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The Solution
Of The Sexual Question
By Themonism

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The Solution Of The Sexual Question By Theomonism

by

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A Lecture

"What is love? Two souls and one flesh" (J. Roux, Meditations).

"We are all born for love. It is the principle of existence and its only end." (Disraeli, Sybil).

"Love, which is the essence of God, is not for levity, but for the total worth of man"
(Emerson, Essays).

"Knowledge is the parent of love; wisdom, love itself" (J. C. and A. W. Hare, Guesses at Truth).

"Love is more just than justice" (H. W. Beecher, Proverbs).

The sexual question is burning
In hearts of the peoples today;
And unless we are now returning
To what the great wise ones did say:
In "Genesis," How we are twin-souls,
In "Tobit," How mating is done,
Society wrecks on the shoals,
And satans our downfall have won.

—Author.

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SOLUTION OF THE SEXUAL QUESTION

BY THEOMONISM

The Sexual question is one of the most vital, most misunderstood and most abused questions, and one on which Theomonism, if it is to fulfill its high mission, must not be silent. It is most vital because it is a most personal one which has caused great disturbance at all times. It is most misunderstood because it has not been settled even by Christianity. The teaching which we find in the "apocryphal" Book of Tobit must be added to that given by the apostle Paul, and others, to get a more satisfactory answer. As Paul (although he has given to the world the greatest song of brotherly and divine love, in I Cor. XIII., applying also to mates) was not married, he is no authority on this question. Nor are Roman Catholic priests authorities. The result of the oriental treatment of this question in most books of the Bible differs considerably from what modern thought in the West is accepting. It is also the most abused question, because it is practically dominating all entertaining literature, art, and especially also all social arrangement, which, if this question had been settled definitely and satisfactorily, would certainly not have aided in the present disruption of society, as it actually has.

The sexual question considered from the physico*-medical, religio-moral, and socio-legal standpoints has various phases, which, however, all may dissolve into one coherent whole, if scrutinized in an idealistic and synthetic manner, as they should be, to obtain right principles on which to base the final solution. To do this is the task which we have here before us.

As so very much has been written about this question, it is not at all necessary to review the past history or to ask various exponents; for, I believe, that all will agree that the full and really satisfactory answer has never been given.

Some superficial and more or less flippant people, when they think of the sexual question, think of the nude in art and life, or

* How little sex-life is understood may be seen from the fact that the cyclopedias, including the latest edition of the Britannica, treat merely of the physical aspect, referring for the main difference of sexes to the male's spermatozoa and the female's ova. Brockhaus names a few dimorphisms. Every healthy and sane married man will certainly ridicule the idea that the sexual intercourse should only be performed for the purpose of generating children. It were often far better, it seems, that certain people had no children or not as many children as they have. Use your God-given reason conscientiously in this matter!

is lack, and, although this matter is suppressed by certain kinds of reformers and even by special laws in various countries, we cannot rightly dismiss it as one better to be left unanswered.

I have said already a few words about this in the preceding (third) "O. U. Progressive Studies," and it is sufficient to add here only, that drapery and clothes do not always beautify, keep healthy, or elevate. If garments were introduced merely because of immorality, the purifying of thoughts and morals would evidently make them unnecessary. If clothes were invented only because of climatic severity, then, in certain countries, and at certain seasons in most countries, they would be useless. If raiment was introduced merely because of customs, then we could certainly save much trouble and much money if we would discard such customs. If dress, on the other hand, increases vanity, then it is evidently very degrading, for vanity makes fools of people.

Sexual allurements by means of specially arranged, or disarranged, clothing is, perhaps, almost as great as that by nudity, or greater, if the modern skill of women to attract by a half-concealment is taken into consideration. The latter is, no doubt, immoral, if used as it often is, to attract where no attraction should be aimed at.

It should be a generally accepted principle that, both in nudity and in vestment, elevation and not degradation must be the aim. Artistic drapery, becoming dress, is certainly to be preferred to anything which appears as coarse and ugly in nudity. Let us not forget that dress is a protection against dust and dirt. In the tropics, where I have seen many almost totally naked bodies with many sores, I have often wished for clothing for them.

Let me add here, that the ascetism called for in Catholicism and Hinduism, as well as the modern trend, shown in certain American and English books*, full of hypocrisy, which speaks of the sexual intercourse, as such, as an immoral and suicidal function, has no foundation whatsoever in true Christianity, no matter how these writers twist scriptural texts, nor will such ascetism be perpetuated in Theomorphism. Anyone who has seen the evil results of such self-mortification, against which Luther warned, as I have seen them in my observation of the spirit world, will easily perceive that such ascetism is at least cowardly, if not dangerous. It may be leading only to hypocrisy, which is bad enough. It often leads, however, to real dangers for individuals, and for society at large. (Read Luther's "Augsburg Confession," article XXIII, concerning the matrimony of the priests.)

But let us take up the most important phases of the sexual question one after another, and let us see whether we cannot derive

* See books of Sidney C. Tapp and H. E. Butler. These people seem to have no understanding of the fact that such intercourse is natural and healthy, and that the body adjusts itself where there is no over-indulgence.

some ideally correct principles from which we can start for the upbuilding of a better social life by proper sexual adjustment in the future.

I. Equality and Inequality of Both Sexes.

In our times we hear much about the equal rights of the sexes; which is not only referring to equal legal rights, but also equal social rights. Very little is said about the equal duties, as a rule, whether such duties can be performed by both sexes equally well, whether any failure to do such duties equally well will not also curtail equal rights.

To begin with, the male is disqualified to bear children. He has not only no right to give birth to them, but he is by nature disqualified. No woman can bear children without having the assistance of the man. She is absolutely disqualified to be a father. Thus, the very fact that we have different sexes points already to differences, and not to absolute equalities. There is further difference in the physical bodies, which neither talk nor physical training will obviate. Generally speaking, the male is stronger physically, as far as muscular strength is concerned, and, yet he is often weaker in physical endurance where nerves and not strength of muscles are required, or is it that the female is less sensitive than the male? Many would call her more sensitive, no doubt.

The greatest difference is, however, in the mental capabilities. They will never be alike. As different bodies were designed for different sexes, to fulfill different duties, so also were different minds designed for different sexes, and for the same reason. All mental faculties seem to work differently in different sexes, more or less so. Only a superficial observer can slur over this fact.

Now, since rights can have any meaning only where the necessary capabilities to use them properly are found, it is obvious that we must not speak of equal rights of the male and the female in all things, nor should we speak of equal duties.

In all cases where the required capabilities are sufficient, a common right or duty should not be denied, of course, and there are many things which men and women both may do almost equally well, or totally so; and in such cases, rights and duties pertaining to such things may be alike for both. But questions, for instance, of whether both are able and compelled to contribute to the support of the family; whether both are qualified and called upon to train and discipline children (and here I am thinking not only of the family but also of the school); whether either sex can disinterestedly and justly decide questions of law and order in regard to the opposite sex; whether both can equally well govern, and either one should govern, societies and states containing both sexes; and many similar questions, are still open to dispute.

What we in America need is men more efficient in business or profession and women far more efficient and economic in home management.

Quite a different question is that of the actual value of the service of each. Is it true that the service of the one sex to the family and to society is greater than that of the other? And in answer, I would boldly announce as a wise principle to be accepted by Theomonists, that, provided each sex performs its own special duties to the best, and their services are really necessary, the value of the services of both ought to be absolutely equal, and should, therefore, receive exactly equal compensation. I cannot find any just reason whatsoever why a woman who manages the home correctly should not have exactly the same value placed upon her service as is placed upon the work of the man who furnishes the funds. He is indeed receiving from her most valuable service, and so is society receiving, indirectly, and surely the man and society ought to compensate her to a fully equitable amount. But in America I have found many women to be selfish, vain, and lazy, and not truly loyal to their husbands, and the men are fools to spoil them still more, as they do. These women want rights without doing the duties.

II. The Family as the Foundation of the State and of All Society

Do away with the family, and you destroy the state and society as a whole. Even certain animals seem to have sense enough to live as families. How foolish are, therefore, Plato and certain modern Communists who advocate the breaking up of the family. Parents, and not strangers, ought to bring up the children.

Besides, the sexual diseases warn very distinctly of the grave dangers of sexual laxity. Sadism and all its many minor branches are worse than beastly perversions, they are outright satanic impulses from the hells aiming at the extinction of our race.

No. Marriage is the most important and the most sacred contract in society. It has its drawbacks, to be sure, in a race that is inferior and degenerating, as in England, France, and other countries; but it has far greater advantages. I have never met a man that was a real man till he had been married for some length of time. I never met a woman that was a true womanly female till she was married for some years. And, as to achievements, I not only doubt, but flatly deny that either male or female can contribute an equally valuable service to society if unmarried.

I know that many will not agree with me, for many are self-hypnotized before they are married and before their illusion is taken from them in marriage. Young people have, and must have an exaggerated ego; but that does not mean that the value of their service is as great as they imagine it to be. We older married people sometimes, with good reasons, encourage the ambitions of

the younger set, for we have learned by experience that healthy ambition, courage, and self-confidence are important factors for higher progress; but it is inexcusable if we throw out the idea that it is better to be unmarried than to be married where there are no vital obstacles to marriage. Many people wait too long and become useless for marriage, physically and mentally. Again, many young people who marry are as yet entirely or almost unfit for marriage. But, marriage as such is not only preferable to singleness, all else being equal, but it is an absolute necessity to the development of life and of character and to the welfare of the state and of society as a whole.

The devils of hell achieved a very great victory when, after they had perverted the genuine teaching of the Lord Jesus and his apostles, as well as of the excellent Churchfather, Arius, concerning the true, personal and single God into that illogical dogma of a fabled "trinity" of the supreme Godhead, they severed the churches from the true God, Who seems to be better known to Jews and Mohammedans than to the trinitarian Christians; and also separated Jesus from the human society to which he really belongs, so that Christianity became a mockery; and then, further to enslave mankind, had ascetism adopted by such falsely called "orthodox" churches, and commanded, through popes, including the present one, who were their willing tools, that priests should not be married (against I Corinth. 7:2). Through these unnaturally enslaved priests, both enslaved in body and in mind, the devils could continue heathenism of the worst kind, as such falsely called "Christianity" really has proven itself in history. Take, for instance, the Inquisition, Jesuitism spying upon other churches and on people for the sake of filling their own churches, treasuries, and bellies! The great graft of these churches is in the pious fraud of begging robbery. The Catholics are shameless enough to beg from Protestants, Jews and Gentiles alike, and their common deathbed propaganda is a well-known method of such graft.

Remember, how the French people disgraced themselves by the "black terror" in Rhineland, showing thereby their own sexual corruption to the whole world, by sacrificing white women to the barbaric lusts of the colored troops.

Think, also, of what England especially has done to build up its powerful empire! It first sends the missionary with a Bible (wrongly translated and from which some of the finest books, as that of Tobit, are expurgated), so as to get a wedge into the so-called "uncivilized" countries. Then, the attacks of the missionaries upon the "heathen" religions start some disturbance. Perhaps some missionaries are even killed. That is then the best time to send an armed force, a man-of-war, to get reparation from the poor outraged "heathen." As a result, to "establish better relations," as the "Christian" imperialists usually say, trade with such "heathen" is established. Quickly now the "sphere of influence" is enlarged. All kinds of vices are introduced, such as were not known to the "dark foreigners" before. One colony is forced to grow poppy, another one is forced to buy and use it, too; the worst kind of liquor rapidly now makes total fools of the unsophisticated colonials, for, although a complete legal agreement has not yet been made, all "spheres of influence" really mean colonies to be exploited. The leaders or princes of such peoples to be fooled are receiving some empty honors of which they, in their childishness, are inordinately proud. Sexual vices, too, of which the former "heathen" would be ashamed, are being introduced more and more, especially by the bad example set by the whites. Whence come all the Eurasians, Yellow Negroes, and other half-breeds? Of course from

the vicious acts of the "Christians" who, however, are not Christians at all, but who are utterly condemned by the Lord Jesus, as I know positively.

Frankly speaking, it appears to me that the satans of hell have made special and successful instruments for their own evil work of the falsely called "orthodox Christians." Is there any sin in the decalogue or in the whole Bible which is not committed by these hypocrites? Can we expect such devil-servants to have a clear perception of the sexual question and to contribute materially to its solution? Certainly not!

I have asked false earthly "Christians" whether they really believe in monogamy, and the answers I received showed they did not. I have asked Muhammed in the spirit land, and he has said: "Monogamy is the only correct marriage."

But, while there are so many of the creedal Christians condemning others, and who, themselves, are utterly without true spirituality, yea even without common decency, there are also a large number of true Christians who are truly spiritual and who become ever more inspirational in all their thoughts, words, and deeds. And these will ultimately save this Earth from utter destruction. They are the faithful ones who are found with the Lord who is known as the "Faithful-True." (Rev. 19:11). To them, marriage is a holy bond, not because the church and state laws force them to stay together, but they are living so that it becomes ever more a real source of wonderfully divine blessings. They keep forever their souls and bodies in greatest beauty for mutual attraction and satisfaction.*

Again, think of the divorce evil in America! Can we say that the people here in the United States, i. e. of course the "wealthy classes" and the "artists" mainly, but also many others, look upon marriage as the most vital and most sacred contract, If so, how can they so easily break it? Do you think that the Americans will be able to solve the sexual question? Hardly!

II. Love, the Requisite of Married Life

Love rules the court, the camp, the grove,
And men below and saints above;
For love is heaven, and heaven is love.

(Scott, *Last Minstrel*.)

Of all things, love is the greatest for all eternity. To create and to preserve it, is the most important work now and forever. To hinder and undermine or kill it, is the most satanic work accomplished. A race in which love should be dead would be a race dead itself as a whole.

The question is now, first: What is love? Shall we say that it

* O how much the people sin when, after marriage, either one or both, neglect to truly develop and keep beautifully attractive, either one or both, the body and soul, if they become slovenly, dull and careless!

is attraction? Is that enough? Would we better say that it is a genuine self-sacrifice for the other? Is that the best definition? I think not. A better one would evidently be that love means mutual self-offering for mutual satisfaction. But, O how far this, too, is from the correct definition of love in its highest perception. Love, if sacrifice, is not love at all. Love simply cannot think of "sacrificing" anything, it rather thinks that it can never give enough. Love is not mere attraction, it is possession; otherwise it is unhappy longing.

But, love is the most attractive possession, to which nothing in heaven or on earth can be compared, or, in other words, love really means union. Where such union of love is perfect, there is no question which can ever disrupt it. It simply is, and it cannot be changed. It is complete and needs no addition. It is a submerging of the individual part into the double whole. It is a perfect rhythm of an ever more perfecting life whose very mental and bodily activity is a progressive completing of highest aims.

Love is fundamentally psychic or spiritual, and until it becomes more fully so, marriage is not only incomplete, but is weak. There may be physical attraction, but lack of spiritual union will weaken it considerably, even make it dangerous. There may be admiration for mental or other achievements of the other partner, but that does not constitute the desired union at all, as it may be, and often is, the cause of neglect of the other partner. Mothers often transfer their affections to their children to an extent which makes them withhold it from their husbands, and that is because they are too selfish to be capable of ideal love of true mates.

When will people learn that spiritual love and physical love are not the same? When will they learn to distinguish between love and lust that is its perversion? Mere mental union, too, is by no means a psychic union. Above and beyond the intellectual trends are those of psychic desires, ideal longings, directions of volitions. How often do married people find too late that they have not the real keys to each others' souls, and unhappiness is the result. But physical love may lead to spiritual love, and spiritual love may create physical love. It depends on the trend of the will.

Our whole mode of education is wrong, as far as the sexual question is concerned. There has been a terrible neglect of psychic studies. The common psychologic studies in the colleges are not at all truly helpful to lead to a happy life.

True love should be explained and shown to the growing child; for, unless such growing child absorbs the right idea and principle, there will never be a better life on Earth. Parents and teachers both should stimulate, and not neglect, the psychic unfolding of the children, especially also as regards true love. The neglect is too dangerous to make our common secretiveness about questions of love justifiable. See, how our whole society is in

unhappiness because of our foolish prudery; which prudery really gives an undue importance to the sexual facts, as if they were beyond clear definitions, and also as if natural and divine leading, as far as pertaining to sexual unfoldment, were something unmentionable and really dangerous. Is not such foolish prudery the cause that even grown-up people are today mere children as far as the sexual question is concerned? Is it not the cause of grave mistakes in the choosing of life-partners? Is it not, indirectly at least, making beasts of men and women, and opening the houses of adultery, not to speak of the mentally and physically "double" life lived by so many people today?

If all these sexual incompetents and sinners had received at the right time the right kind of teaching, it would have been far different, I am sure. The trouble is, that in the most vital thing, that of love, there is the most foolish and unguided experimentation, and which experimentation is especially dangerous, because love is the greatest affection of the soul, the self. As it is born or unborn in its true and healthy state, so is the whole soul or person developed or undeveloped as to character; for love is meant by God to be the real and only strong guide to higher progression. If the soul is crippled by lack of pure and powerful love, progress is utterly impossible. The true love impulse should be strengthened, and not suppressed.

There is such a thing as selfish and self-indulgent love, and it is destructive to the other partner and to the self, or it is self-absorbing and negligent of other duties. It has some of the marks of a real love, and it seems especially to have the foundation of "possession"; but this is a delusion. Where either one thinks of the self exclusively mutual love is impossible, and how dare we speak of "possession" if the other partner does not give him or herself fully and freely, but merely acquiesces. Where people take mutual admiration and indulgence as fulfilling all duties of life, they err grossly.

There is also frequently found either an abstract love disregarding the claims of the senses; or a physical love which is little concerned about psychic union. In seeing both, we are often led to the incorrect judgment that these contain true love; for a real unhappiness can not easily be detected; but, in reality, the essence of true love is missing, even though the partners do not appear as feeling this to be a fact, for many have learned to be satisfied with a shadowy love.

The result of an imperfect love in marriage is unhappiness also for the coming generation.

I could not think of a greater work of society and of the state than to shield the individuals of marriageable age and circumstances against dangerous life-contracts, by more forcible application of principles found to be absolutely sound, and which prin-

ciples having first been inculcated in youth, without, however, in the least discouraging or hindering true love as such.

What I mean is, that, since marriage is the most important contract of life, there should be thorough, kindly, and helpful investigation and examination, before the state and the church agree to make such contract binding. It is certainly to the interest of society that more perfect marriages be contracted and kept in the future.

IV. What are Soulmates and How Can They Find Each Other

The question of who are soulmates must be answered by saying that everybody in the whole Universe is a soulmate, even God Himself. There are no angelic or other beings in the Universe who are sexless at any time throughout eternity. Sex is the fundamental principle of personal life in progression, and remains so forever. There is nowhere a male without his own female somewhere, or vice versa.

The priests, ministers, and teachers of the old order are ignorant of this most common fact, and they will never be able to solve the sexual question. They think of God as being far beyond sex. Of the angels, they think as of sexless beings. And because they misunderstand a saying of Christ (Matth. 22:24-30) that men would not marry in heaven, they think that when we pass to the spirit world we are sexless and there is then no union of male with female. It is only the occultists, especially the spiritualists, at least many and the best of them, who know differently. Jesus evidently meant the real soulmate union, as found in heaven, which is far different from the usual marriage found on earth, for the question he answered was as to whether a man shall have his former several wives, none of whom may have been his soulmate.

I know of no book in the complete Bible which explains the problem of sex better than the splendid little Book of Tobit, and I shall in the following quote from it its answer to it. I am citing from the best texts available in the Library of the Oriental University, which has made somewhat of a specialty of collecting Bible texts and translations.

We learn from this Book that soulmates belong together from the beginning: "Fear not; for this maiden (Sarah) was prepared for you from the beginning, and you will save (or obtain) her;"

C. *"nam ea tibi destinata est ante orbem conditum eamque tua opera Iova a daemone vindicabit,"* 6:22..

But let us begin with the beginning of this true story which was confirmed by Tobit and Tobias (now Xebela, the herald of the Lord Xeovah Jesus Christ) themselves in writing to me, through mediumship.

Asmodeus, an undeveloped and evil spirit, loves a maiden

(namely Sarah) and kills seven bridegrooms of this girl. But he is finally overcome by her soulmate Tobias, who is advised how to drive off the evil spirit by prayer and frying-odors of the heart and liver of a fish (low spirits often indulging in feasting on odors or are being dispelled by certain odors): "And she had been given in marriage to seven husbands* (one after another), and an evil spirit, Asmodeus, had killed each one as soon as they entered the bridal chamber.....and the angel (namely Raphael fully materialized and not yet recognized by Tobias) said to him, If you put the heart and liver upon live coals, the odor from it will drive off all evil spirits, both men and women (notice both sexes among the spirits)..... When you go unto her into the bridal chamber, stand up, both of you and cry out to the merciful God, and God will protect and save you forever, for, thus, will you enter the sacred communion of the patriarchs (by prayerful telepathy attracting them), the spirits, namely, who are your own forefathers, will assist you to drive and keep off the evil spirits;"

Vg. "*et daemonium nomine Asmodaeus occiderat eos....Et respondens Angelus, dixit ei: Cordis eius particulam si super carbones ponas, fumus eius extricat omne genus daemoniorum, sive a viro, sive a muliere, ita ut ultra non accedat ad eos*".....because a devil loves her and he kills none but those who go in with her—C. "*ab Asmodaeo, ut audio, daemonum rege interfecti, qui eam amans, non laedat nisi eos qui cum ea congregiuntur*" Vg. "*Ipsa autem nocte, in copulatione sanctorum patriarcharum admitteris. Tertia autem nocte benedictionem consequeris, ut filii ex vobis procrearetur incolumes,*" 3:8; 6:9, 19-21.†

* How well this answers a certain aspect of the question raised by the Sadducees, Matth. 22:28.

† I am citing from Holle's "Altes Testament" (cont. Catholic, Lutheran, Reformed, Jewish and Hollandish versions), publ. Gottorf, Holstein, 1712, and the improved Latin Bible of Castellius (1756), with which I compare the Vulgate (1620). All these versions are in our Oriental University Library. Characteristic differences are shown also in the American Standard Version of the Apocrypha, published by Thomas Nelson & Sons, and the Catholic Bible (Douay Version), published by the John Murphy Company, under Cardinal Gibbons' approbation. The latter, no doubt to justify the wrong Catholic perceptions, omits the essential soulmate principle entirely.

AMERICAN STANDARD VERSION.

"But the angel said unto him, Dost thou not remember the words which thy father commanded thee, that thou shouldest take a wife of thine own kindred? and now hear me, brother; for she shall be thy wife; and make thou no reckoning of the devil; for this night shall she be given thee to wife. And when thou shalt come into the bride-chamber, thou shalt take the ashes of incense, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke therewith; and the devil shall smell it, and flee away, and never come again any more. But when thou goest nigh unto her, rise up both of you, and cry to God which is merciful, and he shall save you, and have mercy on you. Fear not, for she was prepared for thee from the beginning; and thou shalt save her, and she shall go with thee. And I suppose that thou shalt have children of her. And when Tobias heard these things, he loved her, and his soul clave to her exceedingly." (ch. 6:15 to end.)

CATHOLIC (DOUAY) BIBLE.

"Then the angel Raphael said unto him: Hear me, and I will shew thee who they are, over whom the devil can prevail. For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have no understanding, over them the devil hath power. But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her. And on that night lay the liver of the fish on the fire, and the devil shall be driven away. But the second night thou shalt obtain a blessing that sound children may be born of you. And the third night thou shalt obtain a blessing that sound children may be born of you. And when the love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children." (ch. 6:16 to end). (Note, how coarse, ascetic, ecclesiastic, and, therefore, unnatural this sound!)

And thus, the soulmates, Tobias and Sarah, were united in happy marriage, and they are still thus united in a still more blissful heavenly union.

There is much more of greatest interest in this book for the study of true spiritualism or Theomonism; also in other so-called "apocryphal" books, especially in the books called "Sapientia, or Wisdom of Solomon," "Ecclesiasticus, or Wisdom of Jesus Sirach," the "Epistle of Jeremiah," "Prayer of Asariah," and "Revelation or Fourth Book of Ezra" (describing in detail Theomonism to come (2:34, 6:20-28, 7:26-30) and naming even the future country of the Theomonists (ch. 13:45), Arzareth, "the further country where never mankind dwelled," and to which the angels have now given the name of Xerana.....

A recent characteristically American newspaper article on "Love Grafters" begins as follows:

"Though he be a Turk, with eleven wives, all young and beautiful; or she a Tibetan matriarch, with half a dozen husbands, all lusty and brave; or he an American or European husband, wedded for better or for worse; or she love a pirate, or he love a grafter, and he or she be still without a love mate, all is unscientific and in vain."

As reported in this article, Mary Austin, in her book called "Love and the Soul Maker" (D. Appleton & Co., New York) in the words of this reviewer, describes the soulmate union as follows: "The highest and finest expression of sex is acknowledgement of the love mate. The term defines itself and includes all that is worthy in the blending of the lives of a man and a woman. It is nature's business to insure the continuity of the species. The love mates know that they, of all, others are nature's chosen instruments; but the natural and logical object of their mating is to secure the completest realization of the love life*, lacking which, body, mind, and spirit never fully matured or expressed. Love mates are the soul makers." She rightly calls sex "an ascending phenomenon," and says: "chief among the uses of love is the raising of the percentage of values in those who entertain it....the whole personality sings to a higher key.... It is a natural, automatic method of raising men to their highest plane of activity."

Eugenics, which deserves to be far more fully developed, and which should aim also to tell what is needed in marriage, as well as Astrology, are ever more commonly consulted by intelligent people who would like to find out about life partners to be chosen.

Although I firmly reject the idea that we are personally and individually subject, mentally or otherwise, to a mere mechanical influence of certain known planets (which are only a few of the many others not yet discovered, and which others should be

* This is correct. Generation of children is not even the exclusive function of sex in some lower life forms up to the insects. The superior sexual love life of soulmates in the spirit world is not for generation of children at all.

expected to influence us likewise and perhaps even more strongly, if such astrologic teaching were correct, provided we really did know exactly what such influence actually might be) merely because of the accidents of day and hour of birth; but I do know that the study of astrology has not only led to scientific astronomy, but also that no science has ever evolved a better delineation of human characters and of various temperaments, their affinities and adversaries, than astrology has done. Let scientists seek for the reason! The incompatible ones will most likely be found among those who, according to astrological character reading, do not fit together. I have also found, that, roughly speaking, soulmates were always people who, according to astrology, would be affinities. But, to recognize our real soulmates, much more is required than a consultation of astrological charts, for, as many are born the same moment, many would be affinities, yet, there is only one soulmate, and he or she may not even be in this mortal life at all, but may be, as my own dear soulmate, in the spirit life already.

Read only the daily papers in America, and find out how many people have married what they thought were their true and only affinities, and yet who soon seek separation and long for somebody else.

A characteristic case of a "chase" for soulmates by married people is that of the wife of Dr. Chase, living with her "spiritual comrade," Hartley Dennet, and persuading even her husband, whom she left, to come and live with them, which he decided to do, apparently believing as she does. Her "spiritual comrade" left his own wife and lovely children, to enjoy the "spiritual kinship of Mrs. Margaret E. Chase." Such disruption of family-ties seems to be utterly immoral, and does not at all bring a solution of the sex question.

The rule for Theomonists is that, if we have not married our soulmates, we should be faithful to the one that we have married till death part us, and make us free to marry our soulmate if she or he be in this life, and has been recognized, and is also free. No true soulmate can obtain happiness by causing distress to others.

There is a nice little book called "Letters from Astrea in Spirit Life to Astrala in Earth Life (being soulmates)," given through the Washington medium, Mrs. Mary T. Longley (James H. Fletcher, 6 W. 107th Street, New York), in which the following interesting passages occur:

"One male, one female, conjoined by the fiat of the Supreme; these twain originally one, split asunder by the vibratory forces of the Almighty; the one containing the essential features and principles of the male, the other, those of the female; one swept into one direction, the other, perchance, long retained in the magnetic reservoir of spiritual life; or, if not, perhaps born on Earth, far from or near to the counterpart"..... "When these two human hemispheres come together and wed, no power on Earth or Heaven can divide them."

The soulmate in Spirit land says:

"Thou art mine and I am thine forevermore. No seas can divide, nor even planets keep apart our souls, for we are not twain, but one. Thy sphere, generated in the depths of thy soul activity and supra-consciousness, creates an aura of beauty as of the morning light tinted with rays of amethyst and rose; in that magnetic splendor, I, in soul sense, lave; inhaling the sweetness as of flowers—lily and rose—and my being is charged with pure vibrations of spiritual joy".....

"But there are spheres of being whose denizens are unclothed, their bodies shine like the sun emitting rays that seem to envelope them in a cloud of glory; they are nude, and no sense of timidity moves them; they are never abashed, for they are beautiful and natural.".....

"The final growth or goal brings the two souls into one apparent form, that of a glorious orb or sphere, luminous, brilliant, as of one body, as by one primal fire, yet its center clearly defining two distinct entities as the moving force, the male and female beings of the living globe.".....

"Highly advanced beings take charge of soul germs, fresh from the bosom of Infinite Light....till they have absorbed sufficient stimulus to enter the aura of the parents to be on a planetary stage of existence."

To this I will add, that it has been clearly shown to us by the high angels named in the Theomonic Bible that souls, before incarnation, are living as elementary spirits on a planet different from the one on which they are to be incarnated (and where they are never reincarnated, as a rule), and from where they pass on into higher progress, if normally developing at all, namely into higher spheres with ever better bodies evermore perfectly adjusted to the soul itself, and evermore glorious, as Paul also teaches (I Cor. XV:40-44).

Mr. Fletcher, the publisher of the above mentioned book, says about the sex question: "What has been learned is that the sexual function is a sacred function and has a spiritual use as well as a physical use, and is by no means to be abused; and also that it pertains to human beings eternally." Of soulmates he says: "Soulmates, i. e. soul germs, do emanate from a deific source, or from the Great Source of all life and power; which to us is the central source of light and energy."

One spirit tells him: "As we understand it, the soulmate germ, in the primate, is dual; that is, the essence and potency of two individuals are comprised in the primal germ; these individualities, though not yet vitalized into personalities, are male and female; and before the soul germ becomes visible or perceptible even to very advanced and wise spirits, they are separate, and they literally compose two soul germs, for human expression..... Soulmates are always united sometime. It may not be for many, many years, according to their unfoldment and work, or knowledge of the spirit world; sometime and somewhere the union will be, of course, since by the law of affiliation and attraction, as well as vibration, in the spirit, all life, or being must find its own...."

"The organ of generation (in spirit life) maintains and is like a seat of life, since it, through the intelligent will and love element, increases the flow (so to speak) of the magnetic aura toward the counterpart of the individual soulmate, and causes a blending of the whole harmonious nature, not in sexual intercourse as known on earth, but in a commingling of the auras as their atoms meet in mutual harmony and love.".... "We are told that, ultimately, in the Celestial Spheres, ages on, the reunited soulmates appear as one rounded

glorified sphere of light, possessing the attributes of intelligence, energy wisdom, love, and power; but that the distinct individual attributes and elements of each, the male and the female, are plainly discerned and manifested; there is no swallowing up of either individuality by the other part; and that, whenever desirable, they can separate and appear as two distinct individuals, male and female."

V. What My Own Dear Soulmate Told Me

When the great mystery of soulmate union was first cleared up for me by my dear soulmate, by her own spirit photograph, by independent writing, automatic writing, independent voice; or by inspiration, I asked many intimate questions which she was kind enough to answer quite definitely, and a few of the matters thus touched upon I shall now recite.

One of the first messages received in private spoke of thousand kisses, thousand streams of love, and a thousandfold attachment to me, and of thousand bonds uniting us. The exact message is in verse. She addresses me as "Dearly Beloved One, My Angel, My Twinsoul." She writes: "I love you ever more, and I feel that you, too, love me ever more." Once she wrote: "You are my ideal." On another day she drew "Love Vibrations." She even accepts my family name, saying: "You are my angel, and I am yours."

And my dear sister, Magdalena, writes of her: "Mimi loves you and leads you to the heavenly goal."

Mimi writes: "All the many long years, when you did not know me, I have often cried; but now you love me, and I am happy." When I once said to her that it would be nice if I could be with her, she wrote: "Mit der Zeit pflueckt man Rosen."

Mimi is quite poetical and is a fine painter, having received instruction in this spirit world from eminent German masters.

My lyric, called "To a Heavenly Soulmate," seems to have made her happy, and she was profuse in her expression of thanks, and at once, in an off-hand manner, she threw out the following lines:

Mein Herze schlägt fuer Dich allein;
Mein Auge sieht nur auf Dein Heil;
Tausend Kuesse sind fuer Dich Allein;
Deutsches Blut bringt uns das Heil.

Her heart burns for Germany, and she is a firm believer that "am deutschen Wesen soll noch einst die Welt genesen:" wherefore, and also because of her diligent work for Germany during and after the great war, she is known as the "Maid of Germany."

In 1913, she wrote: "Souls to be born on Earth do not emanate (or are not generated) from spirits, but from God (Who, as Jesus correctly says, is also a Spirit)."

The fundamental soulmate union of one male with one female is also correctly indicated already in Genesis 1:27, 28; 2:23, naming both together, one "Adam" or human being, Gen. 5:2; Genesis 2:21 describes the parting of twin-souls.

Soon after, she gave me intimate information about the relationship of soulmates, and she said, among other things, that all souls come from God; that spirits do not beget children; that spirits in the heavenly sphere are far more beautiful than people in the earth-body; and that she had now finally torn the veil for me, which meant that from now on I became far more clairvoyant, that I could look into the body of mortals by the psychic X-ray, for healing purposes; that I could read by psychometry; and that I could see the scenes enacted for me on the spiritual plane, which disclose past, present, and future events.

In 1915, she wrote: "We two stay together for all eternity."

One night, during sleep, I was transported to her heavenly sphere, and she sang for me "Love's Old Sweet Song," and with the refrain of which beginning: "Just a song at twilight" she often announces her presence to me ever since.

In time, Mimi, (or Theodolinda, as she is now named) became the leader of many dear spirit ladies who came to Earth to help the sufferers.

In 1916, she said: "I became convinced that you are my twinsoul while going to school (in the spirit world) with your twin sister (who also passed out when an infant). That became the strong tie between us. Then, at the school, we were instructed concerning soulmate union, and how to find one's twinsoul. We, ourselves, have to find out who are our soulmates by counting psychic colors which appear after each deed. But this is only a part. The more we study, the more we find. We always begin with the study of the present soul condition."

She added: "The bud of the tree of life grows to a flower and its fructifying dust is carried to other buds. Many sperms are thrown together which do not fit each other. The better they fit together, the more perfect is the growth. Much seed is going astray in nature, and is destroyed. Among the lower animals there is still a great mixture, likewise among men on earth, and such mixture lowers the race. It is necessary that we learn, that we may make the very best selection of the psychic or purely spiritual force which, through the body, grows into what is truly effective. It is possible that a superficial observation may convince two souls of being fit for each other; but a deeper study narrows down the circle of possible affinities to only one for each. Therefore, in heaven, such union will be concluded only after most careful study, as it should be on Earth. There comes a time for the seeking soul, when all possible questions concerning the other half are fully answered, and when one comes to the unalterable conclusion that the truly beloved one has been found. Once having turned Godward, such soulmates are correctly guided. In the lower heavens it is possible to make wrong unions, but I have never found anyone where I am (she was then in the 16th heaven sphere) making such mistakes.. But,,

withal, we do not know for certain whether the union of soul-mates is really a matter of free choice or not."

But such union is always one in perfect love. She sings:

Liebe, Liebe, fest umschlungen;
Liebe, du mein trautes Wort!
Niemals bist du ausgesungen,
Nie vergess ich deinen Hort."

How pathetic it sounds, when she writes: "We go with Germany into Gethsemane." She often informed me how she compassionately suffered with the loved ones in the home country.

But I must conclude, and I shall do so by copying a poem which she wrote for me on a sheet of paper between common school slates tied together, and held in broad daylight by me and a writing medium, Pierre Keeler, who did not know I had called her, and who had never heard of her:

"There is not an hour of day or dreaming night
But in fond thought, dear love, I am with thee.
No Southland zephyr in its lazy flight
But whispers soft thy gentle name to me.
There's not a flower, that blooms beneath the sun,
Nor bird, that fills the air with melody,
But that the tender voice of everyone
Brings memories sweet, to this fair land, of thee."

Conclusion

Concluding now, let me formulate the best answer which I am able to give to the sexual question, as follows:

Recognize that sex is eternal, and far above the physical, and that it is of spiritual significance. Not in deadening the inherent natural sex-feeling, but in seeking to ennoble and spiritualize it, may we find surcease from our troubles. Mere congeniality, not to speak of mere physical attraction, is not sufficient to give a guarantee of lasting conjugal happiness; but an extended psychic study of the real characters, psychic abilities, and wishes must be made.

We may be sure that there is one of the opposite sex for everyone in the world, but just where such counterpart lives cannot be ascertained very easily. It needs much seeking and praying for enlightenment. The best physical development of the body and the best psychic development of the soul are the only guarantee that spiritual guides of greater wisdom and power will assist us to find our soulmates, and to unite us with them.

Wherever any soulmate may reside, it is certain, by the spiritual law of congeniality, that failure and pain, as well as success and happiness, affect the counterpart although one may not have recognized one's soulmate. It would seem that from the beginning to all eternity, the hearts of soulmates beat as one, and that it is im-

possible that any key, but that of the true twinsoul, should fit the soul of the other part.

Therefore, soulmate union here and hereafter solves the sex question fully and exclusively, as nothing else can do it. This being so, it is absolutely necessary that such teaching be given in the schools of the future. If not, we may not expect truer happiness on Earth.

It is necessary that we become mediumistic, so that we may receive a ray of holiness, to reflect it first to our own soulmate, and then, in the united efforts to rise ever higher and nearer to our Heavenly Father, will such holiness of soulmates also be reflected and be a benefit for others through us.

Sexual union in marriage, whether earthly or heavenly, should strengthen and not weaken the health of soul and body, should cement a just and equitable relationship in society, and should further the highest morality based upon the most divine and most universal religion, namely Theomonism. It will be a symphony of equal beauty, both in sentiments and activities, the realization of an ideal poetry, giving not only mutual satisfaction, but elevating the world.

Let's start now to build a new order,
On basis of love that is pure,
A love that will pass the recorder
In heaven, and which will endure
Throughout the eternal procession
Of twinsouls, united, who willed
That they, by a higher progression,
Make life's greatest purpose fulfilled!

—Author.