know of what I am talking.

The first evening after taking those rooms they sat and talked till bed time and then he went to his own room. "I never felt so desolate in my life," she said when telling me of it afterward, "as I did when he left me. I did not know what to make of the feeling, could not understand why I should feel so." She believed in the healing power of magnetism, and the next night as it neared bed time, she found herself thinking: "if I could lie in that man's arms and he would let me alone, I believe his magnetism would benefit me." He seemed to read her very thought, sensed it through the soul sense as he did about the cigar smoke, and he said in response:

"If you think I can do you any good you will be as safe as if in your mother's arms."

"I saw that he meant it" she said, "and I accepted his offer. I lay in his arms every night for a week and proved him true to his promise. At the end of that week and for the first time in my life, my own feeling awoke, and it became so intense I could not endure it; I had to tell him. I now know," she continued, "why I had never felt desire before. I was approached too soon and thus shocked back into myself."

This I presume is not often the case, to-wit, that a woman should feel no sexual need till called out by the tenderness and long forbearance of a lover. Still, we do not know how often it might be true, for our girls are taught to hide such feelings if they have them and

if they have not of course they show nothing of the kind, but of those who do have, a great many are sexually destroyed by the brutality of the husband who before she was legally his, was the considerate lover.

But the history of the lady of whom I have been speaking will not be complete unless the effect of this waking up of her sex nature is told. In three months she had gained eighteen pounds of flesh, and instead of profuse wasting there was barely enough to mark the periods. And more than this, they, or rather, he, had reached what Noyes calls Male Continence, not through will power but naturally. There was so much mingling of the spiritual love forces there was no desire for the physical orgasm; and yet he was entirely subject to her unexpressed wish.

She said to me: "I thought I would try the effect of my will upon him so I willed the culmination. The result was as I willed it, but he seemed so disgusted with himself, said so much about it that I finally told him it was my fault."

I do not know how long this lack of desire for the orgasm continued or how much it was the result of her wish, and her belief that it should be so, but there is food for thought in the fact that she held the controlling power. Is not that the true relation? Should not the man be subject to the woman's will or wish in sex matters, unexpressed when the soul sense is sufficiently developed to understand without words, and expressed when not so developed.

There is more to be told in connection with the history of this couple but to do so I must bring in Spiritualism; still, in searching for truth we must follow



where it leads. The fact that they met at a circle would indicate that they were interested in spiritualism, as they were. They both became mediums, he a healer for physical diseases, she of mental diseases, such as obsession, partial derangement, and the like, and both were successful.

But naturally sensitive, as a medium she became exceedingly so, and unless great care was taken, would take on the conditions, the sufferings of his patients; not permanently but to such an extent as to destroy her comfort and her power to do her work for the time. In order to prevent this she was entranced and made to tell him what must be done.

He must have his room on another floor of the hotel where they boarded; they must sleep separately and he must not go to her room till his work for the day was over and he had washed and changed his clothing, and then he must not talk to her about his patients. In a word, their work must be wholly separate.

His love for her was a kind of worship coupled with a sort of dependence upon her, something as a child depends upon the mother for approval of what it does, and he kept breaking the rules.

He must tell her of his success in one case, of the peculiarities of another case, etc., and then she would come into rapport with the parties and suffer as they suffered. This went on till, to use his own words when I saw him afterward: "Through her own entranced lips I was sent away."

The consequence to her was a sickness taking her to the very gates of death, but with the tenderest care from those who knew and loved her, she finally re-

covered. He went as he was told to do, and some four years afterward I heard of his death.

That these things are facts I know as well as I can know anything which is not a personal experience. I have my opinion as to the wisdom of yielding one's self up so implicitly to another power, seen or unseen, but that is not the point I am seeking to elucidate. I am trying to fathom the power of sex in its threefold relation to human life.

However, I must not forget to state that this couple did not make any secret of their relation, and being in a large city in which there were many honest, self-respecting investigators who had more regard for real purity than for legal sham, they were not molested.

But to return to the threefold power of sex, I now make bold to say that the law of inter-communion between two worlds or states of existence is rooted in sex, and that the yielding up of self, the devotion required of woman to man in the marriage relation is of the same nature as is the submission to God's will required by the churches, and also, of the same nature as is the negative, receptive condition demanded in the development of mediumship.

If evidence is called for to show that the spiritual is connected with the sexual, mark the workings of all quickenings called revivals. Love, joy, spiritual exaltation, unless carefully guarded, often ultimate in sexual relations not sanctioned by law. This is so often true as to have become proverbial. Magnetically and spiritually all such excitements are as veritable sexual feasts as were ever prevalent among the ancient pagans. Just imagine, please, a revival in which only one

sex takes part. Indeed, is such a thing possible?

No, both sexes unite in what is really a promiscuous, protracted spirituo-sexual orgasm, and when the sexual fire is all exhaled the excitement dies away. When I call such meetings Spirituo-sex feasts I mean that both spirits and mortals partake. The negative, humble, prayerful, even to agonizing condition into which "repentant sinners" are led by the very genius of the teachings to which they are listening, puts them into a condition in which spirits can approach and embrace them, and the spirituo-sexual thrill which pervades the entire being they accept as evidence that God has heard their prayers and forgiven their sins.



## CHAPTER VII.

**SPIRITUAL GROWTH:** Let us next consider what spiritual growth means. So far as the general teaching upon this subject is concerned there seems to be no intelligent idea of what it really is. We readily understand what physical growth means, but when it comes to spiritual growth our ideas seem to be without form, are void. The soul, or spirit body as seen by clairvoyants after it has left the physical body, is as perfect in all its parts as is the physical body.

Love, charity, patience, forbearance, etc., an increase of these is what is generally supposed to be meant by spiritual growth, but is it such? These are qualities of the "I am" the self-hood individualized through matter. Flesh has its qualities, so has spirit, but such qualities are neither flesh nor spirit. They are simply states or conditions of flesh and spirit, such as soft, hard, strong, weak.

Spiritual growth is accession to the spirit body of such of the finer properties of matter, or of what may be called the spirit of matter, as it can appropriate. Spiritual growth is an octave above physical growth but subject to the same law. Now what is the governing law in that which can be assimilated to produce physical growth?

The egg or ovum of the human female is quickened, started on its life course by the sex food which is the product of the body of the male, then all that goes to nourish its period of pre-natal growth, and from then on, is the product of sex union in some department of life. Not a particle of food which, taken into the mother's stomach, produces the blood which nourishes it in its foetal state, not a particle taken into its own stomach after birth but is the result of the action of sex forces in union, for there is no form of life, vegetable or animal but springs from this universal life fountain.

Following this same law, where shall we find food for the spirit body if not from that which is rooted in the same soil, springs from the same fountain? The aura, the spirit of the sex act is, must be that which builds the spirit body. The character—the quality of that aura is, must be in harmony with the idea we have of the act, will be permeated with the magnetic life of our general idea of sex, and of the brain organs which are active at the time.

If we regard the act as a sacred feast of mutual love and the judgment sanctions the relation, such aura will be permeated with the elements of spiritual health, will carry new life to every part of the spirit body, will promote a genuine, well balanced spiritual growth; but just in the proportion that these elements are lacking will the quality of the growth be inferior and the growth itself unbalanced, one sided.

As the intellect must decide what is best for the use of the physical body, even so must the judgment approve of the act which eliminates an aura which can



be taken up and appropriated by the spirit body, and as the appetite cannot be trusted at all times to decide what is best for the stomach, neither can the attraction which brings sex desire always be trusted to select what is best for the spirit body.

Those who make it a business to follow their attractions without consulting the judgment or common sense, claiming it as their right in the name of freedom, are simply sensual, selfish epicures who are in danger of pampering the sexual appetite till it becomes abnormal, and the aura generated by such impulsive, unregulated relations will be very likely to produce spiritual dyspepsia.

Again, a relation of which care must be taken to conceal it from the world tends to generate an aura of hypocrisy, deceit, cunning. It may be better to hide our food both for body and spirit than to starve but such conditions are not the *best* conditions, cannot unfold the highest combination of the threefold power of sex as a redemptive agency.

I will here quote from one whose name has been cast out as evil by many because of her past teaching on the sex question, because of her startling declarations that seemed terrible to those who did not understand. I mean Victoria C. Woodhull. She says in her lecture entitled *The Elixir of Life*:

"There is something abroad in the land however, that assumes the name of freedom under which to hide its deformity, against which I wish to declare my personal objection. It is that freedom which conceals itself behind the mask of hypocrisy; that seeks its own line of life while passing for living something entirely different; that has a make believe love for the husband or the wife while really

loving somewhere else; that receives the caresses of husband or wife inwardly disgusted by them, while lavishing those that come from the heart elsewhere. Once for all time permit me to say, I hold that this thing which so many at present call freedom, and which many more live and call it respectability, is the poison upas tree of the present social condition, and the bane of freedom.

"People must live the lives they wish to stand accredited with before the world. Then, and not till then, can there be freedom; since those who live a life they do not want the world to know are degraded slaves, are as much below the negro,\* or the legal slave, as he who wallows in bestiality for its own sake is below her who sells her body to buy food for her starving children."

In the light of the deductions upon our previous pages one can readily see how such double lives must affect the sex aura which goes to build up the spirit body, can see how a sensitive, spiritually developed woman must shrink from, or be dissatisfied with unacknowledged love relations. Conditions may be such, the bloodhounds of the law may be so ferocious that secrecy may be the best that can be done, but, no matter how true the love, the highest and best results cannot thus be reached.

Right here it will be well to notice what is so often said about what are called illegitimate children, to-wit that they are the smartest children we have. Taking the general grade of children, this is very often true; still, I hold, *all else being equal*, that acknowledged relations—relations that are openly approved, will produce children of a higher type than secret relations can produce. But, as the general class of children are born more of legality than of love, the love child that has not the legal sanction for being is often superior to the others.

But Mrs. Woodhull says further: "The possibility of the resurrection of spirits"—mark the words "the resurrection" that which the Christian world has been preaching about for so many hundred years, but not getting a glimpse of the how—

"But the possibility of the resurrection of spirits involves another startling fact which has been as yet hardly thought of. If the spirit world has so nearly approached this as to be able to take on a body again at will, this world must be so near the spirit world as to be able to throw off the body at will. Have you ever thought of this? Yet when you think of it you will see that it must be so. And this means the final reunion of the inhabitants of the two worlds in a common brotherhood. Many of you already know that the spirit often leaves the body. You know that when many mediums are entranced the resident spirit is absent from the body. What does all this mean except it be the near approach of the possibility of leaving the body at will? Both spheres advance alike toward each other, and when the union shall come it will not alone be spirits coming to earth, but mortals going to heaven as well. Indeed it will be both; heaven and earth will be forever merged in one."

"Both spheres advance alike toward each other." Mutual attraction, that. Said we not that the law that connects the two states of existence was rooted in sex? Yes, and the power that will give the spirit world—that spirit world which is a part of our world, even as our atmosphere is a part of our earth, both matter, one condensed, and the other attenuated—the power which will give that spirit world the needed spirit matter which is more condensed, and to this world the matter which is more rarefied, more spiritual, springs from the same life fountain, sex, and is eliminated, set free in pure, mutual sex relations. It



is a fountain filled with life instead of blood. But quoting Mrs. Woodhull further:

The new element that spirits need for more effective and permanent materialization is a spiritualized sexual aura to be exhaled by the perfect blending of the sexes in the highest, divinest relations known to humanity. The conditions requisite to the unfolding of this element reside without question in many individuals—in many pairs of individuals also; and without doubt, various temporary exhibitions of the unity of these conditions have occurred, which, had there been unlimited freedom for their existence, might, ere this, have evolved what is required, hence the triumph over slavery in all its forms, must be, before these conditions can be and continue."

The triumph over slavery in "all its forms" means a great deal, and one of the first steps toward this triumph is to learn what true freedom is. Re-stating the proposition as to what it is, true freedom breaks the shackles of arbitrary authority—man made authority, that we may find, and in obeying, command the highest results of natural law. Quoting farther:

"There must be freedom before there can be life [the life that triumphs over death] and there must be not so much as a criticism, even of public opinion, to prevent its full reception and action; nor to deter people from seeking it with earnest desire. The strife in life is to be, to attain to the condition of triumph over death, and this comes only by the perfect blending of two of the opposite sex. To gain this there must be as in every other department of discovery, freedom for experiment until the law that governs it is discovered, when everybody will know who is his negative or her positive."

What a desideratum it would be for the mis-mated millions if this could come true now—if everybody could know his or her true mate. "Freedom for ex-

periment." That is really what this cry for sex freedom means. We are now in the experimental phase of the question. When that which we seek is found there will be no more need for experiment. Yes, that point is conceded; experiments are now admissible, but let them be such in fact, each seeking in all reasonable ways to preserve the attraction which first brought them together; do not mix in a third, fourth, or half a dozen other elements. Wait till the experiment is fully tested, till all known means have been tried to harmonize and continue the union have failed, then make a change. Now please understand that I am not taking Mrs. Woodhull as authority; not in the least. I only quote from her because her statements corroborate the conclusions I have reached after long continued investigation.

Mrs. Woodhull shows her repudiation of variety as the road to the higher life in the following paragraph:

The law by which this attainment is governed is this: The greater the number of failures made by people in seeking their sexual mates, the greater the difficulty in mating when found.

This of itself, were there no other, is a sufficient reason for the care here urged in testing a union. She continues:

This will become evident when it is considered that that which is not the legitimate expression of sex unity has a deleterious effect upon the sex organs and impulse. This may be illustrated by the stomach. A hungry person may, in the absence of the most proper food, eat that which, not being adapted to his condition, will produce derangement of the stomach, but which, nevertheless, serves to prevent starvation at the time. A sufficient continuance of this food



will cause chronic dyspepsia, which will yield only when that which was needed at the outset to prevent the disease is procured. So also it is with sexuality. Pure and perfect conditions and uses are as necessary to its health as is proper food for the stomach.

Such are some of the words of one who was accused of teaching immorality, promiscuous sex relations, etc. True, she asserted that those who inherited promiscuous tendencies had a right to live them with those on the same plane with themselves till they could grow to a higher plane, but she set before them motives that would naturally prompt to investigation and growth, for she well knew that no amount of driving, of attempted coercion, or of trying to enforce the higher ideal would be of any use, and it is about time that statute makers and statute enforcers had learned this lesson. Admitting her premises with the legitimate conclusion to be drawn therefrom, Mrs. Woodhull, while conceding the right of people to live their own lives, placed before them the highest possible inducements to struggle toward the highest and purest. One or two more quotations;—

In the absence of perfect conditions imperfect relations are maintained which, continued indefinitely, produce chronic derangement—demoralization of the organs, and as I have shown, of the system generally, which derangements can be cured only by the perfect sexual blending of two perfectly or very nearly related natures. Hence the young who have never had sexual experiences are the foremost candidates for the new era of perpetuated life, while those who do not attain it will continue to die and arrive at this condition from the opposite shore and by the opposite process, prolonged perhaps for hundreds of years.

That is, must be resurrected—must gather the au-

ra needed through the sex union of those still in this life—an aura which will act as a condenser of the finer, the spiritualized elements of matter, thus furnishing them with resurrected bodies. Are not these weighty inducements to try to live the highest, truest, purest sex life? Mrs. Woodhull well says:

By this new motive power given to sexuality it is at once and forever lifted from the mire and filth into which it has been cast by the debaucheries of the world consequent upon mistaken sexual restrictions.

Yes, “mistaken,” for it is a mistake to try to *force* people to live the highest when neither their development nor their surroundings will admit of it. Set the highest before them as an object to be attained and then give them the freedom to struggle toward it and nature will be sure to purge them of dross.

I well remember hearing Mrs. Woodhull say from the platform of Grow’s Opera Hall in Chicago: “That act is my religion,” and the low, slimy remarks which were made by the public in regard to it, but in view of the tremendous issues involved, the grand results to be reached, even if the highest she portrays is not possible, which remains to be proven, should not that act be held sacred? Even if all the analogical, scientific and spiritual proofs that have been brought forward should turn out to be no proofs, what the health and purity of sex is to offspring should surely make it sacred, and she could have uttered no words which more fully expressed her conception of its sacredness, a sneering public to the contrary, notwithstanding.

“But do you really believe that sex contains such power?” says one in an incredulous tone.

If I did not I would not say so nor try to illustrate the law which leads to its threefold power, and if people call me fanatical or lacking common sense, that is their business not mine. The following taken from the Humboldt Library of Science is to the point here. The writer is speaking of the individualism of art and claims that when an artist tries to be popular his work is no longer art. He says:

"The public have always, and in every age, been badly brought up. They are continually asking art to be popular, to please their want of taste, to flatter their absurd vanity, to tell them what they have been told before, to show them what they ought to be tired of seeing, to amuse them when they feel heavy after eating too much, and to distract their thoughts when they are wearied of their own stupidity. Now, art should never try to be popular. The public should try to make themselves artistic. There is a very wide difference."

The individualism of truth is even beyond that of art, and the public has been equally badly brought up in reference to it, and in the same way is continually asking truth to be popular. The writer continues:

"If a man of science were told that the results of his experiments and the conclusions that he arrived at, should be of such a character that they would not upset the received popular notions on the subject, or disturb popular prejudice or hurt the sensibilities of people who know nothing about science; if a philosopher were told that he had a perfect right to speculate in the highest spheres of thought, provided that he arrived at the same conclusions as were held by those who had never thought in any sphere at all—well, nowadays, the man of science and the philosopher would be considerably amused."

Not any more than the public has been amused in the past by the announcements of men of science, but



as he who laughs last laughs best, men of science have the advantage. But men of science have fully as often laughed at the discoveries of thinkers who have gone in advance of the beaten scientific track.

If the analogies of nature are not universal, if the higher octaves in music are not governed by the same law of relations as are the lower, if the higher mathematics are not based on the fundamental principles involved in addition and subtraction, then spiritual growth is not a full degree above the physical nor governed by the same law of relations, and regeneration has no connection with the organs of generation; but till the first named and known are shown to be false, I shall continue to believe that nature acts from the law of the universal, shall continue to believe that the fountain of life--sex--has more for us than we have hitherto deemed possible--shall continue to look for spiritual growth through pure sex relations, and shall continue to urge that mixed sex relations between men and women are not pure in the highest sense of that term. Please remember, I am talking of physical, of chemical, and not of moral purity.

I am aware that there is a relative and an absolute purity, as well as a relative and absolute morality, and I am also aware that it is better to steal than to starve. It is equally true that a proposition partly stated and then applied is falsely applied; but this is very often done when one is trying to enforce conclusions in harmony with preconceived opinions.

The following test given by an earnest Christian woman as a gauge for right and wrong, will illustrate what I mean. She said we must ask if it would be

right for everybody to do so; said she should feel very sorry for the man who had stolen to keep from starving, but as it would not be right for everybody to steal, therefore it would not be right for him to steal.

Here is a conclusion with the qualifying premises left out, requiring of a man who had not, the same as of a man who had, a repudiating of the fact that conditions have more or less to do with the character of an act. Had she asked if it would be right for all hungry men to steal rather than to starve, the reply from all right thinking people would be in the affirmative. Even the old English law which hung men for stealing was not enforced if it could be shown that the theft was committed to prevent starvation.

The lady then went on to apply the same arbitrary rule to the relations of the sexes, applying it from the moral standpoint, of course. Suppose we change the statement and make it say: "I should be very sorry for a man who had to kill another to save his own life, but as it would not be right for all men to kill, therefore it would not be right for him to do so." The analogy between the two suppositions is perfect and the principle applies equally to other matters, to sex relations where health or life demands them, even if not legal, and those who attempt to hold men and women to the highest ideals under present imperfect, starving conditions make a great mistake.

But while accepting the inevitable we would not call taking food not one's own to keep from starving, an expression of freedom, neither would we call taking another's life in defense of our own an expression of freedom. No more is the present unregulated con-

dition of the sex relations freedom; it is but the necessary result of sexuo spiritual starvation. This kind of starvation exists, and the almost frantic efforts to satisfy it are covered up, even as a starving man will hide the food he steals lest he be punished, but professed free-lovers seem to think that the advocacy and practice of such unbalanced relations is freedom.

It may be the best that can be done under the circumstances; it may help to break the chains which bind us, but freedom it certainly is not.

It is the freedom of the builder to implicitly obey the law involved in the erection of his dwelling. It is the perfect freedom of obedience to natural law, but a reckless disregard of these laws of nature to suit one's own pleasure or convenience is not freedom, and it is sure to bring disaster. Too many of our sex reformers stand in the same relation to the law that attempts to regulate sex that thieves, robbers, and highwaymen do to the law that attempts to regulate property.

Labor is degraded and robbed. Men become indignant at the wrongs perpetrated, and, taking their lives in their hands, defy the law, taking whatever opportunity, strength and cunning permits, and they plan for opportunities. Those who steal illegally are really no worse than those who steal legally. Those who shoot a man down and take his money are really no worse, if as bad as are those who corner life's necessities and thus cause the death of many because of additional hardship and privation as the result of the extra price put upon that which is thus cornered or controlled.

The serpentine legality of such an act does not



make it right, but mark: the man who takes illegally is not free, and in advising others to do so is not advocating the cause of freedom. So of sex; it is degraded, legally chained, but the man who lives a lecherous life in defiance of law is not therefore a free man; he is, on the contrary, the slave of his own passions.

There has never been a sufficient motive placed before men and women, and particularly before men, to make them feel the importance of studying sex law from any other standpoint than that of gratification. The arbitrary authority of Thus saith the Lord, and thus saith the law proves but a rope of sand, but when once the idea, as it is beginning to do, gets hold of thinkers, and from thence permeates the general thought, that pure sexuality rightly used is a savior of life unto life—that through it the highest graces come to humanity—that the sex force of body, soul and intellect blended with that of a true counterpart, becomes the power which will conquer disease and even death itself—such a motive power will tend to cause each and all to guard their sex life as the very crown of being and never again will this source of life, and power be trailed in the dust.

Now, in all this, let it be distinctly understood that I am not denying the right of natural varietists to live their own life. I am simply trying to show the higher law, which when understood, will lead them into a better path, will secure greater happiness.

## CHAPTER VIII.

In the next few pages there is a repetition of an important idea, and in somewhat similar language to what has been used, but being said from a little different standpoint, will only serve to impress it upon the mind the more deeply.

As to the question of variety, one writer claims that freedom implies it, that the idea of obligation should not enter in to the sex relation.

Into the relation itself it should not come. Such a relation should be the result of mutual attraction, or of attraction and receptivity on the part of the woman untinged with the faintest shadow of repulsion. Some women do not have positive desire; they simply accept.

No, the idea of being under obligation should never lead to the sex act. The obligation lies further back. All who from mutual attraction enter into such a relation should feel obligated to do nothing that would tend to destroy such mutuality. To feel obligation after the mutuality is destroyed is like locking the stable door after the horse is stolen.

I regard illegal thieving as a necessary protest against our unjust property system, still a blind one, but I pity the thief and deplore the system of which he is the victim.

The violation of the legally attempted regulation

of sexual life is also a natural result of such arbitrary restriction, the natural result of the ignorance which recognizes only the physical in sex, but he who violates legality not from principle but from passion is but the blind tool of forces that he does not understand, and when he sums up the results of his course he will learn his mistake.

As to repudiating obligation, so far as sex is concerned nature does that by refusing to bless such obligated relations. Evil and only evil is the result; but have people the right, can they enter into even the most mutual relations and reap the greatest good therefrom without the implied if not the expressed obligation to refrain from doing what naturally tends to destroy such mutuality, and that variety—that mixed sex relations do have such tendency can not be denied.

The question that each should ask him or herself is: Do I wish to perpetuate this relation or do I not? The wish of the other party should also be understood and when both desire the continuance of the mutual attraction which brings them together they are under obligation to themselves if not to each other to avoid whatever tends to destroy that which they wish to have continued. Indeed, they will naturally do this; they only need to understand the law involved.

But many men who do desire above all things to retain the sex love of their wives destroy it simply through ignorance. They are kind, attentive, and seemingly all that can be desired; but when absent from home some one crosses their path who, designedly or otherwise, arouses their passions. Believing they may indulge and no harm result if the



wife knows nothing of it, they do so. Sometimes, so far as can be seen, no harm is done. That depends upon the fineness, the sensitiveness of the wife's development. If she have little or no spirituality and not an overly delicate nature sexually, she will be all right, will suspect nothing, believe nothing against her husband.

But if highly organized and spiritually developed she senses something, what she does not understand, that disturbs her. Her sexual nature recedes; she does not, can not respond as hitherto; she feels as badly about it as he can but she can not help it. The budding leaves of the tree of life have been frost bitten.

The man had no love for the other woman, would not have made his relation with her permanent under any condition, and had he understood these finer laws of sex which prevail when a given grade of development is reached nothing could have tempted him to yield to the breath of passion at the risk of such a loss.

But this is only one of the ways in which sex love is killed. Some men are particularly careful to take only what the law allows, but they take as their lawful right, a right not to be questioned. They say by their manner, you are mine and have I not a right to do what pleases me with what is my own? Such a course outrages love, outrages womanhood, and those who are worthy the name of woman, will not, with the present trend of thought, much longer submit to anything of the kind.

But there are true men, men so sensitive that they would feel the magnetic effects of variety on the wife's part. They might not know, any more than so many

wives do, where the trouble lay, but they would feel that there was something wrong somewhere and their sex love for her would die, even as woman's often does under such circumstances.

What is needed is the right to openly and fearlessly investigate everything that pertains to human sex relations that we may be free to intelligently obey that law or rule of action which leads to the highest good. All else that claims the name of freedom is but a form of slavery.

In justice to honest varietists, it may be admitted that there are, under the present mixed up conditions, some experiences which seem to favor their views. They claim that with a central love to hold a couple, all outside relations only enriches the parties, that each gathers something to bring home for the other's use. Why not, says one, discard everything in music but the oratorio, if exclusiveness is the law. One does not value the oratorio less because of admiring the ballad. They can enjoy both.

A lady who advocated variety, upon hearing this illustration, remarked: "I would not care how many ballads there were so that I was the oratorio." "Ah, but suppose they all felt the same way," was the quick response. There was no reply to this.

The most of men are very susceptible if their sex-natures, or their self-love is appealed to, and they very readily yield to a little flattery. One of the very worst, the most deplorable results of woman's sex enslavement is a class of women who do not hesitate to use their sex power for selfish purposes. They will do this irrespective of the happiness of others. It is

a pitiable truth. Such women are to be pitied—pitied, but not trusted.

Men who have but little except animal manhood, men who are easily flattered or excited, and even good men who are blinded by the variety idea of freedom, are, for a time, easily led by such women. Women of that class use the men they can influence as tools with which to accomplish their own ends, and our radical reformers are not entirely free from representatives of this class.

A man who is susceptible (the most of men are) and whose mind is already biased in favor of variety, is ready for a 'new experience,' but if his wife has accepted his views his first step is to get her co-operation. He wants her to be glad for him, to rejoice in his happiness. She may take kindly to this home application of his theories, and she may not. That depends very much as to whether she is on a level with her theories, or as to whether she is thoroughly imbued with the idea that exclusiveness is selfishness.

In the latter case she will really, for the time, love the woman because he does, or thinks he does. I have watched this thing for more than thirty years; I have had the confidence of a great many people, and I know what I am talking about. This idea of unselfishness, as urged by Mormons and varietists is very fascinating to a generous, sympathetic soul, and for a time all goes well.

But the couple are gradually floating apart, and by and by he is attracted to one that she cannot endure, or she is attracted to one that he cannot endure. Conflicting magnetisms are thus introduced, and the



result is an entire separation. It seldom happens that either has a love elsewhere that they can rest upon. The music of the oratorio is destroyed and the ballads no longer please, and thus they are left desolate. They learn too late that they have sold their birth-right for a mess of pottage.

This is but one of the many phases of the outcome of variety love. I have yet to find the first case that has resulted in restful soul satisfaction.

Aye, but they are free, says one.

No, they are not free, and what is worse, they have lost the road to freedom. As paradoxical as it may seem there is no freedom except in obedience. The true definition of freedom is the opportunity to find and obey, and then *command* to our service the natural laws or principles involved in the fundamental problems of life. In every other road that promises to lead to freedom our feet become entangled in the brambles, are cut upon the sharp stones, or scorched upon the burning sands upon which no friendly shadow falls.

There is a law of conjugal life which found and obeyed will bring the satisfaction for which the soul longs, while the fact of such soul-longing proves the possibility, the reality of that which is so much desired, even as thirst proves the existence of water and hunger of food.

Our freedom includes the right to search for this conjugal law, the right to experiment till it is found, but human statutes forbid this. But as before said, let experiments be such in fact.

A chemist when testing two elements to find their\*

true relations, one to the other, does not allow other elements to enter into the mixture till the test is completed. He obeys the law of testing and commands the desired result, if the elements tested will admit of it, and his knowledge is equal to what he attempts. If neither of these requisites are met he enlarges his field of knowledge, selects other elements and tries again, and whatever hinders his search after such knowledge or his efforts at experiment is an abridgement of his freedom.

“Till death do you part” should not be the required pledge before a couple are permitted to live together, but forsaking all others till the union is fully tested is a necessary requisite to perfect experiment.

But, says one, the right to experiment will destroy marriage. This brings to mind a reply made by a lady years since, when told that her teachings would destroy society. She was a woman of strong feelings and she exclaimed: “My God! that is just what we want to do—destroy society as it exists to-day and put something better in its place!” So of marriage as it exists under our present laws, something better must be put in its place.

But, persists the objector, why do you wish to destroy marriage, what is there so dreadful about it?

Marriage as it exists to-day—what is there so dreadful about it! It does what no other institution under heaven does—invests men with the legal right to debauch women against their wills, and if that is not dreadful please say what is!

We are not opposed to that union of bodies and souls for which all men and women hunger sometime

in their lives, and of which marriage is supposed to be the symbol, but of which it is more often the burlesque, in that men are commanded to love, and women to obey. In the language of another:

I speak only what I know when I say that the most intelligent and really virtuous have outgrown this institution, that they are systematically unfaithful to it, despise and revolt against its slavery and only submit to a semblance of fidelity to it from the dread of a falsely educated public opinion, and a sham morality built on the ideas of the past. In this way an organized hypocrisy has become the main feature of modern society, and if this continues how long will it take to generate the source of honesty out of the human soul?

Love, mutual sex love should be the basis of said union, and when such love ceases nature has divorced the parties. Such divorces are sad, but they are more often the result of ignorance than otherwise; still whatever the cause they are divorced, and the law or the public opinion which tries to hold them together reverses the declaration: "What God hath joined together let not man put asunder," making it instead: What man hath joined together let not God put asunder. But Mother Nature pays no attention to God or man in matters of this kind.

She holds the casting vote and when sex love ceases there can be no obligation to continue the sex relation, and when persisted in such loveless sex relations are sure to bring consequences which neither God, man, nor priest can prevent. Still there is, there must be obligation resting upon both parties, but it begins, as before said, further back; it begins in the first flush of the joy of such union, but, it is to them-



selves, it is that they do nothing to destroy the attraction which brought them together.

If they intelligently discharge this obligation and then they recede, drift apart, they will know that it ought to be so, that Mother Nature has declared against the continuance of the relation, and they can then separate without regret. But if they have destroyed the relation ignorantly or selfishly they may have destroyed their chance for conjugal happiness in this life; their best chance may be gone; they may form one new relation after another only to reap the ashes of disappointment.

How carefully should our young people be taught as to the law governing this relation. How entirely should it be impressed upon their minds that no third party should receive the embrace of either till Nature declares a divorce, if she must. Variety relations may seem attractive, but they are not compatible with the law through which the threefold power of sex may be unfolded.

We are told here that we are not consistent, that we talk of freedom and repudiate the outcome of freedom—are asked if we would deprive those who desire variety of the right to live it.

Not at all unless in convincing them that it is not the best way. We have no more right to confine variety to the dual relation than they have to force variety upon us. But a woman has the right to say to her lover, I cannot consent to unite with you unless you will pledge yourself that while the relation lasts you will let others alone, and he has no right to accept her caresses under false colors—accepting them he,

tacitly at least, pledges to abide by her wishes.

It is said that even among thieves there is honor in their relations one with another, and surely there ought to be honor between men and women in respect to the most important of all human relations.

A man who deceives a woman, who enjoys her favor when he knows she would not accept him were she acquainted with the facts, throws upon her the magnetism of deceit and that of itself injures a sensitive, truthful woman. She cannot assimilate such magnetism.

But the position the freelove varietist takes is that no man has a right to approach a woman till she makes her wishes known. This looks like carrying out the idea that woman is queen in the realm of love but a little examination of the legitimate outcome of such a position shows the cat in the meal. The teaching of the past has been the reverse; man has despised the woman who sought him, or even accepted him after his earnest, persistent pleading unless he made her his legally.

But woman is rebelling. She is demanding freedom from his legal invasions, and man knows that unless he can plan some way of escape, she will eventually demand freedom from foreign sex magnetism, so to meet the exigency he throws all the responsibility upon her. He says in effect: If she desires me, all right, but because I meet her wishes she has no claim on me; I am just as free to meet the wishes of the next one who comes.

This is the real outcome of such a claim. Man thus puts himself in the position of a kept animal,

ready to serve all but bound to none. It is the position of the prostitute reversed only the woman is not expected to pay him money. The spirit of such a position is wholly animal; there is no soul in it. Not that all men who accept the theory are animal; they do not as yet—men of soul who in their zeal for woman's freedom, take this position, do not as yet realize what it involves.

The fact is, neither extreme is correct. There should be such mutuality, so natural a coming together that neither will realize which moved first and should never be considered a favor conferred nor a favor received, but a mutual blessing.

Those who have thought in this direction will be inclined to question the idea that a woman can become so sensitive as to be disturbed by what her husband does when she knows nothing of the matter from any outside source. There is much more testimony upon this point than can be reached because of the general reticence upon such subjects, but there are some facts the reader can have for what they are worth.

Some fifteen years ago, I met a lady, a physician about fifty years of age who was living with her second husband. She had a divorce from the first husband, and in speaking of the causes which had separated them she said, he had his faults but was not really unkind and I should not have left him but he would go with other women and I always knew it by the pain in my womb.

"At the time or afterward when he came to you?" I asked.

"At the time; I know it will seem strange but it



is nevertheless true, for I tested the matter more than once by telling him just the time he had been with another and he could not deny it. I can explain it in no other way than that there was so strong magnetic connection between us that when he went elsewhere it was like pulling upon a cord that would not break so long as he retained his relationship with me and I had to sever it in self-defense."

Another case somewhat analogous was that of a trance speaker, and a healer a strong magnetic man, who became infatuated with her. The woman was a widow with children to support and the man had a wife and family. They were practical varietists and it was agreed among them that both families of children should remain with the wife while the man and woman traveled, lectured and healed, and thus earned the money for the support of the whole, as they could do much better financially by traveling together than they could separately.

The man, while associating sexually with the woman, was still a husband to the wife, going home a few days at a time as often as he conveniently could.

Sometimes the woman went with him, but when she did not, the nights she knew he was at home she would have spasms of the womb till it would take two or three to take care of her.

This case is different from the other in that she had the means outside her own feelings, of knowing when the husband and wife were together, but mark, she had consented to the arrangement, had claimed that it was all right, and yet, when it came to the test nature repudiated the contract.

These are the only cases of so decided a nature that have come to my knowledge, but the second one is a good illustration of the way in which plausible teachings may capture the consent of the intellect of really well meaning persons to adopt what nature repudiates, and if animals have so fine an instinct that a dog, for instance, will follow his master's track, pick it out from scores of others by the magnetism penetrating through the soles of his boots, shall we say that the human does not possess the power of unfolding an equal degree of sensitiveness.

But while these are the most extreme cases I know of several cases where the unhappiness, the irritation of the wife or woman was evidently due to the corroding effect of foreign sex magnetism thrown upon them by husband or lover. The cause of the condition may not have been even suspected by the sufferer, or if it was, one of the most potent terms that has been used to hold woman in subjection, jealousy, has been applied to her, and thus insult is added to injury.

I have known others who were less sensitive who have found their sex love for husband dying out, and without suspicion of other companionship on his part, who afterward found that he had formed other relations at a time that would warrant the conclusion that her sex love died as a consequence. And I know of at least one other, if not more, who was made nearly insane who accepted the man she loved whose legal relations were such that he could not break them. She tried with all the will she possessed to be content in the unacknowledged relation, but she found that she must break it or go mad.

A lady who has had much experience in this variety business in her own family, sons, son's wives and others, said to me recently: "I don't care what they say about the benefit of exchanging magnetisms, no husband or wife can bring another into that relation and ever be quite the same to each other again, and it generally results in total sexual separation even if the outward form is retained before the world."

These things have come to me while accepting varietists as friends—these, and much more in the same direction, have come unsought, but they have entirely overthrown the theories I felt inclined at one time to defend, and while laying down no laws for others I am fully satisfied that mixed sex relations are an evil which only needs to be understood from the standpoint of both material and spiritual science to be repudiated by all intelligent people.



## CHAPTER IX.

There is, it is quite true, a great deal to be said upon the other side of the question, the conclusion of which is given in the last chapter—a great many facts can be brought against such a conclusion. But an immediate result is not always reliable. Stimulants excite but to react. Perhaps the experience of one in another field of research may throw some light upon this. There are some people who think they can bring life and salvation to the world if permitted to regulate people's food in accordance with what they have found good for themselves. A physician of this character in relating his experience said:

‘For one year I ate no meat and I gained wonderfully in health. Of course I continued to do without flesh as food, but the second year I lost what it took me five years to regain. I had lost so much the second year that I went back to meat, for I had come to the conclusion that it was not meat eating which injured people but the way in which the animals are fed and killed. I now raise my own beef and pork, see to it that the food with which my animals are fed is clean, sound, and in a healthy condition, and I have no ill health from eating meat.’

Now why was it that the man was so much better the first year and after the reverse?

A mother, when her child tries something new, will assist it till the *how* is learned and then it is left to decide for itself if said new thing is best or not. Mother Nature does the same thing. She stores up in the bodies and brains of her human children a reserve force to be used in exigencies, or for experiment. In other words, she protects infant efforts, "infant industries" till able to go alone or fail, found not to be for the best, but she does not continue to protect in order to sustain any theory whatever.

Such was the case with the man's experiment with a purely vegetable diet. He had reasoned himself into the belief that it was best, and through the enthusiasm he felt, nature summoned all the reserve force he possessed; this, and the fact that a change of diet for a time, often proves beneficial, carried him through the first year triumphantly, but when the time came that the system must stand upon its own merits or fail, he found, no matter what it might be for others, that for him it was not the best system to live by. The same law holds good in reference to variety in sex matters.

With some everything is lovely for a time; but a system must be wintered as well as summered, so to speak, before its merits can be decided upon. In so important a matter as the sex relation, a few months, or even a few years is not sufficient time in which to decide upon the merits of a system involving such far reaching interests. The subject must be considered from all points and ultimates provided for.

I received a letter some eight years since from a gentleman who with his wife were the first people I

ever met who talked variety freedom. He said: "I am alone but I love women as well as I ever did; I would like to have half a dozen to kiss every morning before breakfast." I thought of the lines:

"She who can be kissed by many  
Is not worthy to be kissed by any."

and reversed them. About the same time I received a letter from another aged freeloader, one I had never seen. He too was an advocate of variety, or such ideas of freedom in sex matters as would naturally lead thereto. He had claimed that he could love any one of a hundred women or all of them; yet, with all this capacity for loving, he, like the other one, complained of being alone. What a pity that so much love (?) should be "wasted on the desert air."

Now the reader must not make the mistake of thinking that these were low, vulgar or grossly sensual men for they were not! They had a genuine respect for woman, never made low, vulgar allusions, neither would they stay in the company of those who did longer than they could conveniently get away.

True, I have but little personal acquaintance with the one last named, had none at the time that letter was written but I had known him for years by reputation as a teacher, writer and public speaker.

Those men, together with some women I have known seem have a sort of universal love for the opposite sex but do not appear to have the least idea of what Swedenborg calls conjugal love to distinguish it from that which is merely passionial. If they do wake up to soul love they will soon repudiate variety.

A word more here about nature's reserve forces.



Our mental scientists perform many cures through this law. A few months since I met a lovely middle aged lady who had been sick, confined to her bed for a long time, but mental science, Christian science she called it, had taken her out of bed, set her upon her feet, and she looked the picture of health. She had full faith that this science, understood and lived would give us the power to conquer death. A few weeks after a slight sickness ended in death. Now what is the philosophy of all this?

Suppose there is a lamp one third full of oil and the wick has from some cause been turned very low. It gives but little light but it will last a long time. The full light is needed but no one knows how to turn up the wick. Finally some one comes who succeeds in bringing the wick to its proper place and lo, what a change! The room is illuminated, but unless the oil is replenished the lamp will soon go out. The turned down wick illustrates the condition of that lady when sick in bed. The lamp of her life burned low but very slowly and she might have lived in that condition many years. The Christian scientist, with about as little understanding of science as faith generally has, managed to turn up the wick. Life brightened; it was all aglow, but the oil was soon gone and the light went out. Before this kind of scientists can be more than a temporary success they must learn how to replenish the life lamp with fresh oil. Lamps without oil are of but little use.

Will not this illustration apply to variety in sex relations? New relations quicken the sex life. There is new radiance for a time, but will not the oil give

out the sooner? Is it not like tempting the appetite till the stomach is ruined, or trees to fruitage till the life force is all used up?

It is but too true that there are those who grow strong and vigorous under such a sex regime, but a close analysis will show them to be natural gatherers. The effect upon their associates must be taken into account before judgment is rendered. We have psychic thieves as well as property thieves; psychic slaves as well as other slaves, and the psychic slave, the psychologized man or woman is the most hopeless of slaves till the power of the psychologist is broken.

Men and women who are psychologized sexually are said to be infatuated, and those who use their sex magnetism to control others to their own ends are the most heartless, the most unprincipled, the most dangerous of all people, and will continue to be so till this question of sex is so thoroughly understood that every body will know how to so conserve their own sex life as to protect themselves from sex vampires.

In the last part of the *Occult Forces of Sex*, the statement is made of *a* power and THE power. Priests and other psychologists have held *a* power over the people of all ages; a power such as wealth holds over poverty; such as monopolists hold, and these draw their wealth, the means of their power from the masses. Psychic monopolists do the same in general and from their victims in particular.

When the era of justice to labor comes men and women will hold the product of their own toil, will hold it to evolve their own powers of body and mind, will cease to be the subjects of others—will be the mas-

ters of themselves, So when this sex or psychic law is fully understood each will command his or her own creative powers to the use of his or her own body, soul and intellect, and that will be the era of THE power, the era of universal love and justice.

Coming back to things as they now are, it will be found that those who feel no love, have only physical or animal attraction are not troubled about variety, while generous natures can be educated to accept it, but when it comes to the love that is strictly human it brooks no rival, cannot share with others. It may be a wrong conclusion, but after years of observation the conclusion is that variety does not, cannot lead to the higher love, that when the animal passion dies out, which it does soon if not fed from the fountain of human love, then the relation ceases naturally and there is no repining that it should be so, so long as pastures green are in view and the appetite is not satiated.

Those who are on the mere animal plane most certainly have the right to live their own lives with their own kind, and we have the right to the knowledge that will protect us from their encroachments. But, as they were born as they are, law cannot change their condition. This whole matter must be remanded to the sphere of education and growth. And that is why this treatise is written. It is with the hope that it will cause people to think, and think closely, for those whose soul life has been awakened can never be satisfied with the mere physical sex relations. The soul life demands soul love, and as we have not been educated to recognize the spiritual in sex, the soul starves.

We have been gestated, born and reared under



the influence of the idea that sex is only of the flesh and thus have never sought therein for soul food. We ask—that is, we hunger, we are restless—and receive not, obtain no satisfaction, because we ask amiss, do not recognize the spirit as connected with sex—do not know that spiritual growth, regeneration, must come from the finer forces generated in the sex act.

But the aroma of that act can only partake of the powers of body and brain that are active therein or recognized as belonging thereto and if no spirit love or vitality is supposed to enter into the sexual feast, how can there be sex aroma generated as food for the hungry spirit. The hidden manna that the soul craves is not there, hence dissatisfaction, excess, change—these are but the blind struggles of soul hunger. Law cannot restrain it from overt acts. Education may, and in time will direct it into satisfactory channels.

That regenerative power is being recognized is shown in various ways in the trend of modern thought. In a review of a new work published by Fowler and Wells, occurs the following: "It treats of the domestic and social nature in its relation to character, and holds that Regeneration, or the New Life is indispensable." The title of the work is "Character Building," a very suggestive one, by the way, and Z. T. Howerton is the name of the author.

What the author means by Regeneration, or the New Life I do not know, but the natural meaning of regenerate is to generate anew, and how can this be done unless by a higher phase, a higher action of the generative forces? If then sex is discarded, is not allowed to act upon this higher plane, by what

law can it be reached? Christians claim that spirit, "The Holy Spirit" does the work. Is this Holy Spirit double sexed, or can it re-create—generate anew without the aid of sex? What is meant by the terms—Holy Spirit, regenerate, and the like, or do they not mean anything?

Have these ideas sprung from nothing or is there a reality behind them? If there is why not explain their meaning in harmony with natural, common sense laws! We are conceived by the sex union of man and woman and gestated from woman's heart's blood in the first or merely material phase of life, then why not say the new life, the regenerative phase comes from the recognition of the spiritual in the sex act—that this new life is thus conceived, and then is gestated, nourished by the aroma of mutual soul sex love?

"Jesus, lover of my soul, let me to thy bosom fly."

Soul love: oh now we hunger for it! The bosom, across the breast; near the heart where the center of the affections lies, where the spiritual sex center is located. This center, when fed by the currents of love, renews the life day by day. But it is declared that we wait for the redemption of our bodies. Is there an idea in this declaration? Does it mean anything, and if so, what?

If the spiritual sex center renews the soul life, will not the same renewing power descend and permeating the physical generative sex center, so regenerate the body as to eventually redeem it from the power of death? The mystery of godliness—God-likeness. They tell us that spirit is God. When spirit permeates every particle of the matter of our bodies regenera-

tively, then indeed will God be manifest in the flesh.

But we need to have more than the genital and the heart centers regeneratively active. The brain center must also be used. The genitals generate physical life, the heart center generates love or spiritual life, but it needs the brain center to generate light. We want the light of the intellectual to so shine upon our path that our feet may not go astray.

The threefold power of sex, physical, intellectual, spiritual. We all understand something of the laws of physical generation and growth. Intellectual growth has also been an object of intelligent study. Intellectual men and women realize that thought is substance and that to generate thought sex magnetism is needed. It may not culminate in the sex act, but that the presence of one of the opposite sex whose magnetic aura will blend with that of the thinker's will quicken thought, help to throw light on obscure questions, is too well known to be disputed; and that positive and negative, male and female coming into rapport by placing the foreheads together, thrills them as with sex life, has also been proven by experiment, and that breast to breast gives the same thrill none but the merest animal will dispute.

And yet, as one of our best writers on Sexology as the Science of Life, said nearly thirty years ago that the sex organs and the brain were the two thieves that robbed the body of its vitality, no one has seemed to think that the spiritual was in any manner connected with, or in any measure dependent upon sex. That the sex organs are active if the brain is, is quite well understood, but no one has seemed to realize that the

declaration: "It is the spirit that giveth life," has any meaning as connected with sex. Let the spirit or love center of sex be satisfied, and standing as it does between the physical and the intellectual sex centers, it will distribute life to both and then the body can no longer be thus robbed.

In the purely animal relation one man can impregnate many women, and in the animal kingdom many males often seek one female, dogs for instance. It is a sad fact, but it is true that too many men are merely intellectual animals of the dog kind.

Yes, one man can physically impregnate many women as in Mormondom, but one man cannot furnish that love which is conducive to spiritual life, to many women. For this really human use, one man and one woman is the higher law of nature. Love is life, spirit is life. Love—creative love—soul love is the food of the spirit.

In thus quoting scripture, I re-assert that it is not done because I deem it authority, but I find in all so-called sacred books a cropping out of certain ideas that are assuredly rooted in truth, and the nearer we come to our own time the more distinctly they appear, and the Christian's sacred book is of very recent date comparatively speaking.

I am seeking to trace to its center the mystery of sex. Other minds are doing the same, and we, even if differing as yet, as to methods all seem to agree as to the importance of understanding sex-law, and that of itself is a great step toward the solution of the problem of life.

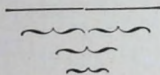
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And now dear reader, I must for the present say adieu. I have many letters with comments upon the same, and some facts that have fallen under my observation which I had intended to embody in this work but upon more mature consideration have decided as soon as possible to publish separately,—this as a matter of prudence. I do not profess to have exhausted the subject: I have only thrown out food for thought. I invite criticism, asking all those who write wishing personal reply to enclose something to compensate for time and labor of one who, like most radicals is poor, and in addition is well nigh three score and ten and dependent upon the own efforts for support.

Faithfully Yours

THE AUTHORESS.





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The added mater in your new edition is worth twenty dollars to me.

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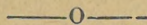
Lois Waisbrooker,

Topeka, Kansas

# THE SECRET OF LIFE.

OR

## THE FOUNTAIN OF PERPETUAL YOUTH.



That which is not cannot affect that which is.

We are, therefore, that which affects us must exist in the realm of the actual or of the possible.

The Secret of Life, of continued youth has been, and is still being sought for, and when the law involved is found, and the conditions for its application are secured, then the solution of the problem is certain.

Past efforts have all failed because that through which continued life must come, if at all, has been ignored. The wise men of the East who have sought in this direction have separated themselves from woman, and by seeking to turn the sex life inward and upward have hoped to succeed by keeping the life factors apart.

Forgetting that all life comes through the union of the male and the female forces, sex desire has been looked upon as "the lower nature" that must be overcome if we would rise to the higher life.

In tracing the law that leads to The Secret of Life, we say first, that renewed life, continued youth, is possible or we could not seek for it, would not be affected by the thought of such a thing.

Next, as all life comes through the mingling of the male and female principles, renewed life can be reached only by a right understanding and application of sex law. The mingling of the magnetic life-currents of the East and the West, has formed the matrix, as it were, for the gestation and birth of a higher truth than has yet come to this planet. Different minds have caught glimpses of this truth, but the fulness, the rounded out expression has not been given. We propose to connect these glimpses, these fragments and show their logical, their inevitable conclusion.

The first of these glimpses that I shall quote is a sentence from an article written by Victoria C. Woodgull:—"The sex fluid when separated from the general circulation, is seized and of no further use to the body



unless vitalized by the spirit of its opposite."

As the doubter and the critic will try to pull to pieces what we are here putting together, it may be well to say that we use language as commonly accepted. We say the sun rises and sets, yet we know it is only an appearance caused by the earth's motion; so of life, of matter and spirit; we say creates, but know that both matter and spirit are uncreate, eternal, but they are continually changing their relations one to the other, and are interdependent always.

Wasting and renewing; putting together and taking apart to put into new or finer form. Such is the continued result of their interdependent action, and when the waste, the taking to pieces predominates the dissolution of the form must eventually ensue. It is the balanced action of these two co-eternal forces that we are seeking for in the sphere of the human, and when found, and conditions so change that a full application of the principle involved can be made, then continued life is sure.

Now, returning to the quotation, that which is sexized is essentially masculine or essentially feminine, and as neither can act alone it follows as a matter of course that sexized matter cannot return into the general circulation as an element of life, but instead would clog, impede its free flow. Another quotation:

Rachel Cambell, years ago, in an article published in Foote's Monthly said:

"Talk of exchanging magnetism! You might as well talk of exchanging dollar bills to increase your means. The mutual blending of the sexes **CREATES** magnetism for the use of both parties."

As the sex factors are creative wherever they unite be it on the lowest physical, or on the highest spiritual plane, and through all intervening grades, it follows that life-force must be generated in such blending.

In an article written later Mrs. Campbell takes issue with the idea that, in a loving relation where each absorbs from the other, the throwing off of the sex fluid is a loss. She says:

"The sex principle is valuable wheat. The tangible semen is only the sack in which it is carried to



market. After the wheat (sex principle) is passed out, radiated, the empty sack (devitalized semen) is of no further use, cannot, like the empty wheat sack, be used again. It has become waste matter."

Still later she says: "It has not been fully proven, but so far tested as to make it probable that long continued caressing in the close embrace so devitalizes the sex fluid as to prevent conception." If sex vitality is thus absorbed such a result is self-evident.

There are other writers who talk of the love relation and the relation for offspring, the former simply for pleasure. Such writers do not seem to have caught a glimpse of the recreative power of sex, that the How of the recreative is the Secret of Life.

Shelton, the editor of *Christian*, quotes from the bible the words: "Thy maker is thy husband," and then adds: "If my wife's sex force renews my life, in that sense she is my mother, and if my sex force renews her life, in that sense I am her father."

Here we have a recognition of the recreative power of sex. Dr. Chevannes says the sexes seek each other for life--speaks of thrill that lovers feel in the clasp of the hands or the pressure of the lips as the flow of the life-current. That there is something exchanged is certain, for that which is not cannot thrill.

Harry Gaze says, if we can renew the waste of our bodies as fast as thrown off, then practically, we overcome death. Yes, when that point is reached to equalize the renewing with the wasting process, but it cannot be done by bathing, dieting, fasting, expectation, etc., though these, and especially the last may help to prolong the life that now is. How then, do you ask? I will tell you further along, but of one thing rest assured. The fruits of paradise cannot grow and ripen mid the flames of hell.

There must be preparation outside the individual. One may understand the law of life, will be benefitted by living it, but the full fruition cannot come until the atmosphere is cleared of the vibrations from slums, asylums, prisons and various other hells that dot the the earth.

Dr. Hardcastle of San Francisco, has discovered what he calls the law of monogamy, the course to be taken to keep lovers satisfied with each other. As to the ultimate result of what he proposes, I think he is right, but for awhile, with the one-sided, half made up specimens of humanity we now have, I think there would come a time when a change would be needed to round out the nature. But so far as he has expressed himself, the Dr. does not seem to see the full meaning of what he proposes, He says there should be no mechanical action in the close embrace, only perfect quiet with the exception of the involuntary. In such embrace there will be a satisfying exchange then the hunger that calls for the relation will cease.

There will be no strong culmination, that which passes off being simply the refuse from which the life has been extracted, but he does not tell us that such method is recreative, that this balanced action is the Secret of Life; he does not seem to see it. He sees that in couples so united the life tide will ~~flow~~ toward each other, but does he see that if offspring are desired the effort that brings culmination must be made before the vitality of the germ is in any measure exhausted if the child is to be healthy, strong.

Sex is three-fold in its nature. First, the procreative, second, the refining, the renewing, third, the re-generative. Re-generating. Can we be generated over unless our sex life is vitalized by the spirit of its opposite and retained? Hardly. Nature is uniform in her methods. The eighth note in music is but a repetition of the first on a higher scale, an octave above. So of recreating life: it is by the same sex law as the procreative only an octave above.

The vitality of the germ is such that when blended with its opposite, it sometimes produces a body that lasts a hundred years. If that vitality can be united with the spirit of its opposite and retained, why sho'd it not regenerate us?

Please remember, it is the Secret of Life that we are seeking and we believe we have found the law that reveals it. Will the reader take the propositions given,



examine them carefully, see if they can find a weak spot in them or in the reasoning connected with them?

First: "That which is, cannot be affected by that which is not." A child instinctively recognizes this.

If we could desire that which the Universal Life does not hold for us when we know how to fake it, we should have capacities the Universe could not satisfy, a manifest absurdity. In other words, some-thing cannot be affected by no thing—nothing. When we see an effect we take it for granted there is a cause, or at least thinkers do, and it is to thinkers that we owe the progress we have already made.

A thinker discovered that the world is round instead of flat. A thinker discovered this western continent. A thinker discovered the power of steam from the dancing of a teakettle lid. A thinker drew lightning from the clouds and harnessed it for our use.

Thinkers simply discover some law of nature, find that her efforts and her protests are prophecies, this because being thinkers, they cannot believe of the Infinite Principle of Life making an effort through nature to do that which cannot be done, or making a protest against the inevitable. To say nothing of the continued protest against the dissolution of the body, let us look at some of nature's efforts to give it new life.

Here is a man or a woman who has used glasses for years, but it is found that the eyes are growing young again, so young that the glasses are thrown aside. Here is another whose hair has resumed its natural color, and yet another who has new teeth, not artificial, but a natural growth. This last is not as frequent as the others but there are cases of its occurrence.

Now what does this mean if nature is not trying to reunite the fast breaking lines connecting us with the body? Are not these facts as significant as is the dancing of a kettle lid from the pressure of steam? For ages people had seen the lid lifted without the least idea of its wondrous meaning; so, in the years ago have these other facts been noted, but they have been looked upon as freaks of nature. We shall yet become wise enough to know that nature is not freaky, that

her every manifestation contains a lesson for our use.

She gives us known quantities and waits for us to find the unknown; gives us two factors and bids us find the third. The rule of three runs through the universe. Two factors the cause, the third the effect.

The critic disputes this, says nature gives the effect and bids us find the cause.

This is also true. The universe is double all the way through. There are two methods of reasoning, the inductive and the deductive, and those who depend upon either alone are very likely to go astray. The inductive commences with effects and works to find the cause, and taken alone leads to materialism. The deductive method plants itself beside what is felt to be truth, reasons outward to facts, and taken alone leads to religious bigotry. The testimony of the universal is that there can be no well balanced, successful effort without the eternal two. Science as well as nature tells us this, tells us that the unchecked action of either would bring speedy destruction.

The two forces in our solar system are the same as are named sex in the human. The centrifugal or go ahead force, unheld by its opposite, would rush the planets through space in a straight line, striking whatever came in their way and bringing destruction to both. If the centripetal, the feminine force could act without its opposite it would precipitate the planets into the sun, ending in the destruction of this family amid the stars. The cause of their harmonious movement is balanced action of the two forces.

What a lesson is here, one written on the heavens; who of the race has comprehended its meaning!--this lesson that the balanced action between the two forces ensures perpetuity?

But, says one, there is not exactly a balanced action between the two forces, there is a variation that is not destructive.

Yes, such variation as between the right and left foot when you walk, first one then the other in advance or you could not go forward, but the variations balance each other in the summing up, and the lesson



to be learned is, in part, that one factor should not be under the control of the other. That is, one factor should not follow its own law and subject the other thereto as is done in the present relations of men and women.

Both the social and the economic systems hold woman in subjection, and, as a natural result, the male, the go ahead force, moves on regardless of all that stands in its path, meting out destruction to the weak of both sexes, and how long can this continue ere the final crash will come!

Before the Secret of Life can be so unfolded as to be actualized, both the social and the economic systems that hold woman in bondage must go. Even now woman is rebelling and man is thinking. These systems are being judged and the sentence of execution will not long be delayed.

It is folly to expect renewed life by discarding that which first gave us life, so we pass on to another proposition:

"When the sex fluid is separated from the general circulation it is sexized and of no further use to the body unless vitalized by the spirit of its opposite." The spirit, the life-force.

This statement has been examined somewhat but the idea is so prevalent that the retention of the sex fluid and its return into the general circulation is an element of life, that it needs to be more clearly understood. To produce another body the germ must be vitalized both by the spirit, the life-force, and by the matter of its opposite, but in renewing life only the spirit is needed. Then, under the right conditions, it may become "A well of water springing up into everlasting life."

There is one text of scripture which, if rightly understood, is grandly true, but misinterpreted because not understanding the law involved, it has been very misleading. This text reads: "He that is born of God sinneth not because his seed remaineth in him."

In the quiet, mutual exchange already named each receives from the other till satisfied, till there is no longer a desire to give or take; there is no ~~strong~~

*strong*



expelling action, consequently, the seed of each remains within themselves, a life giving element because vitalized with the spirit of its opposite. In such case there will be only the waste which attends even involuntary action, only the refuse of the refiner's crucible.

We are told that God is a refining fire, and again that he is a consuming fire. This is certainly true of the fire of sex. Rightly used it is a refining power. Otherwise it is a destroyer, and because of our ignorance it is destroying the race.

The Eastern nations have a similar idea of purity as it relates to man. Woman is not counted. He must not touch a woman, that is, the holy ones must not. Here lies one root of woman's degradation. She has been counted a tempter, a defiler, and thus the civilizations of the past have failed to find the way of life. If individuals die because the waster outdoes the builder, why should not nations do the same?

In speaking of the male factor as the waster, we in no way disparage man. In order to progress, wasting is just as necessary as renewing. It is the unbalanced action that does the mischief, both to individuals and to nations.

Where is the nation that makes woman the equal of man? Where is the nation that asks woman if it may have her husband or her sons to help fight its battles? No, she is not asked, she is not consulted. She must submit to the dictum of the go ahead force while it rushes to its goal over the dead bodies of her husband, sons and brothers.

Talk of race suicide! The civilizations of the past have suicided under the course that man has pursued, and civilizations must continue to suicide until the end of time unless woman is freed and permitted to take her rightful place. When men have learned the lesson of the stars, when the forces are equalized between men and women as they are between the planets and the sun, then we shall have an enduring civilization.

Then the secret of life will become the actualized Elixir of life, and death will be swallowed up in victory.