

EUGENICS

OR

Race Culture Lessons



BY

LOIS WAISBROOKER

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Universal. All the Heaven there is any-
where can be developed here through the
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LESSON FIRST.

That the system of society under which we live is not satisfactory is too apparent to be questioned, and the intellect of earnest thinkers is going out on every possible line in search of remedies for existing evils, one of the latest proposed being eugenics, or human culture.

But any and all proposed remedies must prove failures until the cause is removed, and, so far as I know, but few are even looking for the cause. This we must understand before we can make genuine progress. Our workers think they are dealing with the cause; they mistake effects which have become secondary causes; the primary cause they do not see. In thus dealing with effects we multiply the evils we would remove. It is like cutting limbs from trees in order to kill them. While the root remains untouched,

uninjured, it will send out from one to a dozen sprouts to replace what has been taken off and the last condition is even worse than the first.

The evils under which we suffer are rooted in the unbalanced conditions of creative life as manifested in the relative position of man and woman—in the subjection of woman to man, that subjection sanctioned by the bible which says that the man was not made for the woman but the woman for the man. That statement is disproved by modern scientific research.

man & teste In a work on the evolution of sex, published by Geddes and Thompson as one of the Humboldt Series, we find it stated that in the lowest form of animal life in which male and female commenced a separate existence, the male at first is but little more than an organized teste, several of which are sometimes found under the folds of the covering of the female.

Does Nature—does evolutionary law so change its methods on its upward course? Does it start with the feminine in advance as to organized form and then put the male principle first? Not so. The feminine is the builder of all living forms, builds by attraction. Being the mother factor of creative life, she, through the instinctive power of the love element, attracted the impregnating principle of creative life, and thus gave form to the male.)

? How did the first female take form, is the question asked. Through the action of the evolutionary law which called her into being; solve that law and you will understand.

I have given the quotation taken from the Humboldt Series to show that there is a basis in Nature

for our position, to-wit., that woman was not made for man any more than man was made for woman. They came forth from what Theosophists call the unmanifest, each in their own time and way, but as coeternals, and until woman takes her rightful place, elevating the race will not be much of a success.

There is no reasonable hope of race improvement under our present social and economic systems. Professor Edgar L. Larkin, astronomer at Lowe's Observatory, Echo Mt., California, thus writes of his experiences and conclusions. He says:

"I had not been here a week before I discovered that this is a capital place to study anthropology and to read minds. I have improved the opportunity for seven years, and here is the awful discovery. One-half the married pairs who visit this mountain hate each other. This is an appalling statement, and this is the first time I have ventured to print it. It is the most serious thing in the United States. One-half of the remainder are indifferent to each other, and one-half of the second remainder are beginning to lose their love,

"The number of unharmonic children conceived without a particle of love is simply amazing. I have seen a few out of my 30,000 visitors who really loved each other. The work looming up before the splendid eugenic societies now rapidly forming all over the country is of vast proportions.

"Nature has given to every woman the inherent right to decide when she will bear a child and who shall be its father."

The professor has struck bed-rock in the above statement. The right of choice certainly belongs to

woman, but if it is expected that eugenic societies can accomplish very much under any form of binding marriage there will be disappointment.

There are very few women strong enough to overcome the influence of the conditions under which children must now be gestated, for no matter how careful, or how pleasantly situated, they must be constantly on the watch lest they become negative to the vibrations from the degraded and degrading conditions which abound on every hand.

Then I am not certain that this necessity of being continually on guard would not produce a weariness, a discouraged feeling that would prove more disastrous to the child than indifference on the mother's part.

The Professor says: "This (eugenics) is woman's work." I am glad he said that, as so many men seem to want to take charge of woman in that which is particularly her work. When men urge upon women their responsibility in regard to motherhood I feel like saying:

"Please mind your own business; we are as capable of doing our work as you are yours." Not that men and women should not counsel together but it should be as equals, neither urging duty upon the other.

Then it is not safe to follow the teaching of man in that which he is incapable of doing himself. Since my recollection many children have been less highly endowed than they would have been had not their mothers attempted to follow the teaching of Fowler. Not that Fowler did not mean all right, but he was not a woman; and woman must learn not to follow where she should lead.

Fowler's mistake lay in not noting the direction of the mother's mind, whether on the child or something else when that which she did affected it favorably. And he made yet a greater mistake in believing if what the mother did when not thinking of her child made such an impression upon it if she would think and plan for it she could make of it what she pleased.

In other words, he made the mistake of supposing that the mother's intellect could step in and regulate Nature's work by subverting Nature's order.

The intellect builds mechanically; creative life builds by the law of attraction—the law of love, for no matter how low down in the scale of being, there must be an affinity sufficient to attract—must be love in that degree or there could be no union, no resulting life. True, such children are not begotten of conscious human love, but the instinctive love, the chemistry that attracts the germ and the sperm together is there. Such children, though sadly wronged, are, by the attraction which gave them life here, within the pale of love Universal.

In all the wonderful progress made in the improvement of plants and animals the law of instinctive love has never been violated. No two things have ever united in obedience to the intellect. There has been attraction where there has been success. Another point: The intellect can reach the gestating matrix of the human only through the mind of the mother. There is not found below the human a mother mind for the intellect to influence; man, in his experiments in that field is necessarily confined to external conditions and that is where the intellect can do the best work for the race, that of furnishing good condi-

tions; a not inferior work, for without them, Nature herself cannot bring good results.

Here is where man's work lies, but what are the conditions to-day for a motherhood that can elevate the race? Man has experimented on the lower orders but the failures before coming in touch with Nature's law of attraction have not been recorded. Will woman submit to such experimenting? I think not. There seems to be in the human germ an instinctive individuality which resents an attempt to mould it after a pattern. I have known of a few such attempts not one of which proved a success.

A case in point. A friend of mine who was fond of coffee and novels, on finding she was to become a mother decided to quit both for the sake of her child. Of course, in her struggle against the desire for those things her mind went persistently to the coming one. The result—a son who was almost a coffee fiend, and who did not like to read much else but novels.

Suppose that prospective mother had decided those habits to be unworthy of her and had resolved to overcome them for her own sake, did not think of her child in that connection but felt that she herself would be a better, stronger woman without those habits. In such case the result would have been entirely different, and why?

Because Nature is true to her own law, that of like producing like. In refraining from those things for the child's sake the woman was still their lover, and Nature transmitted what she herself was, not what she desired for her child.

In the supposed case she, in spirit, would have re-

pudiated both of the practices she had seen as beneath her; she would no longer have loved them, and the will power, the determination to overcome, becoming a part of herself, Nature, still true to her own law, would have made that force a part of the inheritance of the child. It is what the mothers are, not what they wish the children to be that stamps its impress on the embryo—this as far as external conditions will permit.

One more case as a further illustration, that of Zera Colburn's mother. She was a weaver. A pattern for a coverlet she wished to weave she did not understand, and she lay awake all night studying it out—so many threads this way, so many that, and so many the other. She succeeded, not only in solving the problem of the pattern but in making her son a wonderful mathematician. It is not probable that she once thought of her coming child while studying the problem of the coverlet pattern.

Now suppose she had sent the same force of thought to her child, desiring it to be what it really became, and what would have been the natural result? Such a force turned upon the embryo would have disturbed the process of gestation, inevitably producing an instinctive dislike in the child, hence, instead of an aptitude for mathematics there would have been an aversion thereto.

And right here are the eugenic workers most likely to meet defeat, that is, if not disabused of the idea that the intellect can improve the human race by using the same methods applied to animals and plants.

Nature is as unyielding as is the chemist. The

skilled housewife may put her ingredients together without weighing or measuring and produce a good result; not so in the chemist's laboratory. Here there must be exactness; here there must be no variation from Nature's law of love. What, love in chemistry? Yes, that which attracts to unite is instinctive love in all that which is below consciousness, but we have not given it the name until it reached the human.

The womb is love's human laboratory, or rather, Nature's laboratory for the development of our race, and she brooks no interference in her work. Intelligence may put the ingredients together in the laboratory of the chemist but intellect can neither control their attractions nor repulsions, how much less then can it control the elements of love's human laboratory? But suppose this could be done, what right have we who declare for self-government to try to pattern another life after our ideal, even if that other does come into this life from our call.

The best thing a prospective mother can do for her child is to love, and leave it to Nature's care while she makes the most she can of herself. Yes, love it, but do not live for it; do not sacrifice yourself to it, but live for yourself, oh builder of the race, make the most of yourself, live for your own development. You are the material out of which the race is built, and only as you live for yourself do you live for the race.

True, you have not been permitted to do this in the past. Self-sacrifice has been your appointed lot, but a wave of higher thought is sweeping over the planet; it is the dawning of woman's day. Yes, self-

sacrifice has been the lot to which woman was appointed.

Once bound, she must cling to, live for a man, be his sex slave, must submit to his embrace no matter how repulsive he has made himself, and never a thought of the child.

But now, when woman is beginning to rebel the mental horizon of our brothers extends to the next generation and they are urging upon her the duty of choosing the best father for her child. She does not have to choose. (Nature does so for her. A woman will bear a better child to an ordinary man to whom she is strongly attracted than to the most superior man that can be found if she has no desire for him.)

The spirit of the demand thus made upon woman, though not recognized as such by those who make it, seems to be that she must not be free, that if she does not live for, sacrifice for man she must do so for the next generation. Not so; as before said, let her live for herself, make the most of herself.

There are but few women strong enough to so rise above existing conditions as to bear superior children, that is, much above the present best average, and to depend on this alone for the elevation of the race is a mistake. If we consider woman's receptive nature and the reason for it, we shall realize that there is much more to be done.

There is an ancient book, much valued by some and repudiated by others, which says:

"Break up your fallow ground; sow not among thorns."

Whatever may be thought of the book the advice is certainly good and particularly applicable to the

subject under consideration. In order to succeed we must study all the factors involved, the principal one being woman herself. She as a sex, has a finer nerve organization than man, and he, not understanding its use, looks upon it as a weakness.

When he finds a man of finer mold, for there are exceptions on both sides, the average man expresses his contempt by saying, as nervous as a woman. And such a man is no better fitted for man's true work than is a coarsely organized woman for the best motherhood. Man's true element is strength and a weak man can not transmit strength. Woman is Nature's refiner, and a coarse woman does not transmit refinement.

It is through the interaction of these two forces or factors that the race climbs the stairway of evolution. For an illustration of the purpose of woman's sensitive nerves go with me, please, to the room of the photographer and tell him you want your likeness taken. Oh, yes, all right. He first takes a plate of the required size which he covers with a film that he carefully sensitizes with chemicals. Sensitized, what's that for?

So the vibrations of the atmosphere as reflected from your person can make an impression upon it. Sensitized, yes, or you could not get a likeness. You don't understand? Do you not know the atmosphere moves in waves; true, you can not see them; hold out your hand and you do not feel them, but uncover the nerve of a tooth and then see?

The nerve is sensitive, is easily affected, hence those waves or vibrations penetrate its very substance. Until the film on that plate has been made

sensitive it would no more take an impression of your face than will the back of your hand. A woman's nerves are sensitive for the same reason, to receive and transmit impressions to the coming one lying beneath her heart.

Well, the artist has taken the impression but when he examines it he says:

"You will have to sit again; this one is spoiled."

"Why, what's the matter?"

"Just as I uncovered the lens a fly lit on your nose."

"Could you not take the picture and leave out the fly?"

"No; all that comes within the range of the lens will show in the development."

You will now see the application of that old text: "Break up your fallow ground," etc. Remembering that it is the office of woman's nerves to transmit impressions, what to-day are the conditions for child culture?

Think of the wrong and outrage with which earth is filled; think of the vibrations coming from the indignant and outraged souls of those who have been pressed down step by step to the lower depths of prostitution; think of the vibrations coming from slums, sweat shops, prisons, asylums, and all the other evils caused by woman's sex enslavement. Think of all this and then say if there is not something more to be done before we can have much better born children.

"Oh, but woman must make herself positive to such conditions."

Oh, man, whoever you are, wait until you are a

woman before you attempt to tell what a woman should do. Nature has held woman to a lower plane of sensitiveness, or with her receptivity, her children would be worse than they are. Her sons are submissive to the powers that be because of her past receptivity to the teaching of wifely submission, and her daughters are vain and foolish from the same cause. Mothers, occupying a lower position than they should, can not transmit the strength of character which would enable their children to rise higher.

It is well known that past civilizations, one after another, have failed. A recent writer says that the conditions of our present civilization are the same as to the general spirit, as were those which have previously failed, and that, unless there is a radical change this too must perish, that nothing can save it.

We do not want to save it, but we do want the strong souls of the advance guard to send out a mental, and if necessary, a material force which will make it possible to usher in a new and higher order of life. Said writer admits that there must be revolution but hopes for a peaceable one.

We shall be very glad if this can be done, glad if the conflict can be transferred from the physical to the mental, but better a carnage of blood than that this so-called civilization should topple into the abyss with none prepared to bring in the NEW.

*Earth
Germ*
This earth is a germ from the tree of Life Universal. All the heaven there is anywhere in the universe is here to be developed by human intelligence acting in harmony with Mother Nature; but if there is an attempt to cross her track, to come between her and her work, then beware of results.

The money power is ruining our civilization, is the verdict. Well, what is to be done about it? Are you seeking to remove the cause which produces this baleful power? You do not even know what that cause is. You give various reasons, but you deal with effects only; when it is once understood that sex contains all, that it is creative on whatever plane its two factors blend, the ruling factor of the union giving character to that which is created, you will begin to understand.

Which of the two is the ruling factor in the sex-union of men and women today? In marriage, no matter how little or how much love there may be the legal basis is a financial one. The woman pledges her sex, and the man pledges support. In the most of the states of the union, if he fail on his part she is entitled to a divorce, and if she refuse sex service he can get one, send her out of his home, and buy another woman on the same terms. If legal marriage is not a financial transaction I do not know what it is.

Right here is the root of the money power, in the fact that woman's sex is bought and sold, legally or illegally. Until this is changed, until Love reigns alone, in the sphere of the creative, civilizations must perish because of their one-sidedness.

Would you have woman bear and support the children with no aid from the father is the question asked.

And do you think man would do nothing for the woman he loves if the law did not so compel him? If so, you do not understand his better nature, that better part which would come to the surface in the sunshine of freedom. Man loves to do for the woman

he loves and finds compensation in so doing. It is the bondage to which he is subject that makes him what he is, a bondage which in his ignorance he has placed upon himself as well as upon woman. Take away the law regulating the relation between the sexes and I will risk either women or children being left to want.

And yet, with all his poetic exaltation of woman, man does not yet value her high enough to see that she must become the balancing power before there can be an enduring civilization, and for such endurance there must also be sex purity, not according to present ideals, but from Nature's standpoint. Mother Nature counts all sex relations impure that are not mutually desired, and such mutuality cannot be secured as long as woman is in any measure subject to man. A woman who is really free will not accept what she does not want, hence her full freedom provides the only way in which sex purity can be secured.

Professor Larkin takes the right ground when he concedes to woman the inherent right to say when she will bear a child and who shall be its father, but in his further remarks he does not carry out the principles he thus enunciates. He says:

“I have seen hundreds dying by inches immersed in each other's unharmonic auras! The time will come when eugenic societies will see to it that pairs shall not be joined where their auras are in unharmonic oscillation. Skilled mentalists will read the auras of those who think of marrying and prohibit the union if out of tune.”)

There is freedom with a chain attached, and here

again is woman under-rated—the fact that in freedom she will be entirely capable of choosing for herself ignored. Does not Professor Larkin know that auras not in harmony do not attract each other, and that in freedom woman will choose only as she is attracted? And does he not also know that auras which are harmonious at one time may become in-harmonious at another?

If there is no outside pressure to hold couples together this matter will regulate itself.

There is no half way stopping place between the old and the new. Woman must be wholly free before the race can rise above its present condition.

Instead of child culture I would have the movement called eugenics named woman culture. I would have woman realize that before she can be herself in a true womanly sense she must repudiate every bond that man has put upon her. I would have her taught to so respect herself that the man she favors will not dare despise her because she has not asked permission of the law, for he will know that if he is false to honor he cannot drag her down but he will become the outcast.

As to our progressive women, they must decide if they will become mothers or not, but if some are strong enough to do so in freedom, not asking permission of human law, such women will be the honored of the ages when men and women now so called, will have become such in fact. Such a woman, one who with head erect and a positive sphere which throws back the condemning vibrations coming from small minds, one who respects herself and forces respect from others, such a woman is greater than

Jesus on the cross or Daniel in a den of lions, for before the majesty of her womanhood the lions flee and the cross disappears. Such a woman, if she make not the mistake of trying to mold her child after a pattern, but simply loves and leaves it to Nature, may become the mother of children of whom it may be said, "One shall chase a thousand and two put ten thousand to flight," and we need such to aid in ushering in the new and just civilization for which the heart of Humanity is calling.

When past civilizations failed they did so because of their own dry rot. There was no redeeming power, none who had the strength to step upon a higher plane; none who saw that the cause of such failure was the one-sidedness which kept woman from becoming the balancing power. We do begin to see this; therefore there is hope that the new, the higher may rise out of the wreck of the old. But in order to do this woman must cease sustaining man's methods, must begin to think for herself.

General Schley told the high school girls of Philadelphia that it is the woman behind the man behind the gun that wins the victory. Let the woman get away from behind the man and he will get away from behind the gun. Did all women feel as I do about war men would not fight, they could not other than in self-defense and there would be no call for that, for a nation of women who refused to honor the soldier would send out such forceful vibrations that there would be none to attack. If the lion tamer can subdue the king of beasts with his strong will, surely, a nation of women who centered their mental forces against war could hold off enemies in the

shape of beastly men directed by generals more beastly than they.

Still another point: (When woman is wholly free there will be no conflict in Life's human creatory, hence no war spirit generated, and war without the war spirit is impossible.)

Oh that woman could realize her power and then turn it against a system which inevitably produces just what we have. Once woman counted fruitfulness as her glory; now she shrinks from the burden of child bearing, and is there not a reason, one that Theodore Roosevelt does not perceive when he talks of race suicide? As I read this revolt against motherhood it is an unconscious but real protest against a system so destructive of human life that one-half the children born die before they are five years of age, and also against the savagery of war and the diseases coming from the prostitution of woman.

The language of this revolt, as read by those whose inner sight is open is:

"We are tired of rearing sons to be shot down at the command of government; we are tired of seeing our daughters the victims of man's ignorance and passion till their dishonored and diseased bodies are carted to the potter's field; we are tired of gestating children under conditions which necessitate that the germs of disease and crime must be born with them."

But now this instinctive protest is evolving into a conscious, an intelligent protest, as is evidenced in the formation of eugenic societies for the study of the law of human generation. Yes, woman is going to study this question, and when she finds that the fruits of paradise cannot be perfected amid

fruits of paradise

the flames of hell, when she finds that with her receptive organization she cannot wholly escape the vibrations which come from the horrible places with which earth is dotted, but must transmit in a degree something of that which so fills the mental and moral atmosphere, then she will turn her force against the system which produces these conditions.

Then she will become the woman clothed with the sun and the moon under her feet—no longer shining in the reflected light of man's glory, but bright in the effulgence of her own selfhood.

The man child which that old, symbolic book declares the woman clothed with the sun should bring forth is the positive mentality of her selfhood going forth in the strong vibrations of her mother love, a power, which once aroused will disintegrate, break in pieces all that stands across the paths of human progress.

SECOND LESSON.

In my first lesson I could only touch upon important points which need a more full elucidation. The burden of my argument was against the idea that the intellect can control the gestating of children. The intellect may direct the mother's mind to worthy objects for self-improvement. The intellect may see to it that the prospective mother has the best conditions possible for her comfort and happiness, and the strongest incentives to interest and unfold her own mind, but when it comes to the inscrutable forces of gestation, even the mother's mind should not be directed to the coming one other than to love it.

No ideal pattern of what she desires her child to be should be formed in her mind. Here, trust in Mother Nature is the faith which brings the best results. Nature shows wonderful skill, when conditions permit it, in doing the best possible for the child, even to eradicating undesirable hereditary traits. I will give one case.

A woman had a drinking husband by whom she bore several sons all but one of whom followed in the footsteps of the father. That one had no desire for liquor and the mother knew why. During his gestation she visited at the home of her husband's father. There was a bottle of brandy in the old

gentleman's room and there came over her an intense desire for some of it but she dare not say so. The father-in-law seemed to sense her desire for he placed the bottle near her and then left the room. She drank all she wanted. That son was a sober man. Nature had satisfied the hereditary hunger, while the child was yet in the womb and in doing so eradicated it.

Why were not the other sons saved in the same way? Simply because the conditions that would permit of it did not again occur. Nature does not violate the law of conditions but does the best she can under them.

Think of the wisdom of that instinctive manifestation of Universal Love, and yet I have been reproved for saying that no child is born outside of it, the writer claiming that what I call instinctive love is simply the law of gravity. Can the law of gravity produce a result like that above stated? Many a child is born outside the pale of human love, but not outside the pale of Love Universal.

The eugenic societies of California have filed articles of incorporation, claiming their object to be to so further the study of the science of propagating the human race as will lead to the highest attainment in mankind spiritually, mentally, morally and physically.

No fault can be found with that purpose, but is propagation all the service that sex bestows upon the race? Should not eugenic societies investigate on this line, for a mistake here may mean so much. Yes, we should try to understand if there is not

another road to human culture, human improvement than through offspring.

I find on first page of Lucifer No. 1090, an article by Gideon Deitrick which in substance, is the same as that found on page 41 of the Occult Forces of Sex, to-wit, a recognition of other use in sex association than the propagation of physical bodies. The paragraph reads as follows:

"If we teach our children that physical propagation is only the vestibule of sex use, if we can bring them to recognize this spiritual law, they will refine so fast during the first few years of married life that after the birth of one, two, or three children propagation will cease, but the office of sex will continue by being promoted to mental and spiritual uses, not by the sex life passing directly to the brain but by the latter appropriating the life force generated in sex commerce."

Another testimony to the fact that sex has other use than that of reproduction is found in the writings of the venerable Dr. E. B. Foot, who has recently passed to the unseen life. He says.

"People of both sexes generally recognize the fact of sexual attraction; few have given the least attention to the subtle element which constitutes it. This element is found to be not only a nutrient but a stimulant more potent than alcohol and naturally possessing none of the injurious qualities of the latter. It gives vigor, and in reality imparts erectile power to all the tissues of the body and aids in giving plumpness of form; it stimulates ambition, imparts elasticity to the muscles and brilliancy to the eye of those favored with its influence."

"Both sexes have an appetite for it, and frequently without knowing it. They long for something, they know not what, and seek to appease an indefinable desire by resorting to narcotics, stimulants and nervines. Herein drunkenness has an incentive, which has, perhaps, never before been thought of. But it is a fact that with the imperfect social arrangements which characterize our so-called civilization, that men and women go up and down the earth famishing for something they cannot or will not tell what—and finally in their blind search for what their systems crave, take to liquor, tobacco or opium."

Such is the testimony of one who studied along this line for more than forty years, a clear thinker, an outspoken, honest hearted searcher after truth. His conclusion is: (The sexes need each other. Thousands more know this to be true, but are so bound by law, public opinion, or the bread and butter question they dare not say so but do the best they can for themselves in an underhanded way.

I have this to say: Had I always walked Mother Grundy's chalk line my body would have been dust long ago. Now, if any one wants to howl let them do so to their heart's content.

What will eugenic societies do with this question? Will they ignore it and confine themselves to the lowest phase of sex use, propagation—yes, the lowest use, for it is certainly a greater use to so conserve sex as to retain the vigor, youth, power of that which is already born, and in increased ratio, than to create another body, leaving the first to die, while the latter

must go through the same experience, die to give place to another.

All the above vigor, youth, power, and more, may be realized when the higher use of sex is understood and lived. Will eugenic societies recognize this higher use or will they confine themselves to the propagate phase? If the latter, and in working on that line they put impediments in the way of the higher use, they will find that results are as the apples of Sodom. *Higher use.*

The present standard, that regulated by legal statute, has harmed the race more than words can express, and yet a prominent worker in eugenics is reported as saying:

"We should legislate to make the human race better. The present tendency to habits of degeneracy is appalling. Laws, such as have been framed in Indiana, should be framed here, (California) to govern marriages and demand a certain standard of physical and mental well being."

And do you think, my dear A—, that you can put a stop to intercourse between the sexes by refusing them the sanction of the law?

I can imagine the following reply to my question: "Perhaps not, but they will be careful not to become parents." In other words, if such union brings conception they will destroy their offspring. No tendency to degeneracy in that! Of course not. Nature tells a different story; that which is done by the outcast sends its vibrations upon the recognized who are sure to be more or less affected thereby.

The president of the San Francisco eugenic club says: "Our purpose is to better the human race, and

people should be educated to make better selections in marriage." Here, too, restriction is implied, woman's freedom ignored.

We have no fault to find with your purpose, sir, but the purpose of the churches, of temperance societies, and many other organized bodies is to make people better, but what has been their success? By robbing them of their natural rights at the dictates of a false morality sustained by legal enactments, they have driven people to desperation, and no wonder the tendency to degenerate habits is appalling.

And eugenic workers, so far as two of the prominent ones express themselves, are doing no better. Not even an implied recognition of any use, any benefit in sex association to the parties themselves—the only use the perpetuation of the race, a select few for this purpose, and all others denied the right which is naturally theirs. When I contemplate the inevitable results of such legislation I stand appalled.

Look at what we have to-day with a law regulated sex life and a public opinion which sustains said law. In the city of Chicago 30,000 abortions from illegal intercourse and 10,000 from the law allowed relation of marriage, the mothers of whom refused to bear the burden thrust upon them, 40,000 in one city in one year! How many, suppose you, in these United States? How long will it take to bring the murders of the unborn up into millions?

But more than this: statistics tell us that one-half the children who are permitted to see the light die before they are five years of age because of the economic and social conditions furnished. What of race

ders, insane people, etc., resulting from unsatisfactory legal relations cannot be known; also the number of deaths caused by the diseases generated in brothels, the fruits of a law-enforced sex morality, and yet these representative eugenic workers call for more stringent laws. I hope there are but few such. I know of one at least who declares emphatically for woman's full right to herself, declares this publicly, fearlessly.

Only those who declare for the FULL FREEDOM of woman are even looking toward that which will bring race elevation. And that reminds of a statement made by a gentleman at the close of my first lecture on this subject, said in partial refutation of the claim that woman is enslaved. "The law," said he, "in some respects favors woman above man; that he was often solicited by women on the street, and they were not arrested, but if he should approach a woman in the same way he would be arrested."

Men do not have to do that kind of soliciting to obtain the means needed for bread and shelter, and what those women do is but a perverted use of a natural right; though it is terrible that they should be forced to use that right under such conditions.

That despised class of men known as freelovers claim that no man has the right to approach a woman until she indicates her desire; if they live it is another question. Some of them do, then complain because neglected, but the position taken is correct. When woman is really free that principle will be lived.

I have spoken of sex disease. It is a prevailing curse in all lands. As an illustration of its preva-

lence in our large cities I quote the following from an address by E. H. Benn before the Society of Medical Jurisprudence held in New York City the date of which meeting I forgot to take. Dr. Benn says:

“Within a few days past I have seen some statistics of the diseases caused by public prostitution in New York City and Kings Co. 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 Kings Co. for syphilis. That is or was estimated to be about one-fourth the number treated in private practice, thus making about 74,000 patients for that terrible disease in those two cities in a single year when the population was less than half it is now. When we consider that this disease is hereditary, and is transmitted from parent to child, 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.”

Dr. Benn could find no statistics taken after the year named. What was the reason? Was the result so alarming that they dare not go on with their statistic taking? If ceasing to tabulate them did away with the facts it would be well to do so, but ignoring an evil does not cure it.

This terrible disease is worse than war for those who die in battle do not continue to poison coming generations. Those who have made this subject a study, declare that not one family in ten can show

a record clear from some form of this scourge, this result of the sex-enslavement of woman.

Oh, Mothers of the race! your children are perishing! They stretch their hands to you for help; and where should a child go but to its mother! Yes, you will help if you can only find the way. The way is in your hands. Declare your freedom, your right to yourselves. There is no other way. The blood of the race is continually being poisoned and how can it be elevated so long as this poisoning continues?

Within a short time I have challenged the whole medical fraternity, provided that all the parties are healthy to commence with to find a case of sex disease where woman received only when she desired and from whom she desired, no matter whether her nature was diffusive or exclusive, whether she had one or many lovers.

Here lies the remedy, in the freedom of woman. The above challenge went out through a widely circulated journal but not a peep in response. They dared not meet that challenge which I here repeat. How much progress can be made in elevating the race until its blood is purged of sex disease?

There are always two factors in the production of any disease. Everything has two parents. Into how many conditions the syphilis vibrations enter to produce different diseases we do not know but that it is one of the factors in the production of small-pox I am fully satisfied. Eugenic Societies, then should advocate that which will eradicate sex disease. What a step upward that would be and how can it be done?

If there are no undesired sex relations there will

be no sex disease. Free woman acknowledge her right to her own person and there will be no undesired sex relations.

Any woman who is at all sensitive shrinks with horror from an unwelcome embrace, and were she free in fact, she never would accept where she did not desire.

In all my questioning of physicians of both sexes, and of other men and women of intelligence, I have always found a ready response to the truth of the claim that if woman never received only when she desired and from whom she desired sex disease would never result.

True, to secure to woman the conditions of such freedom will revolutionize the institutions of so-called civilizations from top to bottom, but shall that which is destroying the race be left undisturbed by eugenic societies lest there come the struggle of revolution.

Go to work; sow your seed, make your efforts in the thorny field of present conditions, do this because not strong enough, courageous enough to break up the fallow ground and see how much success you will have. The eugenics that takes right hold of the work by going to bed-rock causes of race degradation calls for valiant hearted souls.

In studying the laws, principles which applied will bring what the heart of Humanity is calling for, we should accept no person, no book as authority, but when we find in Nature the principles which carried to their ultimate will more than fulfill bible prophecies, will do so in a larger, grander sense than human ignorance has ever imagined, we may

take those prophecies as reflections, shadows of what is inherent in the bosom of our Mother, Nature, waiting for the evolution which will bring their higher fulfillment; higher than human ignorance could imagine when they clothed their narrow conceptions in creeds.

How those creeds have cramped our growth, but they are no longer held inviolate and the larger meaning of what they represent will grind them to dust, for the stone which the builders have rejected will yet become the glory of Truth's enduring Temple.

As one illustration of the crudeness of the earlier conceptions of bible meanings we will take the old idea of the resurrection of the body. What an absurdity; what violation of natural law! Science has laughed the Christian world out of the expectation of a visible resurrection of once buried bodies at the call of Gabriel's trumpet, but the persistence of undying truth remains. The once indwelling life does not resume its old body but through the chemistry of spiritualized sex aura it attracts from material surroundings a temporary body and we call it materialization.

When the evolutionary stages of this form of re-embodiment are complete, then one who so takes on a body can hold it at will. It is not Jesus who is the resurrection and the life, but Nature's own law which perceived both by those here and those in the unseen life, that is being grasped and applied.

One of the declared purposes of the California Eugenic Association is, "to encourage among its

members and others an intimate acquaintance with and knowledge of the laws governing the propagation of the human species and apply the same to the upbuilding of mankind."

This is well as far as it goes. It will encourage respect for sex, will take it out of the obscene list, and thus will tend to elevate that from which we inherit our bodies, but why stop with propagation? Why not seek to understand sex in its broadest deepest meaning?

So far as I have observed, instead of reverently studying the laws which govern even the first phase of sex use, propagation, each one appears to be clamoring for the enforcement of her or his own idea of what should be done, and do not seem to have the least idea that there can be other use for sex than the propagation of physical bodies. The possibility of renewing, re-generating our own bodies by the right use of the sex fountains does not enter their thoughts, and yet it is sure to come true sometime.

Where is my proof? My proof lies in the fact that something cannot be affected by nothing. That which exists cannot be affected, disturbed, attracted or repelled by what has no existence. We are; we exist, and we cannot be affected by what is neither in the actual nor in the possible. Our race has been affected, is now, with the idea that there is a higher use in sex than that of the creation of offspring, have sensed that there is a regenerative as well as a generative use, therefore there is a higher use. The proof is as strong as the axioms of mathematics.

Regen.

The idea of prolonging life through the use of sex

is older than Christianity. Eastern adepts have experimented in that line for ages. Why then, have they failed?

Because they made the same mistake that we are making. Because they believed the attraction, the desire which draws the sexes together to be low, Sex desire was looked upon as proceeding from the "lower nature", and must be overcome. So those Eastern wise ones who sought in this direction separated themselves from women, and by seeking to turn the sex life inward and upward hoped to gain the object of their quest. They developed wonderful spiritual powers, but failed in prolonging physical life.

How could they expect to succeed in the direction of the body when keeping the physical life factors apart? but this recreating power of sex upon the body exists and we shall yet find and apply it.

The recent mingling of the magnetic life currents of the Orient and the Occident, has formed the matrix, as it were, for the birth and realization of higher truths than have hitherto found intelligent expression on this planet, and eugenic societies must recognize such higher truths as connected with sex if they would make lasting progress in their work.

But though it needs that these higher truths be recognized in order to a steady progress toward their realization, it will be many years before people generally will comprehend the full connection of sex with the unfolding glory of our race, we will, therefore try to come back to the practicalities of the hour, try to understand what can best be done

now that will throw no bar across the path of future imfoldment, for false steps must be retraced.

There are many things to be considered by our eugenic societies which have hitherto received but little attention from the people at large, among which is the law of vibration.

I shall never forget my emotion when I first learned that the tones of the voice took form according to their character, and could be photographed. The sensitizing process is of course much finer than when your likeness or mine is to be taken. I am told the words are spoken into a tube over the opposite end of which is drawn a film prepared for the purpose. Note that it not the form of the words that are taken, but the character of the feeling which prompted the words. Anger, envy, jealousy, and the like gave the form of bugs, worms, and other loathsome things, while feelings of love and harmony produced the forms of flowers, and I once saw the photograph of a perfect rose taken in this way.

This is a field for investigation which eugenic societies should enter into determining to accept the truths discovered whether in harmony with human law or not. Yes, I know that this statement will be doubted by many. It used to be asserted that no likeness could be taken of that which could not cast a shadow, but it is now known that the portion of a ray of light which the eye recognizes has nothing to do with the chemical element, the unseen but inseparable portion of light which acts upon the photographer's chemically prepared plate, and produces the image. "Can't be done" is a very daring statement.

Word
forms

Yes, unseen forms pervade the atmosphere continually. The words that we utter must retain their form till they pass from the lips of the speaker to the ear of the hearer or they could not be understood, but we cannot see them. How long they retain their form is another question; and so of the bugs, worms, flowers, etc., how long they retain their forms before being diffused into the general atmosphere we do not know, but that they poison or sweeten according to their character, can hardly be questioned. I am now speaking of the moral atmosphere, not the material, for it is the emotions of hatred or love which vibrate in the cases named and these belong to the moral character.

But suppose we had the conditions to photograph the vibrations coming from the various business places of our large cities of the large department stores where thousands of girls who are expected some day to become mothers, must stand upon their feet day after day, year after year, and many of them with wages which will not support them comfortably, so they must have a friend of the opposite sex to help them out, even until thousands of them murder their unborn to protect themselves from public shame. Or, suppose our spiritual sight should become so opened that we could see the character of the vibrations which roll out continually from those business centers, what would we think of them as the elements into which the next generation must be born.

We cannot escape them, they radiate everywhere, even into our bed chamber, like the plagues of Egypt. What will eugenic societies do under such condi-

tions? How will they prepare such women for a nobler motherhood than that which now prevails.

I am now speaking of the accepted conditions of society, not for those condemned but persistent conditions, slums, brothels, saloons, sweat shops, prisons, insane asylums, etc., very many inmates of the last named, as intelligent physicians testify, became insane from sex starvation or from the effects of unsatisfying companionship. They have obeyed the law of man instead of the laws of Nature, but oh, the vibrations that go out from the outraged souls of such.

I do not hesitate in the least in saying that if the dictum of church and state in regard to sex was fully obeyed the result would be worse than brothels with the wide-spread diseases attendant. And yet Leckey the historian is reported as saying: (I have not read his work.)

"There must be no mercy shown to the woman who has lapsed from virtue; the Christian standard of virtue must be maintained."

The first question to be answered is, is the Christian standard of virtue a correct one? If it does not conform to human needs it certainly is not, and that it denies needs which for lack of supply drive some to insanity is certainly true.

The original meaning of the word, virtue is strength. The woman who deliberately went into a brothel to obtain the means to make her old father and mother, and her brother's war widow with her three children comfortable and then went back to the drudgery of the mills was the most virtuous woman I ever knew.

The woman who was strong enough to do that,

strong enough to thus run the gauntlet of society because society left no other way open in which she could satisfy her yearning love for her dear ones, should be honored instead of being made an out-cast. But for the divinity of the love which exists in human hearts in spite of all the existing wrongs, the atmosphere of this earth would present to clear seeing eyes the pitchy blackness of a moonless, starless night.

Will eugenic societies sustain such violations of the law and the code when both law and code run counter to human rights and love's legitimate demands? I mean, will they honor such a woman, one who does this, not because she desires so to do but because she sees no other way, will they honor her or will they cast her out? If the latter then weighed in the balance and found wanting will be written against them.

The greatest work that such societies can do, as conditions now are, is to sustain those who claim the right to natural motherhood. There are such. I have known five who have done this. Two of them are now living, and another dear girl is deliberately planning to secure the conditions in which she can do the same. I have heard of others, but this girl I know, is a pure, sweet, earnest soul.

Such children, children whose mothers did not try to make them after a pattern, but who took the right that was theirs in the name of womanhood, will be strong-souled enough to meet contending elements without shrinking. Years ago I read the following lines and they seemed to me like a clarion call to effort.

“**He** who would climb the moutain’s height
And set **his** eyes to the larger light,
Must shrink not from the light’ning’s flash,
Must pale not at the thunder crash.”

I have rewritten it to include woman, putting they and their in the place of he and his, and as our eugenic societies not only desire to climb but to take the race with them may they be strong and wise in their work.

THIRD LESSON.

In continuing this subject, I must emphasize Whitman's statement. "Sex contains all." Sex, the creative power of the universe; sex creating forms, bodies out of substance, for we cannot conceive of absolute creation, something out of nothing.

Our eugenic societies (eugenic, well born, the science of applying the principles of race improvement) do not seem to recognize any method of improving the race other than that of propagation, have not, as working bodies, caught sight of a higher use of sex, one that will improve those already grown to mankind and womanhood.

But before going into this part of the subject more fully, I will quote from what earnest souls are saying along this line, but who are not so liberated from the bondage of the God-idea, of authority, as to reason from an unbiased standpoint.

Mrs. M. A. Stewart, M. D., Superintendent of Heredity, New York county, W. C. T. U., in an article entitled "The Great Deliverance," says:

"For generations men have studied and planned and wrought to improve the domestic animals, and with what wonderful achievement! Now has come the time when woman must study and plan and work for, at least, an equal improvement of the human

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race. Yes, we women must now address ourselves to mastering the laws and methods for the production of the best children which our present knowledge makes possible, with as much higher aspiration, greater energy, keener insight, wider comprehension and more strenuous purpose, as the human family is higher in the scale of life than the lower animals. The whole soul of woman—mind, heart and will—should be set squarely towards this question as a subject to be mastered, as a problem to be solved; and her soul will be so set. The hour of her destiny is come. In all this there must be a set of the will, a consecration of the heart, and the illumination of a mind open to the highest inspiration; such as ever has marked those who have been choicest among the prophets and apostles, through whom God has quickened the world.”

Perhaps it will be well here to explain what Mrs. Stewart means by “the great deliverance.” It is that at the advent of Jesus, woman’s sex subjection to her husband came to an end, that in that relation she is henceforth, the head of the family. But when she claims that the interest in this line of thought is by the inspiration of God, I would like to ask her, through whom? Through whom has this question of woman’s freedom been brought to the front?

If I know anything of the movement, this breath from the hills of freedom has come to us through those who have repudiated church claims. Those “choicest of prophets and apostles” have been such men as Bennett, Heywood and others, and such women as Woodhull, Severance, and many more,

who have persistently claimed for woman the right to herself, and it is the very essence of injustice to attribute to the Jewish Jehovah or to his so-called son, Jesus, that which these men and women have done and have suffered for the doing.

And yet these people do not mean to be unjust. They are so bound by authoritative teaching they cannot be just to those who do not accept their God-standard.

"The whole soul of woman—mind, heart, will—should be set squarely towards this question as a subject to be mastered, a problem to be solved, and her soul will be so set."

The above may mean a great deal, that is, it may mean an untrammelled field of investigation as broad as human interest, human needs, human rights may indicate, or it may be so narrowed down to the sphere of authority, God-authority, as interpreted by man, as to reject whatever does not conform to their idea of what are God's commands, and, in that case, all that such women do will be on a par with the efforts of Carrie Nation with her little hatchet; but we will quote again from Mrs. Stewart:

"Where shall we begin? We have studied hygiene to learn the laws of life for the time after the life has become a person on the earth. We have analyzed foods, to know how that life may best be nourished when it has come. But we must go deeper than all these. We must seek for the roots of heredity, and search out the laws which shape the destiny of that life at its source. We must study sex, and give as deep regard to it as ever we have to God; that we may learn how in its mysterious chambers life may

be so formed as to attain its greatest intensity, its highest purity, its strongest tenacity and its fullest roundness and completeness. We must determine to know how each new being may start on its course in this outer sphere as vigorous and harmonious, as well equipped physically, mentally and spiritually, as it is possible for us with our knowledge and wisdom at the time to make it. Such knowledge, as fast as acquired, we must spread abroad to the willing hearted in all the earth."

"We must study sex, and give as deep regard to it as ever we have to God." These words, with their full meaning universally accepted, if we stop right there, leaving the honor, the reverence accorded to sex to do its own work, would lift the race to a higher plane than any theory of ours can do; but the knowledge gained by studying sex cannot be "spread abroad" so long as Comstockism controls government as now.

There is much in the above quotation to commend itself to the thinking mind, but no matter how well the track is laid if the switch is turned wrong the result will be disastrous, and by the context of what I have quoted, we find that the evident intention is to turn the switch toward Christianity, to give it the credit of all this growth. This, as before said, is not just, and it also narrows the scope of investigation, for that which will not harmonize with their conception of Christianity will be cast aside. Quoting again:

Could there be given me the power to utter but one thought, and that thought a message to mankind, I would lift up my voice and cry so that the sound

should penetrate to the farthest corner of the earth, and I would declare:

“The term of the subjection of the person of woman to man is served out, and the time of her deliverance from this slavery to him is fully come. From henceforth she is free to the uttermost from that subjection to her husband which was brought upon her after the beginning because of sin. She is free in her womanhood to determine when and under what conditions she will become a mother (by whom, is left out); and concerning the source of life she is the head of the family and henceforth bears rule.”

Dear Doctor: Has God told you this? Has he told you that he thinks he has punished woman long enough because Eve ate the apple, “because of sin.” Poor Eve! What a sad time she must have had these thousands of years contemplating the ruin she wrought, and how happy she must be to know that God is not mad at her any longer; but let us see about this so-called freedom. “She is free from subjection to her husband;” that is, she need not submit against her own wish, but is she free to give herself to another man if she so desires? It seems to me that to be protected from what one does not want, then denied what one does want is only half freedom. Still, it is a great deal to be protected from intrusion, but a choice between the husband and celibacy is not freedom.

The why of woman’s declaring herself free from enforced maternity is because she is growing so large she cannot longer be held. “God” sets her free because he cannot help himself. Or, in other words, the God within the woman soul is becoming able to

so manifest as to repudiate the outside figure-head.

Sarcasm in the above? Well, it needs sarcasm when women in this age who talk of improving the race, will quote that old fable of Eve and the apple in its literal sense, and talk of God's releasing woman, after all these ages, from the punishment he inflicted upon one woman because she believed what the serpent told her. It is because such will attempt to rule the eugenic movement, that I quote this representative woman among those called liberal Christians. Quoting yet further:

"And for woman to bear this (in the home) for the sake of motherhood, with all else subordinate. this is her supreme duty to the human race in this hour of its extreme need. Only as she thus stands in her relations to man and the race, does she stand in the true order of Nature and Man. To make the right reproduction of human life the Great Knowledge to be gained, and the Great Righteousness to be practiced; to set woman first of human-kind, and make motherhood her supreme joy; to teach her to bear rule over the source of life, to the end that perfected life may spring from that source—to achieve all this is to achieve the regeneration of the human and accomplish the Great Deliverance for which the whole creation has waited until now."

Woman does not wish to be set first of human kind; she only wishes to have the casting vote in that which is her own work. "For the sake of motherhood with all else subordinate, this is her supreme duty."

This looks to me like substituting one sort of slavery for another. Is woman to be the slave of the race, or did Mother Nature so order that, her laws being obeyed, the race can take care of itself? Woman does not wish to be set first **only** in her own sphere; she does not wish to be defied. "To make motherhood her supreme joy," and suppose she does not desire motherhood, what then? Suppose she is so strongly passionate that motherhood is an impossibility? Has Dr. Stewart no idea of any other use for sex than parentage, if not, she certainly has zeal without knowledge.

Another writer on this question, a Reverend says: "And she shall receive at the hand of Jehovah Jesus blessings double for all her pain"—this in the freedom he claims God is giving her.

Now I protest most earnestly against giving the credit of what we, old radicals have done to Jehovah Jesus or to any other God. True, a half freedom is better than none, but to substitute one slavery for another may be worse. Taking these people from their own standpoint, it looks as though they believe God delegated to man the right to rule over woman as a punishment to Eve because she disobeyed him in the matter of the apple, but getting tired of the result of man's rule, has taken back that delegated power and now woman's master is God.

Would that it might be as speaking through her own soul, but it is to God as man lays down the law; listen to this same Reverend in reply to the following question:

"Are not women under the law of inherited evil, totally depraved as well as men?" He says:

"Some women are ; some are not as to these things. The kind I address as Sweet Sixteen are not. They are not like men in the matter of sex. They have no impulse of desire save as they are married, and then in the order of parentage. The desire of the true, normal woman is rather for offspring by the one she loves and has married."

I dwell upon these points because such claims have done more to keep woman down to lower her in her own estimation, to make her pretend she has no passion when it is intense, thus generating deceit and falsehood—these claims have done more to curse the race than almost any other one thing.

The idea advanced by this Reverend Sir, is that a woman is not pure if she has desire other than for motherhood, consequently the woman who is naturally passional, and who has been educated in this belief, feels degraded because of such desire. The fact is, and I do not hesitate to affirm it, such a woman, other things being equal, is really a higher development than her passionless sister.

I say, other things being equal. Our false ideal of sex has rendered it almost impossible that they should be equal, and thus the woman through whose being flows the strong life current which rightly understood, might have been made a blessing, is forced to play the hypocrite or be crushed.

The Reverend from whom we quote, knows all about "the normal woman," of course he does. He speaks with as much assurance as though he had made her and had the ordering of her life. His presumption is only equalled by his ignorance.

I here repeat my reason for dwelling so long

upon what these zealous, but ignorant people assert, not ignorant in a general sense, but ignorant of the power and purity of sex. These with their following will try to control the movement called eugenics. Another Reverend says, if Christians do not so educate their children as to make them understand and conserve there sex life, they will more than likely become infidel to Christianity's teaching.

I have not given the exact language, but have not varied from its meaning. The idea that a better understanding of sex law is needed to ensure the progress of the race is beginning to prevail; and these the advance guard of the church on the sex question, are striving to mould the movement to church interests. I have elsewhere called it the last ditch, for when the church loses control of woman the power of Christianity is broken, but freeing her from man and relegating her to God's control, or to the control of what men call God's laws, will not stop her onward march. Once started in the path, woman will reach the goal of full freedom.

We want no sect, no creed, no standard of sex such as now prevails, to limit the earnest purpose of the workers in the field of race improvement. We want to be free to shock all precedent if we find truth leading in that line; only in the freedom that may reach out on all lines, investigate all phases, and decide as facts indicate, can we reach a right conclusion, therefore I will quote yet more from the Reverend who talks of "Sweet Sixteen." He says:

"Call it legend or whatever you will, in the first part of the bible the cause (of this evil) is made

plain. In Genesis, iii, 16, are the words: 'Unto the woman he said, the desire shall be to thy husband and he shall rule over thee.' Like unto this is our English Common Law, where it says in Blackstone's Commentary, 'The man and the woman are one and that one is the man.' The same legal status is also expressed in the law phrase, 'the marital rights of the man.' In all these sayings is the one meaning, the woman is subject to the man in the family relation.

"This subjection of woman, as the universal constitutional law of society, is the very THRONE OF SIN in the human race; it is the absolute deformity in the constitution of society; it is total depravity woven into the web of the life of mankind," etc.

Mr. Jones is exulting in the freedom from the curse by the coming of Jehovah Jesus, a part of whose work it was to annihilate marital rights, to break the yoke of man from off the neck of woman, so that she may become wholly a free woman in Christ Jesus.

And what kind of freedom is that? Is it like to the "free salvation" to obtain which one must give the service of his whole life to God, to-wit, the church? We need no Jesus; the matter lies in the hands of woman herself. When she realizes her right to her own person and demands it there will be no trouble on man's part. Yes the idea of duty as a wife is passing away, but the freedom of which the Reverend Jones talks is simply a transfer of rulership from a visible to an invisible masculinity, with Reverends to explain the will of the invisible.

Mr. Jones says the supreme end of marriage is

the child. For that very reason I would repudiate marriage. What do I mean? I mean this: The supreme end of life is, or should be, the highest harmonious unfoldment of **ourselves** and when we transfer that object to the child we practically insult Mother Nature. Does she ever give thorns from grapes or figs from thistles? Never. The child is her work; ours to make the most of **ourselves**. Mr. Jones deplores the decrease of children in church families, and asks: "What is religion good for if it cannot keep its devotees from such wickedness?"

It is good for nothing, my dear sir, but to enslave the people. Where is woman's freedom if she must be counted wicked if she does not have children when she does not want them?

"Oh, she should not marry if she does not want children."

There, the cat is out of the bag! Sex association is wicked when held for other than the one purpose—children. Well, Mr. Jones, what you don't know about sex, its use and power outside of the propagation would make a very large book. You do not seem to realize that sex is other than of the flesh, and yet your own accepted book tells you that he who soweth to the flesh, shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit, reap life everlasting.

Where do we sow that which results in life but in the sex act, and if we believe that its only use is to create physical bodies we are certainly sowing to the flesh. The corruption is all about us.

Those who have studied sex without "the fear of God" before their eyes, those who have realized in

their own experience the benefits of the sex relation where mutual love and desire satisfied the soul hunger, where children were not even thought of, and did not result, can understand something of what we shall have to contend with to save this uprising of the intellect, this determination to study the scope and power of sex to save the race—can understand that we must be vigilant, or the movement will be paralyzed by those who recognize no purity in the creative power of our bodies other than as we conform to their idea of its right use.

We are threefold beings, body soul and spirit, and there are three sex centers in the body. The one near the heart is the soul, the love center. One who has held a companion close to the breast, while the permeating thrill drew them still closer, even till it seemed as if the walls of flesh could almost be broken through in the desire for a more perfect blending, can understand this center; and I know that the brain in close contact with a kindred brain, as close as the outer walls will permit, gives the true sex thrill.

The life of these two centers should descend and blend with the one in the loins to give the best result. A child thus begotten will become a blessing to itself and to all with whom it comes in contact. With such sex relations we shall have fewer and better children, for such relations will be so satisfying that they will be far less frequent, and conception will not be as likely to take place.

Marriage with woman subject to the man's claims, holds her in a condition where she never has a chance to want, as I once heard a mother of a large family

remark, and a woman who is simply negative, who has little or no desire herself, is pretty sure to conceive whenever there is a possibility of so doing. The more a woman's love nature, which is in fact her soul-nature, is called out by the man she loves, the more intense her enjoyment in love's blending, and thus Mother Nature provides her own contracepts as she leads the race out of the plane of generation into that of re-generation, out of the plane where another body is generated to that in which our own bodies may be regenerated.

To regenerate is to generate over and as sex is the generating force, so must it be the regenerating force, and thus bible symbols stand revealed as truths which are to be realized through Nature's law; nothing supernatural about the method of their fulfillment. And so of all other bible symbols, shadows, reflections of that which is waiting for the evolution which will reveal the fullness of its meaning. When that time comes the mystery will vanish, as the laws of their manifestation will be clearly seen.

As race culture, race improvement, must come through the power of sex to produce better results when provided with better conditions, we must study the relation of the human sex-life to all that is below and above us as well as to each other. Christians say that God is a refining fire, and also that he is a consuming fire. Both are emphatically true of sex, but it is only as a refiner that it becomes a blessing to all below us.

What effect can our sex life have upon the orders of life below us, is the very natural question asked.

I do not know as I shall be able to make the idea I wish to express clear, for sex has been so disconnected from the thought of all else but propagation and pleasure, that to speak of the earth itself as being dependent in part, on the refining power of a pure sex life, will seem to the unthinking mind as absurd.

By a pure sex life I mean the mutually desired relation, the highest expression of which is a full blending of the three sex centers and a culmination which throws the aura from all three into the atmosphere, the waste falling to that which is below, the finer element rising to make our further progress possible, while we are being prepared for such progress by that which we appropriate. This three-fold effect is true of all action, the waste, the effect upon the actor or actors, and the finer element or aura which rises. Those who have not reached this more full expression of life, if true to their own plane of development, and only act mutually, such are in the path of growth, are in the highway that leads to the deeper, higher fullness of life.

Pure sex relations! sneers one whose only idea of purity is legality, one whose mind is so impure that even the legal relation is but licensed method of propagating the race.

Yes, pure sex relations; as pure as the mating of birds or the fructification of plants. It is the control of church and state that has made human relations impure. The woman who sneers at the sex act, or talks in inuendoes in connection with it, is not pure; no more so is the man, and seeing through impure eyes, they cast their perverted condition on the

act which gave them a mortal existence. That which is wrapped up in the germ comes out in the fruit, but nothing more.

Poor conditions may give a poor quality, but the best of conditions cannot add to that which is inherent. All that we are, or may become, came into this life with us, but the low thought of the creative act is as a consuming fire to those who indulge therein; it drags them down instead of elevating them. Quoting from another work on sex, the writer says:

"The sex fluid, is so to speak, the essential oil of the body which, when thrown off, must be replaced, and the idea we have of sex decides the character of that which takes its place as truly as anything else brings forth after its kind. The process is repeated; more sexized matter is thrown off which must again be replaced, and thus, year after year does sex drag the man down because he thinks it simply of the flesh and low at that. Can we wonder that there are filthy, disgusting old men or that women sometimes grow acrid, haggish."

When sex is respected, honored, looked upon as sacred, the results are quite the reverse. It then becomes a refiner, a purifier of grosser conditions. The admiration of the grand results of said act, the fact that all the wonderful works of art, all the achievements of mechanical skill, all the discoveries of science, and all other distinguishing characteristics of our race are the unfolded products of the sex act for the use and satisfaction of the results of the sex act, to-wit., the men and women who walk our streets, smile in our faces, and respond to kinship by fraternal acts of kindness—

the realization of all this calls out in the pure minded a feeling akin to awe in connection with the creative power of sex, and to such it becomes a refiner. It calls to their upbuilding the elements, the forces which correspond to their thought. The greatest good that can result from the efforts of eugenic societies is the fostering of a respect for sex, for no class of people will seriously consider that which they feel is unworthy of investigation, and thus this effort of race-improvement, by studying sex law, becomes in itself an uplifting power.

I would here say to those who are disgusted with the idea that our sex life can have any influence upon the planet, that I have something more that will, no doubt, disgust them still further. We have said that the symbols, the prophecies of the bible are yet to be realized in a grander sense than human ignorance has ever formulated into creeds—have spoken of the absurdity of the old idea of the resurrection—have said that what is called materialization is the beginning of true resurrection.

I do not need to question the facts of these temporary embodiments, for, I have witnessed them, and I see the law which makes them possible. But that which will further disgust doubters is the statement that the progress of the denizens of both states of existence depends in a great degree upon pure human sex relations. I do not say the two worlds, for they are but the two conditions, the two sides of one world, one planet. "Oh, what nonsense!"

Perhaps. Is it nonsense to say that two forces, two factors united to form our bodies? Is it non-

sense to say that the race started from sex? I do not see it so, neither do I see it nonsense, as the race sprang from the union of sex factors, to say that sex is the ladder on which we must climb to reach our high destiny. And, as our bodies came through the material expression of sex, why should not our resurrected bodies be the result of the chemically attracting power of spiritualized sex aura

Please read the following paragraphs taken from "My Century Plant," page 259. The book was published some seventeen years since, and I have not yet found cause to change my opinion; as I saw the truth then I see it now. It is more than an opinion, when the soul touches a central truth and the intellect confirms what the inner sense feels; we know.

Now how is this spiritualized sex aura evolved? We have spoken of the three sex centers. In the union of the three with a full culmination through the loins we have our answer, but to the quotation:

"It will yet be found that the bible will mean much more to us with a natural than with a supernatural interpretation, that the researches of modern science among the finer forces of Nature lead to conclusions which are in harmony with the cabalistic meaning of sex as expressed in that book. Thus that which was hidden is made known and science becomes the real revelation.

" 'The redemption of our bodies.' Why not? Is Nature in the temporary materializations which occur, making an effort in a direction in which she cannot go when the conditions are fulfilled? Are these manifestations the result of a sort of blind man's

bluff on the part of spirit clowns who are playing with nature's forces for their own amusement?

“Not so. They are the result of the earnest efforts on the part of a class of spirits who would master the secret of sex and control matter at will. The sphere of the medium is the matrix or womb; spiritualized sex aura the attracting and condensing element which enables the spirit to temporarily assume a material garb.

“Having accomplished this much will those spirit experimenters be likely to rest content without further effort? Hardly. Having found what it is that has aided them thus far, they will demand whence it comes, how produced, and what hinders its perfection and abundance. Spiritualized sex aura is of more value in the evolutionary unfolding of the race, and the planet, than are all the gold and diamonds in existence.”

This is why I would have the three sex centers active in both parties, and a full culmination. In such case there is thrown into the material atmosphere the elements of a spiritualized sex aura which can be used in materialization.

I will repeat here what I have said before as proof of what I will state yet further, to-wit., “Something, that which is, cannot be affected, disturbed, called into action by nothing, by that which is not, which has no existence actual or possible; therefore, that which we reach out for exists though our conception thereof may be very crude, very much perverted from a straight line, yet the idea of that for which we reach is, must be rooted in truth.

“The righteous shall inherit the earth.” Our Ad-

vent friends take this in its literal sense. There are two distinct lines of thought in connection with the sentiment expressed in the words:

“Nearer my God, to Thee,”

one of which is to grow away from earth and earth conditions and ascend to the realm of pure being to be lost in God. With this class of thinkers, the appetites, passions, hopes, desires which naturally belong to this state of existence must be subordinated, crucified, in order to get nearer to the source of Being. The idea of the other class is to so change conditions here that the tabernacle of Being may descend and dwell with us.

This is the class that will inherit the earth; when in freedom our atmosphere becomes so vitalized with spiritualized sex aura that materialization can be perfected, the resurrection an achieved fact; then this latter class will take possession of their inheritance, and in their triumph over death will sing the conqueror's song.

And all this depends more or less upon pure sex relations coupled with a correct idea of what purity is. How it is that total abstinence from the act to which we owe our bodies should be considered the acme of purity, or why that act when natural and mutual should be considered impure to those who seek to live a life of holiness, are problems I have not yet solved, though I get glimpses of the why.

But of this I am satisfied; the idea that to become spiritual, to develop the hidden forces of our being, we must retain and devote our sex life thereto, though bringing out such wonderful occult powers

as the fakirs of the Orient possess has never elevated the possessor above being a wandering vagabond depending on others for his bread, and as to the masses, the idea that such men are holy has been their curse, and wherever the sex act is despised or used simply for pleasure with no idea of its mission to the world, there is degradation; yes, degradation though clothed in velvet and broadcloth, for many such are ready to indulge in what they despise, and while claiming to be so correct in their lives, may be hiding the pangs of disease that has come from stolen pleasure.

"That act is my religion," said one who was misunderstood and persecuted. The natural conclusion to the above would have been: "And do you think that I would profane it?" and yet, what a howl went up from those who had not sense enough to see that we never abuse that which we reverence. One, and a very important part of the work of eugenic societies should be to teach a reverence for sex; not a blind, unreasoning, but an intelligent reverence.

Such reverence will do more toward race improvement than any other one thing unless it be the full freedom of woman; but such reverence can hardly be actualized until woman is thus free and the institutions of society adjusted to such freedom.

As the law now stands the right to sex expression belongs only to the legally married, and then only with the legal partner. In view of the nature and needs of the race, this law seems to me a huge joke for the lawmakers themselves do not pretend to obey. Such a law is worse than useless; it is degrading. It engenders contempt for sex, for those

who refuse to obey feel contempt for themselves and for their partners in disobedience this because their standard of respectability is the legal permit notwithstanding their violation of its requirements; if not, why do they try to hide what they do? How can they help feeling contempt for themselves when they violate their own standard, even though that standard be false?

For our eugenic societies to attempt to stop the propagation of the unfit by legislation will be the worst thing they can do. Such a course would tend to lower the idea of sex in the minds of the masses while generating untold deception.

The lower the idea of the sex act the less it will satisfy, thus the greater the hunger for the life elements needed. Those who feel this hunger do not, for the most part, understand what it means, but they will try to appease it, and no law can be so formed as to prevent their so doing.

"Hunger for life elements," says one questioningly, "hunger for life elements and seeking satisfaction through the sex act when it so often depletes and diseases?"

That would never be if only mutual and loving relations were held and the participants honored themselves and each other in what they did. The low idea and ignorant, reckless use causes the disease which yet further lowers the thought of the creative act, hence, the more we condemn the greater the evil becomes.

"I cannot understand why there should be so much importance attached to sex and its manifestations," says another.

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"Well, never mind the why now; suppose you go to the lecture tonight and then tell me what you think of the speaker." He goes, and upon his return I question him as to his opinion of the man.

"Oh, he is grand, he is eloquent; every movement, every glance of his eye, every tone of his voice proclaims his superiority."

"Ah, and from whence did he derive that power?"

He looks at me as though a new idea had come to him, and I continue: "All that the man is was enfolded in the sex combination which started him on the road to this state of existence, and which is the greatest, the cause or the effect? If that man's parents had held a low idea of sex even while indulging in the act, do you suppose he would have been what he is?"

My questioner looks at me but says nothing; he is thinking. "Do you understand," I add, "that the more sex is honored, intelligently honored, the higher the quality of the elements which, in union, produce another personality?" This illustration might be varied in a thousand ways, but more is not needed. We only need to understand what sex really is to render the honor due. I am filled with awe as I contemplate its immeasurable power. Every step of evolution from the monad to the human has been made possible through the interaction of the sex factors, and through such interaction we must rise still higher, if at all.

Again, sex is a refiner as well as a creator, and a normal, a harmonious evolution must refine the planet as well as its inhabitants; indeed, we cannot

rise only as we lift all below us; otherwise we should break the chain of causation, for as Pope says:

“Whatever link you strike,
The tenth, or ten thousandth breaks the chain alike,”
and that is why I insist that for harmonious growth and for the refining of ourselves and all beneath us, there should be a full expression of the combined power generated by the three sex centers in union. The more material portion of the sex act belongs to the external, and when this center is suppressed that the love, and the brain centers may generate spiritual power, we in so much, are robbers of the physical.

I return again and again to this point because I see so much more in it that I can find words to express.

I am glad that the sacrifice to the spiritual of what belongs to the material is not the general practice, but, with the prevailing idea, the sex act, to use the language of the Theosophist, materializes on too low a plane. Better thus than not at all, but with our thought on this subject elevated, all else would be raised higher in the scale of development, and, as a refiner of earth elements, this higher idea of sex would hasten the day when the earth itself would be all the heaven we could ask for.

With such exalted ideas of sex it would never be abused. That is why I welcome eugenic societies for the purpose of race improvement. The study of the law involved tends to a higher valuation of sex itself.

Sex, creative power, that in which we live and move and have our being! One writer claims that Father-Mother God is an Infinite ocean of Sex-Fire; and in view of what has been said, how significant

the words. The kingdom of heaven is within you. No mystical, non-understandable meaning, but a plain statement of a scientific truth.

As to the law of propagation, we need not trouble ourselves so much on that line, for the high idea will give a high character to the germs of being and the child so begotten and gestated, cannot fail of being superior to the one born of parents who have so low an idea of sex they would crucify it if they could, for in both cases that which was sown will be reapt.

“But what of the terrible conditions which have resulted from a wrong use of such creative power?”

The higher will scatter the lower as the sunshine scatters the clouds. In this connection these words, “seek first the kingdom of God,” or heaven, I forget which word is used, it makes but little difference — “seek first the kingdom of heaven and its righteousness and all things else shall be added,” are also big with meaning, for the evolution of heaven on earth must come through the high appreciation and right use of the creative power in ourselves, and with this intelligent use we may, as a race, reach all that is desirable, thus eliminating whatever is objectionable.

Yes, all things else shall be added, but it will take time to bring the earth with its inhabitants to such a state of development, and while the most efficient agency in the work is a high regard for sex, a regard that amounts to reverence. In the meantime the workers will not be idle on other lines, but their thought, their every effort should be in harmony with this high ideal of creative life.

And now, in conclusion, permit me to say I hope

that some of my readers will be so inspired as to be able to express more fully than I have done what my soul senses of the Majesty of Sex but which I cannot find the language to properly clothe.

L. W.

WHITED SEPULCHERS.

“Fair without but within are full of dead men’s bones.”—Bible.

We have a class of people who look upon themselves as the representatives of all righteousness, of whom the above is eminently true, but they are utterly unconscious of the fact. They seem to think that all violations of their code of morality, which they claim is from God, as evidence of depravity on the part of the violators instead of being the result of Nature’s effort to overcome the obstructions which these self-righteous ones have put in the path of pure, healthy creative action.

Having usurped their place in the name of God they have placed Humanity between the two thieves of church and state and then are keeping up the torture of slow crucifixion. Forty thousand abortions in one year in a city of less than a million inhabitants. Thirty thousand of these the result of an illegal assertion of Human rights, and ten thousand the product of unwilling maternity under marriage slavery, and the whited sepulchers the cause of it all besides almost countless murders and suicides because of the bars placed in the path of Nature’s law of mutual attraction.

Take the abortions and dropping the average one-

half when we consider eighty millions of people, we then have more than a million and a half of our race, yearly, who are not permitted to see the light. What of "race suicide," Theodore? But the object of this criticism is to show how these self-righteous ones persecute, a la Comstock, those who desire to understand the best, the highest use of our creative life in its relation to the welfare of the race.

The organ of the Eugenic societies, from fear of such persecution, dare not publish the following article unless the paragraphs and the words included in brackets were left out or changed. What is the use of studying Eugenics, or the law through which children may be well born if the fundamental principles involved may not be given in language that can be understood, and what can measure the vile-ness of such as can find obscenity in the condemned words and paragraphs? No objection by the publisher, but previous persecution has induced, perhaps, an over caution.

We give below the rejected article.

EUGENIC WORK.

The new Journal has come to hand. It carries a dignified and deeply earnest sphere, as if conscious of the mighty work before it. It is full of food for thought but only when it declares for the absolute freedom of woman does it touch bottom; and when I say freedom I mean it. The transfer from sex slavery to living for the next generation is not freedom.

In the past, when marital duty was the ruling factor of a wife's life, there was no thought for the child, but now when woman begins to rebel, when she is repudiating the chains that religion and law have placed upon her there is danger of scientific chains. The spirit of the present order will not permit woman to be wholly free if it can be prevented.

I am glad this question is up for solution for it will create more respect for sex, and that is the first step toward race elevation. [The sex fluid, so to speak, is the essential oil of the body and, when thrown off must be replaced, and the estimate we have of the sex act decides the character of that which takes its place just as truly as anything else brings forth after its kind.]

The discussion of any question enhances our estimate of its importance, therefore the interest taken in the law of generation naturally elevates; but there is danger in attempting to direct, to rule sex attractions according to our present ideas of this wonderful power for good or evil—danger of doing this instead of reverently investigating and being willing to follow in the path of new discoveries.

When Whitman said: Sex contains all, he said what it would take volumes to elaborate. All of this great city of Chicago, and all other cities upon the globe, the ships upon the seas, the conveyances upon land from the go-cart to the palace car, all these wonderful results, with all in the fields of art and literature are the work of embodied sex-acts for embodied sex-acts; and yet, strange to say—this act, this wonderful creative power without which we

should have no earthly existence, is counted obscene if we dare to discuss it through the public press.

But people are waking up; interest in the laws of life is increasing; therefore I say, the first step toward race elevation is being taken. But there is one statement made by the editor of *Eugenics* about which I should like to ask a question. When he says: A woman has a right to the best possible conditions for motherhood, including the best fatherhood, I would like to ask who is to decide as to the best fatherhood?

In the case of plants and animals there is an outside ruling mind; where is the outside ruling mind to direct the human? Is it not possible that Mother Nature, notwithstanding our editor's estimate of her lack of intelligence, is to decide in this matter, and by the law of attraction? In a previous article, as expressed through *Lucifer*, he urged upon woman the responsibility of choosing the best father for her child. She does not have to choose. Nature does so for her.

A woman will bear a better child to an inferior, or rather to an ordinary man to whom she is strongly attracted than to the most perfect man that can be found for whom she has no desire and if she rejects the attraction by choosing the superior man she is sure to make a failure.

Again, it is urged that both parents should prepare for parentage. Why? Why live differently for such a purpose than for any other purpose, at any other time? Should we not live the best we know how all the time, and what more can be done before taking the step that leads to parentage?

That which it is hoped will benefit a child which is yet to come will surely benefit the candidates for parentage, and Nature transmits what the parents really are, not what they wish the child to become.

It is also thought, not only that the mother should prepare herself to receive the [sperm] but that she live for the child during its gestation. A mistake. She should live for herself, make the most of herself, for, I repeat, Nature transmits what the mother is, not what she wishes her child to be. The less she thinks of the child the better other than to love it.

In support of this statement I will give a fact: I might give several but space forbids. Zera Colburn's mother was a weaver. A pattern for a coverlet she did not quite understand she was called upon to weave. This caused her to lie awake all night studying it out—so many threads this way, so many that, and so many the other. She not only solved the problem of the pattern but made her son the wonderful mathematician that he was. It is not at all probable that she once thought of her coming child during that eventful night.

Now suppose the same intensity of thought had been directed to the child with the purpose of making him what he really became what would have been the result? Simply this: he would have hated mathematics. How do I know? Because I have found such to be the result in similar cases. Then the philosophy of it is plain. Such a force as was developed in that mother's mind while solving the problem of the coverlet—such a force directed toward the child becomes a disturbing element, thus creating a dislike for that which had disturbed it.

[Mother love is a strong force and if the brain is permitted to direct that force to the womb as a regulating power it is sure to disturb gestation and such disturbance reacts against what is desired. The womb is love's laboratory and the brain has no business trying to regulate the action of this retort.]

The work of the intellect is external. It should provide the best possible conditions then leave Nature to use them as she pleases. Let mother love, look forward to the advent of the coming one, then greet it as a welcome guest, but never attempt to mould it after a pattern. Indeed, there seems to be an instinctive individuality in the embryo which resents such attempts and I have never known one to be a success. And what right have we who claim self-government for ourselves to attempt to control the destiny of another?

The propagation of the unfit is the next great question how can it be prevented? There is but one legitimate way—provide fit conditions for all; make woman absolutely free to accept what she desires and to reject what she does not desire. I mean if she wants whiskey, tobacco or any other foolish thing, so seeming, let her have it. If she wants to steal let her think she has done so, and by such means, though, the editor thinks of her as possessing a low order of intelligence, Mother Nature will gestate all undesirable qualities out of the race. Such gratification to be only during the gestation of the child, of course.

How do I know that Nature can do what I assert? From demonstrated fact and the universality of law.

While residing in Topeka, Kans., a lady whose

husband was a teacher said to me: "My husband's father and brothers are drinking men but he has no desire for liquor and his mother tells me why. During his gestation she had at one time a strong desire for brandy and the conditions were such that she drank all she wanted. She thus satiated the embryo, killing the hereditary tendency."

If such a result can be brought about in one case it can in all cases of like conditions. And now, as Nature will act a very large part in deciding right generation I think it best to defend her somewhat against the misunderstanding that prevails. In the 5th issue of the *Clothed With the Sun* of date June, 1900, this question of the seeming waste of the blossoms, germs and [sperms] of creative life came up, and after showing that there was no waste—that this extra sex life goes into earth and atmosphere as a vitalizing element, the writer says:

"Let us suppose for a moment that in all the wide range of vegetable, animal and human life there are from henceforth no germs secreted, no [sperms], no pollen, nothing in the way of creative life except that which takes a new form of life, what would be the result? Please remember, it is a demonstrated fact that in order to live there must be in earth and air every element of which our bodies are composed and in a condition that it can be appropriated. Where can we find such element other than that which has been evolved through the chemistry of sex? From whence could we draw our life-force, and this question must be asked of every grade of life. Where could they get that which would blend with their life?

“Were it possible for what I have supposed to become true the famine of life elements would soon be so great that the whole earth would be covered with the pall of death.”

With such an insight into Nature's methods our respect for her intelligence rises many degrees. And now as to woman's freedom: When she is so free that no commercial element is connected with her sex life the backbone of the money power will be broken, for there will be for it no sustaining life; when woman is so free that she holds none but loving relations disease will be at a minimum for harmony is health, and the war spirit will die for there will be no conflict in the creatory.

L. W.