

*The Sex Instinct
in Marriage;*

ITS ECONOMY.



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Preface

We have been led to the conclusion that there is no department in domestic life where there is such a crying demand and need for intelligent adjustment and control as in the sacred relation between man and wife. Ignorance and almost universal error in regard to this function have brought untold suffering and unhappiness to many. Impelled by this conviction, we have endeavored to present suggestions to the reader in such a way that he will understand them, and be inspired to appropriate them in his own life. This desire governing our words, we have written as decorously as possible and still not sacrifice these important suggestions for conventionalism.

This work calls upon the reader to exer-

cise a high degree of control. This being the case, we have endeavored in the first chapter to show that the mind exercises an influence over all the organs of the body. If the reader becomes imbued with the idea that it is the high prerogative of the mind to exercise a perfect control over every organ and propensity he will find that half the battle has been fought. He will then have a reason for his "I can."

We have endeavored to elevate the subject of sex instinct and inspire the reader to exercise and direct this function in such manner as will bring forth the highest benedictions of Nature. The propagative act should not be exercised excepting for the purpose of reproduction.

A free motherhood is pleaded for, one that will bring greater happiness into the home and better children into life.

The suggestions contained in Chapter

III. aim to lead those who are married into a higher expression of their affections. It is the hope of the author that no word or sentiment contained in this book will have an influence short of good; but that these pages may lead many to such an economy of their forces and propensities as will make for happiness and permanent good.

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Sex Instinct in Marriage.



CHAPTER I.

The Supremacy of the Mind.

No question is of greater moment to each individual, no matter what his station or position in life, than the theme of the mind's supremacy over the functions and organs of the body. This is the most important theme of the twentieth century. It is becoming not only a subject of research and study among scientific circles, but the popular mind is now reaching out for more intelligent information with a view to a per-

sonal appropriation of the discovered truths. The entire theme of mind supremacy may be indicated by the simple word "Control."

Science has recently discovered that the powers of the mind over organs and conditions of the body are far greater than was formerly understood before psychology became a popular study. Today we witness the powers of the mind exercising marvelous control over organs and parts in all manner of remarkable cures. Since prejudice has been set aside regarding the prevailing cults, and their practises and experiences have become better understood by those capable of judging, it is becoming clearly understood by many that all of these systems have much fact to sustain them, in that all are based upon the exercise of the curative laws of the mind resulting from mind control. No research in science is of greater importance than the discovery of the laws of control and self-mastery. We find that where man has

been weak, it has been his prerogative to be strong. He is so organized, mentally and physically, that it is his privilege to bring every organ and every propensity under his intelligent control and adjustment. Give to him the idea that he has not the power to control a propensity or to exercise an influence for good over an ailing part, and by that mental attitude he surrenders the greater part of his legitimate power. It is rather for him to realize and feel with enthusiasm that he **HAS THE POWER** and then he finds the exercise less difficult.

Evidence of the control of the mind over organs and parts of the body is not difficult to find at this present day from what we now know to be the potent factor among many systems of healing. Among the many systems referred to may be named the "Christian Scientists," faith and divine healers, "magnetic" healers, and the several more consistent methods of suggestive therapeu-

tics or mental medicine. All of these perform remarkable cures of all classes of disease, many cases having been discharged as incurable by the regular systems of medical treatment. The army of people who have been cured and benefited by mental control or suggestive treatment has grown to great proportions, and is becoming larger and larger with each succeeding year. In fact, there is such an array of living evidence of the mind's influence over the body that skepticism now is indicative of a blinding prejudice or of an absence of intelligent information.

Take the Christian Scientists as an example. In every city, town, and rural district are to be found many who are rejoicing because of redeemed health through the exercise of the creative and curative laws of the mind. While these attribute their relief to certain peculiar tenets and beliefs propounded by their leader, the more logical

thinker knows that through their own peculiar methods and practices they have put into activity the reconstructive laws of the body. He knows that the cure is due to the happier frame of mind, to the patient's mental attitude toward his ailment and toward the laws of his being. His mental attitude resulted in the exercise of his mind upon the body as a whole and the ailing part in particular. Thus we maintain that the great army of Christian Scientists stand as living evidence of the potency of the mind over the conditions of the body.

Happily, at this time we do not need to confine ourselves to such cults as meet with opposition from the great majority of the public because of certain unscientific tenets held as fundamental principles; but we can refer the reader to the regular medical profession for confirmation of the theory of mental supremacy. The most advanced among the medical fraternity have come to

realize that in the problem of mental influences lies one of the greatest departments to medical science. The study of the mind and its powers over the body is receiving more attention today in medical schools than ever before in the history of medical science. It is well for the public welfare that this is so, for in the intelligent exercise of the laws of the mind mankind is to experience a healing of the body far more effective than any other system known to medicine.

In the influence of the LAW OF SUGGESTION is to be found a branch of thought that will prove a great benefit to those students who give the theme careful and intelligent attention. Every person is brought under the bane or blessing of its power. It is universal in its influence for good or ill; thus the attention it should demand in our daily thought. All about us are to be seen persons whose volition, or will-power, has been weakened because of the

lack of knowledge concerning the mind's influence over the body, and they are numbered among those who have fixed the sentiment "I can't" into every fiber of their being. Those who are dominated by the unfortunate "I can't" are frequently the victims of their own natural appetites or acquired habits and appetites. We feel that mankind stands in need of a more intelligent control of all his natural propensities; that he needs to give greater attention and thought to the latent forces within him, and to know wherein he is strong that he might exercise his strength for personal good, and knowing his weak points, to bring them up to the standard of his strongest parts.

Fortunate are those who are identified with some society whose purpose and activity is to propagate the optimistic thought that man is greater than he has conceived himself to be; that he has within himself an almost unlimited creative power. We

are rejoiced to witness the advent of many journals and magazines whose influence is in the direction of cheer, hope, and personal confidence, giving inspiration and enthusiasm to their many readers, making them feel that they are indeed greater and nobler beings than they had been taught. Worthy is the cause that spreads the thought of man's greatness and stimulates a true dignity of character.

To facilitate a greater control in the reader's life we would emphasize his strong points, show to him his latent powers, rather than emphasize his faults and weaknesses. It is when he THINKS he can't that he EXPERIENCES the fact that he can't. There is power and energy in a vigorous "I CAN." The first principle in the great battle of self-control in every field of activity, or in restraining every propensity which should be restrained, lies in the knowledge that it is possible and that one has the power

if he will but make intelligent use of it. Thus we would point to the great numbers who have exercised the faculties of the mind in a curative way upon the organs of the body. Many of these have come to intelligently understand the laws of the mind and thus know why the mind has such power to control and to stimulate.

Late researches of science reveal the fact that the mind has control of every organ and part of the body. It can encourage or discourage, pacify or disturb any organ or any part. Every mental state has its influence for good or ill upon the whole body, and particularly upon the part receiving the mind's greatest attention. Suggestion or mental influence is being effectively used in the treatment of every known disease or ailment. This is because the organs and functions of the body are amenable to the mind's influence. The reader will do well, in pursuing this study, to lay aside any prejudices

he may have against the facts of the mind's control of the body. The opposition has no intrinsic value while the facts in the case are invaluable to him personally. We would impress this theme upon the mind of every person that he might exercise his mind in the direction of healthful and useful thinking. Before the reader has gone far in the pages of this volume he will appreciate why we present this part of the theme first. We are to call upon the reader to exercise his highest control that he might receive the greatest good from the natural forces of his being.

We trust that the reader is familiar with the facts concerning the characteristics of that phase or part of the mind which lies below the normal consciousness, and which has control of all the functions of the body. A passing reference may, however, be opportune. Man is first a psychical or mental being. Every organ or member of his body

had its origin in a mental or psychical experience or activity. Desire and necessity preceded the evolution of every new organ or member added during the process of evolution. A psychical or mental activity now precedes every physical activity. It must be understood here that this does not necessarily mean a conscious mental activity, for the greater part of the mind's directions to the organs of the body are given by that part of the mental structure which we now term the subconscious mind. Though this phase of the self lies far below consciousness, it is nevertheless MIND still. That intelligence in the spinal cord and solar plexus which has control and supervision over the organs of digestion, circulation, respiration, secretive organs, in fact, all of the so-called processes of involuntary activity, is a part of the total self or mind, and is influenced by the will or normal consciousness. It was until recently thought that all of these or-

gans were entirely removed beyond the influence of the will, and that the mind had no power over them. This view has been found to be entirely wrong. The mind reaches deeper into the processes of the body than early physiology taught. It is now clear to the well-informed student of the mental and physical structure of man that the lower nerve centers, which have supervision over the most intricate activities of the body, are themselves amenable to control to a great degree by the conscious self or will. The importance of this is apparent to the reader, as he will realize that when the lower nerve centers have control over all of the processes of the body, and they in turn are subject to the influence of the will, that this establishes a communication between the conscious mind or will and the entire processes of the body.

It is in this communication between the mind proper and the functional activities of

the body that we have the scientific and logical basis for mental healing. This is why the state of mind regarding the organs of digestion has such an influence for good or ill. This is the reason why a prejudice against a certain article of diet on the grounds of a belief in its indigestibility makes it difficult of digestion indeed. It is owing to this mental influence that frequently an organ becomes diseased because the mind has been turned in gloom and discouragement upon it until under the baneful influence its normal activities have become obstructed and disease following as a natural consequence. The facts of mind supremacy over all conditions and parts of the body are not alone established by experience, but the very structure of the brain and entire nervous system, also the entire cell life, show the physical provisions made for the mind's control.

The most potent factor in man is his

mind. Nature has so organized him that it is his prerogative to live a superior life. He is to reign supreme in the world. Every physical propensity, every instinct in him is to be brought under subjection to his will when he is exercising his noble powers. Weak points may be made strong, and restless propensities, which would drive him into destructive excesses, may be tamed and turned into channels of usefulness. Man is to be superior to his instincts, not governed by them as are the animals of lower order. It is for man to fully make an invoice of his resources and realize how great he is. It is for him to know that nature, in making him, has placed within him all of the useful powers and propensities of all lower beings, and added to these infinitely more, thus creating him but a "little lower than the angels." Placed in so high an estate, it behooves him to exercise all his noble faculties

in the direction of growth and higher development.

CHAPTER II.

The Sex Instinct.

With the first inception of life was borne the instinct of reproduction. In all forms of life, from the lowest orders of plant and animal existence, this law is found an active and a fundamental principle. It is more deeply engrafted into the nature of all sentient beings than any other instinct with the exception of self-preservation and nutrition. An evolutionary law is that life only can beget life, the desire to create or reproduce thus came from the great first cause. This instinct to create or beget its kind is

the deepest expression of love, and out of it has developed all forms and variations of love which is manifest in man, who is the highest order of development.

The sex instinct is fundamentally altruistic, or other regarding, thus being the noblest of all the fundamental instincts. Civilization may be measured by the degree with which the nation and the constituent parts, or the people individually, exercise the love principle. The one word **ALTRUISM** expresses the meaning of civilization. The people's love for each other is to be seen in works of art, music, public improvements for health, pleasure and comfort, in public schools and places of educational opportunities; in asylums, churches, and institutions designed to minister to the wants and needs of the unfortunate. All of these creations, which today are synonymous of civilization, are offsprings of the sex or reproductive instinct.

Before the desire to produce art or music, to express the love instinct in works of mercy and benefaction, the reproductive or sex instinct struggled for expression. It first sought to produce its own kind, then having done this to minister to the young in tenderest care and self-sacrifice. Later on in the evolution of life and character the same basic instinct developed into acts of tenderness reaching beyond the individual's immediate offspring, manifested itself in a protective interest in all forms of life. The nation today that stands highest in the scale of the evolution of character is that nation which extends its interests beyond its own confines, and lends a helping hand to the peoples of the entire world. The individual whose altruism has reached so high an expression that he is impelled to send of his means or go himself to distant and benighted lands to teach and to uplift, manifests a high degree in the development of the original sex instinct.

When once the origin, the nature, and purpose of the reproductive instinct is comprehended its perversion will be less liable to occur. When its high and noble offices, with all its elevating potency, is clearly understood the nobler men and women will not look upon it as a base and ignoble instinct, born of the animal nature in man, but will see in it the potentiality of the noblest deeds and efforts of man. It is because the sex expression has been diverted from its right channels that the prevailing stigma has been formed about it. It is always observed of nature that she is not prodigal with any energies or treasures. All things are done with a means to an end, the end being useful and productive of good. Man's wilful ingenuity has so used some of nature's gifts as to change them from activities of good and blessing to those of harm and suffering. He has changed the health-giving elements of grain and fruit

into a beverage that creates for itself an abnormal appetite, deleterious to health, destructive to nobler impulses and happiness.

In the lower animals the reproductive instinct finds expression in season and for propagation only. With mankind alone it has been swerved from its apparently original design. Many theories and arguments have been advanced upon the question of sex expression save for propagation alone. Outside of wedlock, condemnation comes from all quarters. Many err, however, in regard to the license which marriage would seem to give. The laws of nature are to be consulted and to be taken as man's guide in this delicate matter.

If nature pronounces her benediction upon the expression in marriage when procreation is not intended, then man may know that he is doing that which is right. On the other hand, if she frowns upon it, mankind had better consider well the matter.

Marriage is a man-made institution. The fiber of a nation depends upon the sacredness in which this institution is regarded and upon the fidelity existing between those whom civic law has named one. It is, however, not civic law which is to be consulted on the question of sex expression when propagation is not desired; but it is nature's law; a law that is unerring, that is absolute in its rewards. If the social relation in marriage is conducive to health; if it promotes greater general happiness; if it binds man and wife closer together by the ties of pure affection; if it gives growth to all of the higher impulses of nature, makes them more sympathetic and benevolent; on the whole stimulating to all of the nobler faculties, then may it be settled for certain that it is a function that nature rewards and that has the sanction of divine law.

We shall not attempt to lay down any hard or fast lines upon this matter, but to

present it in the light of clear and careful reasoning. We well know that this custom, which is quite universal, is one upon which mankind needs to ponder, yet one upon which most prefer to be ignorant, apparently to excuse themselves for that which seems to contain chiefly the element of selfishness. Let us try to find the guide to our knowledge from what seems to be the common experience in marriage.

We know that nature in plants and lower orders of sentient beings always sows seed for a purpose, that purpose being PROPAGATION. While the flower casts upon the wind a great shower of seeds which might seem prodigal in its waste, as but a small part of them can hope to find lodgment in the soil and grow; it is not an intentional waste of seed, but the number will be in proportion to the difficulty of the seed's survival. There is no wilful destruction or waste of seed.

With the lower animals the sex instinct is exercised with a view and desire for offspring only. No methods are in vogue to hinder the process of fertilization. When the seed is sown it is given the best opportunities for productiveness. But some one says that man is a higher social being than the lower animals and that he has many social functions unknown to less highly developed creatures. This is, of course, true in regard to spiritual or mental functions especially. The laws of nutrition and reproduction, however, are so much alike that man may indeed profit by emulating the innocent animal in many of the habits of life. There is no doubt in the mind of any thoughtful person that on the whole mankind would be better if, in marriage, the sex instinct would find expression for procreation only, as it does in animals. We all know that a great amount of bodily ill would be averted by such a regimen. It is apparent

to all that the frequent giving out of seed is a great draft upon the physical energies of the body. This may be observed where a male animal is used for breeding purposes. His owner limits his activity so as to save him from destruction. It is indeed quite evident that prodigality in this regard, either within wedlock or without, is attended by great physical and mental degeneracy. There is an economy of vitality here that should be exercised within the bond of marriage as well as without. It is no doubt true that there is a greater destruction of vitality uselessly going on in marriage than in single life. As much as we deplore what we commonly call prostitution, we feel that there is a legalized phase of it which is scarcely second in its enormity. The concensus of opinion is against prodigality outside marriage, and "virtue" thus stands as an active restraining principle. We maintain that virtue should exist within marriage as well as

without. By this we mean that the frequent sowing of seed without opportunity of growth is productive of physical, mental, and moral harm. Everything in nature seems to show that this is so, as she seems to frown upon the custom in marriage as well as outside marriage.

From the moral standpoint all are agreed that prostitution, as it is commonly understood, is among the most destructive of all vices. In the degree in which it is thought to be morally destructive does it become so when perpetrated, as the self-condemnation becomes the greater. It is so in marriage. If the conviction becomes fixed that the sex relation should not be exercised for anything less than propagation, the self-condemnation (if exercised) becomes proportionately great, and a frequent compromise of the conviction makes for moral destruction. There is no doubt but that man's ingenuity in the prevention of development carries with it moral

degeneracy. Among the less highly educated and worldly the custom is less frequently found. Nature is allowed to pursue her course. Many children are born—perhaps too many under certain conditions. But the other extreme, where cunning is exercised to cheat nature, no doubt results in the most bodily harm, and especially in harm to the character.

If harm inevitably results from changing nature's plans outside wedlock, it must also do likewise within. If incontinency in one place expends a force that should find expression in works of art, music, mechanics, literature, charity, and the many works of benevolence, one would expect to find the same influence, in some degree at least, in other places, even though the custom were universal.

CHAPTER III.**Control.**

One of the elements of dignified manhood is a perfect self-control. The purpose of Chapter I. is to show that man has the natural power to control even organs of his body that were thought to be beyond his supervision. It is now known that every function of the body comes under the influence of the mind in some degree. There are those who have trained for control of the sensations of the body to the extent that they can stick needles into any part of the flesh without experiencing any pain. Others are able to increase or decrease the action of the heart at will. The bowels may be stimulated into activity by giving thought to their increased action.

Under hypnosis, where the patient is

swayed by the suggestions of the doctor, the mere suggestion given to the effect that the liver will become active and peristalsis become accelerated, frequently proves as effective as the administration of drugs. It is, indeed, now known that every secretion of the body is under greater or less influence of the state of mind. It may be best illustrated by calling attention to the common experience of all with the salivary glands and the secretion of saliva with no other stimulus than the thought or sight of something sour. No glands are so susceptible to the influence of the mind as are the salivary glands, unless it be the cells which secrete the gastric juices. One of the chief reasons why one should partake of meals at regular periods is that the mind unconsciously prepares the stomach for the reception of the food. Its anticipation of the meal, both conscious and unconscious, stimulates the secretive organs, making them pre-

pare a quantity of the digestive fluid. An active auto-suggestion of hunger and appetite before sitting down to a meal is a very effective way to cure indigestion. If everyone at table praises the food it aids all others present to relish the food partaken and to digest it as well.

These illustrations are given for the purpose of showing that the attitude of mind has so much to do with the performance of the various bodily functions. We insist that the mental state has much to do with the regulation for good or ill of every secretion of the body. This influence holds good for the sex organs and the vital secretions generated by them.

Some persons experience an excessive secretion of the vital fluid to such an extent that it becomes a drain upon the whole system. This may be checked by mental treatment better than by any other known to science. In many cases the cause of exces-

sive secretion is due to the habits of thought. Lustful reverie will stimulate the glands to increased action to the extent of much harm. This will be enlarged upon in succeeding chapters, as it is a question that needs much attention.

The sex organs should be brought under intelligent control by every person wishing to reap the highest good from the entire vital forces. The useless drain which occurs in the usual marriage relation is one of the issues which needs attention and which should be brought under a better economy. We have spoken of the teachings of nature in regard to the sowing of seed with no desire for its growth. All, no doubt, have the conviction that this is not a regulation that brings forth nature's benedictions. It is evident that some regulation is needed concerning what may be termed the social relation in marriage to effect a better economy of both the physical, mental, and moral nature.

Some teach a life of rigid continence save when propagation is desired. No argument will be presented in opposition to so sane a conclusion. Those who will exercise so careful a control in marriage deserve much praise. Some present the theory that the sex instinct socially exercised in an affectionate marriage conduces to the growth of the affections. If it does this as it is commonly exercised, less objection could be raised against it. But we feel that this is not the case, but rather that it becomes a source of grief, and in the main, a function that has little real profit in it. In many, probably very many, it is the one dark cloud hanging over the home. Entire abstinence would be a boon in the most of married lives.

Many, especially wives, testify to the thought that could the sex instinct be conserved excepting for reproduction, that much of the infelicity existing at present would be averted. It is no doubt true that

this very problem is the chief cause of so many of the divorces which occur now in shocking numbers. So long as the sex exercise is the result of true affection the evil results will be kept at a minimum. But we fear that the purely selfish element, the habit part of it, enters too frequently, and that the true altruism, or love, is reduced to a minimum. This is more especially true of the husband, as the frequent expression tends toward habit in him, while nature seeks to call a check by stamping out the desire in the wife.

Thus the tendency accompanying any excesses in marriage is to divide the ways of man and wife, and too frequently each comes to misunderstand the other. Antagonism in the female, even aversion, seems to be nature's method of checking excesses. Among the lower animals the female decides the time and the male submits. Would husbands understand the law and leave the wife to be

sole mistress of that function much of marriage infelicity would never exist.

The tendency toward dominating habit in the male, due to frequency, and especially to all artificial means of cheating nature of her design, may be found in the physiology of the secretive organs. When the secretions become habitually abnormal and the vesiculae seminales distended nature seeks relief, either by reabsorption or ejection. When this takes place, as is too frequently the case, and the process of reabsorption has been replaced by frequent casting off, the male is prone to seek sex expression from the condition as an abnormal stimulus. This, then, becomes habit, and a most unfortunate one, for in the expression thus stimulated selfishness and self-seeking takes the place of the purer instinct.

No doubt many men, through the inability to analyze their own motives, think they are answering LOVE'S BEHESTS, and

excuse themselves upon that plea, when they are in truth dominated by an abnormal, selfish, and unfortunate habit. The wife may not consciously interpret this in the right language, but she does so unconsciously, and it has the effect of undermining her lofty regard and womanly affection. Because of the universality of the custom she may try and make excuses to herself on the ground of the pernicious theory of "man's necessity."

This theory gets its start and support from the fact that the majority of adult men experience more or less an excessive secretion of the viril fluid and that nature casts it off involuntarily. The right adjustment is an adjustment of perfect economy wherein the secretion is reabsorbed in the system and gives power to body and mind. Only where the mind is pure and does not allow itself to dwell upon lustful things can this economy be expected. Habits of thought may undermine the system by caus-

ing the abnormal activity of the secretive organs, making it necessary for the vessels to frequently evacuate, with the inevitable harm that follows.

This problem of the use of the sex instinct in marriage is one that presents many perplexing phases to the one who desires to contribute something toward a better economy than seems to exist at present. That there is a sad need of such an adjustment is apparent to all who have an opportunity of knowing the prevailing condition as it is found under careful investigation. Thus it is that we wish to call attention to some erroneous ideas extant among those to whom the law has given exclusive rights. The laws of nature, being higher than civic law, have a voice in every detail and every act. Civic law, and even universal custom, may grant certain licenses, at the same time nature will have her absolute reckoning and measure out her rewards of good or ill with

unerring precision. As we hope to present the folly of certain customs which the testimony of many makes plain, we also will present suggestions which may prove of help to many, as testimony from many would indicate.

Probably few persons have had more personal touch with married women in regard to the married life and its joys and sorrows than Alice B. Stockham. In a splendid little work called "Karezza," she presents a theory which has proven a boon to many married people. There is no doubt of it being a worthy substitute for the common mistaken custom. Its appropriation has many things to commend it. The following paragraphs quoted from her book state the position in her own careful and well-selected language. She presents the whole theme upon a lofty plane which should elevate and do no harm to any who are seeking their highest good. The purpose of this vol-

ume is the same, and it is our sincere hope that the reader will find nothing to stimulate the selfish element, but that he may be brought to a higher and nobler appropriation of his faculties:

“Intelligent married people, possessing lofty aims in life and desiring best spiritual growth and development, have it in their power to so accord their marital relations as to give an impetus to all their faculties. It is given by and through a cultivated companionship and comradeship, in which the act of copulation is completely under the control of the will, and at the same time is an outgrowth and expression of love.”

“The ordinary hasty, spasmodic method for which there has been no previous preparation, and in which the wife is a passive party, is alike unsatisfactory to husband and wife, and is at the same time deleterious to both the physical and spiritual man. It has in it no consistency as a demonstration of affection or as a reciprocity of mutual love.”

“Karezza consummates marriage in such

a manner that through the power of will, and loving thoughts, the final crisis is not reached, but a complete control by both husband and wife is maintained throughout the entire relation."

"The law of Karezza dictates thoughtful preparation, probably for days previous, in which there should be a course of training that exalts the spiritual and subordinates the physical, and in which affection leads to increased loving attentions and kindly acts. Approaching the event, expressions of endearment and affection, accompanying general bodily contact, is followed by the complete but quiet union of the male and female organs. During a lengthy period of perfect control, the whole being of each is submerged in the other, and an exquisite exaltation experienced. This may be followed by a quiet motion, entirely under full subordination of the will, so that at no time the thrill of passion for either party will go beyond a pleasureable exchange. Unless procreation is desired, the final propagative orgasm is entirely avoided."

“At all events, the demand for physical expression is less frequent, for in Karezza there is a deep soul union that is replete with satisfaction and is more lasting. As a symbol it embodies all the manifestations of conjugal love. In all departments of life symbols become less necessary as one attains to the greatest spiritual development. So in this relation one may possibly outgrow the symbol. But both growth and satisfaction are attained through altruistic desires, and through the mutual recognition and response by husband and wife to the innermost natures of each—the higher selves. Be patient and determined; the reward will come in happy united lives, in the finding of the kingdom of heaven in your own hearts through obedience to law.”

Such a relation could not be consummated in promiscuous intercourse, where the guiding and impelling stimulus is of the grosser kind. It can only be lived where the desires are elevated to an affectional plane far above the character which is profligate

and base. Nature has no benedictions for profligacy. Her aim is always to check it, and this is why pain, disease, moral conviction, and self-condemnation always accompany it.

Many will at once say that such an economy and control are impossible. When one remembers, however, how the mind may be made to control every organ, the difficulty becomes less forbidding. The mind and desire must be fixed above the results usually obtained. The mind must, in preparing for such an acquisition, hold aloof from all baser thoughts, as lust in the mind drives inevitably toward lust in action. The temple must be kept clean, the desires nobler and more elevating.

Such an economy calls for a life lived upon a love-plane. By this we mean that in order for its highest expression the daily life should be a constant exercise of endearment, the one to the other and both toward

all things. This will be more fully realized when it is understood that it is an act in which the self-seeking is eliminated. Whatever makes one more altruistic and less selfish has in it an intrinsic value. It is maintained by those who have acquired the economy that it makes for virtue by bringing the physical under control and giving stimulus to the truer and nobler affection.

It is quite certain that the usual social relation in marriage does not tend toward virtue. Disappointment on the one's part so frequently is to be found, and a rapid development of habit, with all of its selfishness, on the other's. That which tends to subordinate the selfish, and cultivate the other regarding, binding man and wife together in real bonds of affection, has in it elements of permanent good and happiness. There is a glory in control, a disappointment in the feeling of helplessness and the dominance of physical propensities.

“It is important to know that there are other uses for the procreative element than the generation of physical offspring, far better uses than its waste in momentary pleasure. It may, indeed, be better wasted than employed in imposing unwelcome burdens on toil-worn and outraged women. But there should be no waste. This element when retained in the system may be coined into new thoughts, perhaps new inventions, grand conceptions of the true, the beautiful, the useful; or into fresh emotions of joy and impulses, of kindness and blessing to all around. This, in fact, is but another department of procreation. It is the procreation of thoughts, ideas, feelings of good will, intuitions of truth—that is, it is procreation on the mental and spiritual planes, instead of physical. It is just as really a part of the generative function as is the begetting of physical offspring.”

“Indeed, it is by far the greater part, for

physical procreation can ordinarily be participated in but seldom; while mental and spiritual procreation may and should go on through all our earthly lives—yea, through all our mortal existence.”

The conservation of the vital secretions in man in which they are reabsorbed into the system and turned into other channels of energy, such as physical and mental power, has in itself no small degree of favor. If the desires of the mind are purely love desires the secretion will be normal and healthful, and the habit will become established in the system to take this up and convert it into useful energies. Remember that your mental attitude toward the secretive organs will have much to do with the nature of their activities. Fix your desires enthusiastically upon a higher economy of your vital forces and with patience pursue the goal you have set before you. Such a course of action faithfully prosecuted will

inevitably result in a new and higher ideal. Each stage of progress makes the new ideal the more easily attainable. Each faculty or propensity which is brought under perfect control of the will makes other organs and functions the more easily governed. Become the master of all the functions and tendencies of the body, direct them in the direction of happiness, personal power, and the building of character, and nature will bear you upward and onward with her kindest smiles and highest rewards.

CHAPTER IV.

Reproduction.

As we look out upon the broad stage of nature's ceaseless drama, it seems that the chief end of all creatures is to reproduce their kind. What battles are fought by

plant and beast to secure this end, which is innate in all normal creatures. This passion to reproduce is the cause of countless tragedies taking place upon the mountain top where antlered sires strive for mastery with antagonists, the impelling force being the struggling sex instinct; or in mid-air or tree tops, where the home is being builded by feathery architects; or in the shade of some towering tree the lichen struggles for sustenance that it might live to make another life. As this desire is the cause of countless tragedies, it is likewise the author of the tenderest caresses and impulses.

Drummond has honored motherhood with the following words: "Mothers are the chief end of creation. In plants the mother species heads the list. Beyond the mother, with her milky breast, the Creator does not go; that is His goal. In as real a sense as a factory is meant to turn out locomotives or locks, the machinery of nature in its last resort is meant to turn out mothers."

The desire to perpetuate one's kind is an innate principle. In all strata of life this instinct and desire overbalances the self principle. With but few pure-minded and happily-united people is there no desire for offspring some time in their married life. The desire to intelligently adjust offspring to suit circumstances and conditions is common to all. It is not only just to parents, but it is for the best good of the child. Many parents are incumbered with more children than they can properly care for and educate. Where this is the case some of the children, and often most of them, are the fruits of chance procreation. Such are not given the best inheritance that the parents have power to bestow. The world is filled with children who upon their advent receive the parental regrets in place of the joyful benediction and welcome. How much better for parent, child, and mankind in general to give to the conception and birth of a

human being due and intelligent preparation.

Lady Henry Somerset has well described the condition of the unwelcome child: "The millenium will set in when every child is welcome. Let us remember the number of children that are at this moment awakening into this world whose mothers greet them with a sigh, and hold out their arms to take them with a sob instead of a kiss, wishing that the little baby face turned up at theirs had never seen the light; yet they crowd in, these little unwelcome strangers, upon the weary workers of the world, the women who bend over their tasks until they lie down under the great agony of maternity, and know that, when it is over, weak and wan, they must take up their labor again with another mouth to feed and less strength to gain the wherewithal. Through those dreary months before the final tragedy, that child has been environed with the conscious-

ness that it was not wanted; gloomy anticipation has robbed the little one of joy and hope, and so once more a being comes into existence with a life blighted, a nature narrowed and cramped, affections chilled, before it has seen the sun in the heavens or drawn the breath of life. And this happens not only in the garret and cellar, but in homes of opulence and ease. The unwritten tragedy of woman's life is **THERE.**"

And still, in the face of existing conditions, some will say that the conception of the infant is providential, and the married, whatever their physical conditions and circumstances, are not to be as intelligent in this matter as they are to be in things of far less importance.

Not only should the most favorable conditions be sought for mother and child during the period of gestation, but especially at the time of conception. Then it is that the father, as well as the mother, leaves the im-

press of his immediate mental state upon the character of the life being generated. Many children are early in life seized with such abnormal sex tendencies that they become slaves to the instinct long before their maturer judgment has come to stand guard over their actions. From whence does this monster passion come that overpowers so many of our youth? Some say heredity. And true. And may it not be traced back to the selfish desire on the part of the parents when procreation was farthest from their desires or intentions?

Parents who rear their children on the basis of chance conception, hoping from time to time that they may escape, but who accept the situation even with grace when the generation occurs, deny their offspring a far more glorious inception. Every parental tendency is transmissible. As the sex instinct is such a propelling force in the life of all, its danger lies in its over-development.

As it is transmitted from progenitor to progeny it is indeed unfortunate if, in addition to what may be called the normal instinct, the progeny is burdened with an abnormal tendency. The inhibitory faculties in such unfortunate cases may not be equally developed, thus making it most difficult to keep the instinct within wholesome bounds.

We maintain that every child should be conceived in desire and love. We fear that too many are the result of self-seeking. In the usual adjustment of the marriage liberties there is no doubt that selfishness crowds in and the true altruism becomes subordinated. If this is true, as we think it is in the great majority of cases, chance conception, taking place without intention or desire, is unfortunate. At least it is not selecting the most favorable conditions for all concerned. Better by far that intelligent and affectionate preparation be made leading up to the time of creation. Every element of selfish-

ness should be eliminated, and the creative desire placed upon a plane infinitely above the plane from which chance and undesired offspring come.

We would make a plea for the mother's volition in the adjustment of motherhood. No method of sowing seed and preventing its growth is at any time sanctioned, but such an economy as will avert such temptations, and leave the mother to select with care and intelligence the time and condition when the great creative function shall take place. A free motherhood will bring a better race physically, mentally, and morally. All are familiar with the facts of the mother's influence over the embryo during the months of its development. How important then that every child should have the glorious impress of the mother's loving desire. We fear that too many are denied the highest endowments that due preparation and purpose should afford.

Few parents realize how great are their opportunities to impress their highest and best qualities upon their offspring. This, however, cannot occur where conception is left to chance, and happens in undesign. The mating of animals is occasioned with better preparation than with the great majority of people. How great is the need of reform in this matter. We need no better evidence of the efficiency of an intelligent preparation and choice in the creating of another life than is apparent to all who are familiar with any department in the scientific breeding of animals. Not only are the choicest individual animals selected to bear the offspring, but the most favorable conditions, in every way are selected. Both male and female must be in the best order before they are mated. It is not alone the physical qualities that are taken into consideration, but mental characteristics as well, for the breeder knows that all qualities are subject to transmission.

What joys spring up in the hearts of parents when they feel that the process of reproduction has been so conducted that every selfish desire has been subordinated, and their offspring has had the impress of their highest and noblest impulses. An unspeakable joy accompanies the creation of a new life when the love force and no other impels. Could the newly married, and others, but know the joyful compensation given by nature to those who lift parenthood to the high plane of intelligent preparation and control they would never relegate the matter to chance.

Some seem to think there would not be many children born were the matter of reproduction left to the intelligent control of the parents. This must be looked at from many points of view. It is true that were the artificial devices frequently resorted to now to cheat nature more effective in their nefarious designs few children would be

born in a great many homes. This is because the act of sowing seed for other purposes than propagation begets selfishness, and selfishness is not the factor that calls for reproduction. The reproductive impulse is primarily a love impulse, a true altruism. Such an economy as will give growth to the higher and nobler impulses, subordinating the less worthy, tends inevitably toward the **DESIRE** for procreation. Eliminate the ravages of sexual habit and excess, replace it with the tender love expressions, and the soul will inevitably seek to express its high instinct and innate propensity to create another being. This is true from the mere nature of the function as it is seen in all sentient beings. It is true because the instinct to reproduce, not to dissipate, was given to the world in love as an expression of love. The instinct to reproduce is a universal desire in all **NORMAL** beings.

Some married people very foolishly pride

themselves in their ingenuity to pass the reproductive age without rearing a family. They do not realize that when they have wilfully avoided reproduction that they have shown to the world how unnatural, how abnormal, they are. What an eloquent self-denunciation! What a prostitution of nature's tendencies!

Some innocently and ignorantly put off the time of reproduction from year to year until they are in better circumstances, or have grown rich as they hope, all the time exercising the propagative function, but preventing reproduction. Nature frequently blasts the hopes of such when in their saner seasons they seek reproduction. Then the remorse becomes keen and often everything but the right cause is blamed for the barrenness. Many are not permitted to express in their lives the literal sentiments contained in Shakespeare's lines:

When forty winters shall besiege thy brow,
And dig deep trenches in thy beauty's held,
Thy youth's proud livery, so gazed on now,
Will be a tatter'd weed, of small worth held:
Then being asked where all thy beauty lies,
Where all the treasures of thy lusty days,
To say, within thine deep-sunken eyes,
Were an all-eating shame and thriftless praise.
How much more praise deserved thy beauty's
use,

If thou couldst answer, 'This fair child of mine
Shall sum my count and make my old excuse,'
Proving his beauty by succession thine.
This were to be new made when thou art old,
And see thy blood run warm when thou feel'st
it cold.

The mistake of denying nature the opportunity for which she struggles through the sex instinct is one made by many married people. Some think they cannot afford to rear children. We would say in all candor that they cannot afford not to have children. These little ones will compensate for all their apparent trouble by enlarging the natures, the character, of the parents who give them existence. What growth of

soul comes to those who minister to the wants of children. The mother who gives so much of her time and effort to the infant is a better woman for her pains. She usually has a deeper love for the infant in her arms than does the father. But let the father spend hours each day in caring for his child and he will be surprised how he partakes of the mother-nature and how the little one has mellowed and made tender his nature. He will miss his child when away from it in the degree in which he has come in personal contact and has cared for it. Many men whose business keeps them away from home have little of the mother's passion for their babes, when, if they were with them more, their love and solicitude would become greater.

With few exceptions, the great sympathy of the world is to be found in those lives which have ministered to the needs of little ones. The man and woman who have had

no child of their own, and who have done nothing toward the comfort and needs of some orphan or neglected child, have denied to themselves opportunities for soul growth that can scarcely otherwise be supplied. How great a duty and high function of true manhood and womanhood have been shirked by those who have had no children of their own, or have done nothing for the many needy children of the world! What a travesty on man's dignified state when a man or woman spends the little selfish affection upon some brute, as a bull-dog or a lap-dog, when all about are crowded asylums where great flocks of infants and children are starving for individual affection.

Let these little ones come into your lives and enlarge your souls and thus give expression to a fundamental instinct in nature. Show to the world that you are normal and not abnormal. If you are married and can not create those of your own, take to your

home some little one that stands in need of your care and affection and allow nature to work in her mysterious way and turn your care and solicitude into soul growth and enlargement. You cannot afford, in terms of true happiness and larger life, to live to yourself alone. Your expansion grows out of your charities and solicitude for others. Your soul development is in keeping with the order of life upon which you center your affections. Can you afford to place it upon a poodle and deny it to some needy infant, or to one of your own? Never, if we interpret right the laws of the evolution and development of character.

Let your marriage express itself in an intelligent, carefully and joyfully prepared part in the greatest function in life—the reproduction of yourself. See that it is the reproduction of the highest and noblest of your own qualities. So conduct the love principle in you that every expression of its

demands makes you a better husband or wife. Do not allow your virile principle to be dissipated and lost to greater happiness and usefulness. Conserve the sex elements in the system except when propagation is desired and these secretions will give out impulses and actions more worthy of you than their dissipation.

Some married people live in the sorrow of sterility. These should take courage and seek to build up their procreative powers by a wise and loving control as is taught elsewhere in this book. Seek to establish the most harmonious relations in every department of your lives. Give nature a chance to strengthen the sex organs of both by exercising so wise a control that no loss of power and affection is allowed. Sometimes this has been accomplished where the husband and wife were separated by distance for a period of months. Nature had the opportunity during the period of conservation and conti-

nence to do what she could not while they frequently dissipated the energies.

Many a home in which no children are to be found would be blessed with them, and the dignified function of nature fulfilled, were such husbands and wives to live under the wiser and better control until such an adjustment could be made by nature, making procreation possible. In all such cases the sex function, even under the most perfect control, should not be expressed with any degree of frequency. If the tendency presses frequently for sex union it should be wisely and gently assuaged by acts of kindness and thoughtful solicitations, the one for the other. If the desires are more frequently thus assuaged and the relation less frequently exercised nature will bless the wiser economy and strengthen and make more normal the sex organs. She will thus have opportunity to prepare for the high privilege and function of procreation. It is

for that end that the sex desire struggles. It is too frequently misappropriated with mankind.

A wise control in marriage of the reproductive function will relieve the wife of many harmful influences resulting from fear of conception when it is not her wish or judgment for it to occur. That the mind will itself do harm to an organ under such a state is evident to any person acquainted with its powers over the bodily functions. No organs of the body are more easily affected by the mind than are the reproductive organs. These should be free from the baneful influence of fear. They should not be cursed or hated, but should be held in esteem for their high and noble office in life. A free motherhood will make a healthier motherhood. It is one of the greatest mistakes in the married life that the wife should not be left to select the time and condition for that high function. The universal cus-

tom of sowing seed with no desire of its growth results in untold misery and apprehension. It robs both of their better and noble privileges. They are both losers where their gain would be large from a reservation of the seed sowing act excepting for procreation.

We trust that no one will be so unwise as to exercise the control taught in this work and never give expression to the creative function unless some physical cause makes it JUST to not create. We repeat that in general you cannot afford to pass the creative period of your lives without children of your own. Become a factor in that great work of creation, but seek to transmit the noblest and best within you that the world may be blessed in all generations by the lives you create and rear.

A partnership with God is motherhood.

What strength, what purity, what selfcontrol,
What love, what wisdom belongs to her

Who helps God fashion an immortal soul.

CHAPTER V.

A Word to the Young Men.

The world prizes most highly a strong young man. In using the word strong we use it in its broadest sense. Too few of our youth have a broad conception of the term. It means more than physical power, though that is incorporated in the larger sense. It means more than will power, though that is an essential factor. It means more than a rigid avoidance of vice and evil, though all feel that this is an essential to strength. It means more than a well-trained mind, one that has the power of application to duties at hand. We cannot define the strong young man in a sentence, or even a book, yet we shall present some of the factors in this chapter in hopes that they may be absorbed by some and have their influence in personal lives.

The world of activity is calling for strong young men. Such need never go asking for employment, for the world will seek them out. The strong young man will have capacity to do when opportunity presents itself to him. The world is full of opportunities to the young man with capacity to meet them. Sometimes the opportunity is not realized because the mind of the youth is filled with worthless things and is centered upon that which blinds and shuts out the useful at hand. At other times he has not the physical ability to cope with the exigencies of the time and place because he has not previously conserved his forces. The use of time and faculties today will have much to do with the abilities of tomorrow. As this is evident to the close observer of life, the failure to grasp the opportunities of today rests with the use of the faculties in previous days and years.

In this chapter we wish to present some

thoughts upon a department of literature which is somewhat neglected, but which deserves intelligent attention. This is in regard to the conservation and better uses of the sex instinct among those who are not married. In previous chapters we have attempted to show that the marriage laws are not to be misunderstood; that it is after all nature who grants the license which must be adhered to in order to reap the highest rewards.

Every young man wishes to be what is commonly called "successful" in life. This is a noble ambition if the aims are in the right direction. He may at first glance not see that the sex problem has a great deal to do with success attainments. If he will analyze the elements which inevitably lead to success he will realize why the proper control of his instincts enter as an important factor into the problem of success.

In the first place, all the higher occupa-

tions and avocations call for an intense and intelligent application of the mind, and a great degree of power, either mental or physical. If the call is for mental application, there needs to be a good stock of physical power back of the brain to keep it supplied with the elements—healthy blood—which makes great mental activity possible.

Whatever the occupation, great application and use of energy are required to bring the task beyond the mediocre mark. There are many who can do things ordinarily well; what the world is seeking for is the young man who can rise above the ordinary. This means that he must have a fund of power to draw upon. His energies must have been conserved that he might have this stock of force.

We wish to speak to the young man about the matter of his sex energies. Every person should be thoughtful about the fundamental purpose and function of the sex in-

instinct. When the youth understands why the nature is in him he will see that its use is for high and noble purposes only. He will realize that because it is a restless force within him that it was not placed there to be wasted in any unnatural way. This instinct is one of the propeling forces in man, but aside from its true function in marriage, its energy is to be transformed into useful activities.

There is extant among men a great error in regard to the vital secretions of the sex organs. Some think that this has little value except for propagation, and when they find nature casting it off at intervals they deem that as it should be. This is not the case. This secretion should be absorbed into the system to strengthen brain and body. If its economy is perfectly acquired it will give tone to body and brain and will be transformed into activities which will be helpful. Many a young man loses his great oppor-

tunity in life by permitting this drain to occur more frequently than it should. He has not the ambition, the energy and power to avail himself of the commercial or educational opportunities which come his way. Had he experienced a better economy of his vital forces he would have had a clearer brain and a stronger body and more spirit. These elements of character would have been his high-road to success. He lingers in the rear of progress, one of a great drudging throng, because he has not cared for his most vital energies.

Why do many men experience a frequent drain from this source? Some cause it by such conduct as meets with their own condemnation. Many who do not allow themselves to stoop to any form of outward vice, nevertheless bring great bodily and mental harm through the channel of the mind. It is of this more particularly that we wish to speak. Too few realize that the body may

be prostituted without an outward act in which the sex organs are used. The mind alone can do so much harm to the organs and body as a whole that its improper activity may be the cause that may make a young man a moral, mental and physical wreck.

One who always spoke with unerring wisdom, said: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Science teaches us today that adultery in the mind becomes adultery in the body. As the mind has such a powerful influence over all organs of the body, it cannot entertain lust without the secretive organs being influenced in greater or less degree.

The more the mind runs in the same channel, the more highly specialized it becomes in that department of activity, so that it falls into the stream of thought or activity with ease and habitual persistence. If it is

turned in fear upon any organ of the body until it becomes a frequent occurrence it will become so specialized as to do that organ great harm. Many hysterical people who have some certain ailment have so specialized the mind, and the body becomes so responsive to its influence that the physician, with all of his effort, cannot aid the ailing parts until he has diverted the mind away from its destructive work.

If the mind is permitted to entertain thoughts and images, to read books or look at pictures, to attend vaudeville shows, or any of the things which tend to stimulate the sex instinct, no more outward expression of vice is needed to cause harmful prostitution of the body. In just the degree that this is done will the harm result. Some people's minds have such power over the organs that lustful emotions in the mind will have a direct effect upon the secretive organs, with the result that abnormal secretions are

caused to such an extent that an involuntary expulsion will take place to relieve the charged vessels. The mind does do this, and more frequently than is realized by those who permit the mind to revel in lust.

The question was asked: "Can a man take fire in his bosom and his clothes not be burned?" As surely a man cannot give his mind up to lustful reverie and escape some degree of lassitude. The more habitual such mental activity becomes the greater will be the effect upon the generative organs. We have known those whose imagination had become very vivid who would by mere thought cause the secretions to flow, thus prostituting the body as much as an overt act would. The mind may become, and does become in many, so specialized to lustful reverie that every mental indulgence becomes a sexual prostitution. Its influence so exercises the secretive cells that they put forth the creative effort the same as for procreation.

What an army of men have taken mediocre and last places in life because they have not guarded the mind against the phantom that plays havoc with body and soul when permitted to occupy a large domain of the mind. We cannot sound the warning about this matter too sharply, for in this mental indulgence lies the downfall of many a man who does not outwardly commit evil. Aside from its direct influence in causing the organs to secrete and eliminate the vital principle, is the fact that if the mind commits adultery often the body will become so abnormal in its demands that the inhibitory faculties will be crowded to the point of breaking. Most vicious acts are first repeatedly committed in the mind, then acted out as a matter of cause and effect. We hope that the observant reader will weigh these presentations and make them to suffice as warnings and suggestions. If any are troubled with abnormal secretions, remem-

ber the attitude of mind and its powerful influence. Remove any cause that you know of. Do not dare to permit lust in the mind if you would heal the organs of the body and bring them to their normal function. Purify the mind, give it more wholesome and elevating occupation. Conserve the funds of your system and permit them to express themselves in your daily work, your chosen profession, and any field you may elect to prosper in.

The young man who will acquaint himself with the various processes of the mind that takes place to produce a thought or a mental picture will see that when he fills the mind with vicious images that these will arise even when he does not want them to and give a vicious coloring to all of his thoughts and conclusions. Every mental process, either conscious or unconscious, is necessarily made up of previous thoughts and perceptions. Its character will de-

pend upon the food upon which the mind has been fed. If the mind is full of vice and evil, all this will have its influence upon every mental effort. Vicious images and thoughts, if permitted to predominate, make of the mind a culture ground for diseased imagination. In such a mind the predominating images must be inferior. The following is a good illustration of processes which take place to produce a mental image:

“Even in a new invention, although it may be one of the epoch-making devices, the same thing holds true. James Watt may be called the inventor of the steam engine, and he made his discovery while repairing a model of the Newcomen engine, an atmospheric machine in which steam was used to produce by condensation a vacuum in a cylinder. He knew that steam had tremendous power when properly applied. He likewise knew that power could be manipulated to turn a wheel. The finished steam engine

was then a combination of these two things, plus the mechanical ingenuity of getting rid of technical difficulties. A similar interpretation can be given to Morse's discovery of the electric telegraph. He came to make his discovery by hearing about a method, famous in his time, of making flashes by means of the magnet. He knew that words and letters could be represented by flashes of light or by sounds just as well as by written characters. Here again a great part of the work consisted in overcoming mechanical difficulties. One truth, however, is apparent in both cases, that the new idea lay in the combination of certain familiar impressions."

"The next step in learning about imagination consists in repetition of the original idea, but at various times under different conditions. This would be somewhat on the plan of the composite photograph. Here a number of persons place themselves in rapid

succession before a camera. The common parts of their faces, the parts that are alike in all, become accented again and again, and thus are brought out clearly. The individual parts have but little opportunity to impress themselves on the plate, and therefore are seen in a faint, hazy way. In other words, the composite photograph gives a general idea of several persons or things. And that is what imagination does. It takes few or many impressions, thoughts or things, puts them together, connects them by any common factors, and thus obtains new, or fanciful, or startling, or beautiful results."

The thoughtful reader will realize that as he feeds his mind, so will its fruits be. Imagination, that important activity of the mind, can only create from the material that has previously been placed in memory. What is, therefore, the value of your mind if you have given it over to countless lewd stories and scenes, filled it habitually with

lowd reveries and indecencies? May not this alone shut you out of your greater opportunities for success?

Your employer has a right to expect from you a high and noble conduct during the unemployed hours as much as during the hours for which you are paid. This is because every factory hand, every clerk and representative should contribute more to the business than just the work laid out and demanded. Every great business has been built up, not through the new thought, in way of invention and improvement contributed alone by the proprietor or head, but by the men who have been employed in special detail, and even in the most ordinary functions. Every workman has his opportunity at hand every day, for there is no field of activity in which improvement can not be made. Your employer has a right to expect from you the most there is in you. Your opportunity lies not in contributing

less than is demanded or even expected, but in giving out more than your wages cover. This cannot be done if your mind in unemployed hours is turned in the wrong direction. No good can come to you from vice. Any employer has a right to demand virtue of you that your mind may be better fitted to perform the duties of the working day with application, energy, and even the fire of genius. If, however, you are burning out the energies of your being by misguided conduct, and performing your labor only sufficiently well to retain your position, you are still cheating your employer, for you are occupying the place of a man who would be contributing more than barely enough to remain employed.

The following words to young men from Oppenheim are well worth repeating:

“By all means think well of yourself, for you are more than ‘filthy rags.’ Respect yourself because there are fine traits in you;

they may be more or less hidden, but they are there. Respect them so much as to disdain a base thought or a shameful deed; prize yourself as you would a person who may do fine things; care for yourself and force yourself to a virtuous practice, for you are capable of accomplishing high ends as well as low ones. By all means believe yourself to be the sort of man who is far above treachery, deceit, dishonesty, vacillation, weakness of moral fibre. Live out such a plan, and you cannot fail to embody the traits in your character. If you expect to absorb all the virtues from philosophic discourses, and then by some magic have them turned into great acts, you will have to wait a long while before your expectations are realized. But, on the other hand, if you start out by making a standard of practical action, if by an effort of will you do the things themselves, your ambition will surely justify itself. This sort of pride is one of

the best helps that a man can have, since it is perfectly true that 'the first object of virtuous pride is rectitude, and the next independence.'

"Such a pride must be kept entirely separate from the love of praise and approbation. By the gateway of these things vanity enters; and if it is once given the right of way, modesty will be forced aside. Here would be a distinct falling back, a loss of valuable progress. This longing for praise from others leads inevitably to vaunting one's self. Then a sort of mental blindness follows, an ignorance of what one is doing and what one is. That, by all means, you must avoid. You must sedulously cultivate the practice of scrutinizing your acts and motives; and when you see them fall below a sufficiently high standard, you must call a halt. Then comes the time of constructing your demeanor, of bearing yourself simply and plainly, of doing certain things for their

own sake rather than for the applause which they call forth."

Conserve your energies as you would lay up a bank account. It is from this stock of latent power that you are to think well and produce well whatever your field of endeavor. You can no more afford to dissipate your energies and squander them in vice or vicious thinking than you can afford to be a spendthrift in the use of your means. Above all things, so conduct your thoughts and actions as to gain your own self-respect. You can afford to lose the regards of the whole world better than to lose your own self-respect. The world may not know you as you really are, but you know yourself and your own self-regard will be built upon your conduct. It is the portals of the MIND that the young man must jealously guard, for his actions are the results of thoughts which may be the conscious or unconscious. If the mind is always wholesomely occupied the actions

will always be wholesome. Your employer has more confidence in virtue and noble conduct than in vice. He wants a pure, strong and normal young man; one who has perfect control over every faculty; one who does not squander his energies, but has a wholesome stock of power to turn into useful channels. True strength and manhood are to be found in self-control and rectitude.

In conclusion I wish to say to all suffering from any known cause to apply to me at once for my **FREE TREATMENT**. I have prepared one of the most scientific courses in existence, which is based upon the profoundest Psychological Philosophy known to Metaphysics.