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Faithfully Yours  
J. B. H. Pett. 44.13

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THE  
**SEXUAL ORGANS**

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THEIR  
**USE AND ABUSE.**



THE SUBJECT UPON WHICH MEN AND  
WOMEN KNOW THE LEAST, YET  
OUGHT TO KNOW  
THE MOST.



**GUIDE TO MAN**

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BY

**DR. J. E. HELLER HETT.**

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Dedicated  
to  
Single and Married,  
Young and Middle Aged  
Men and Women,  
With the hope that they may live better,  
purer and happier lives.



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## *INTRODUCTION.*

In the context of this book there is found much plain advice which is given to the men of the age with all the simpleness of truth, so that it can be readily comprehended. The words in the chapters are not written by faith, but on the other hand it is the intention of the author to dispel ignorance by reason. Common sense is at the basis of the whole work, and if the reader can grasp the truths, which are herein so plainly given, he will be saved many troubles, trials and tribulations, which are simply burning up their victims on every hand.

The reason for giving this book to the world is for the purpose of enlightenment, so that men will be able to understand the true teachings, so that they can fortify themselves against all forms of temptations. Very few people, comparatively speaking, really live. They only exist. Living is the greatest art in the world, and if men could but understand the eternal laws, they would rise out of their enslaved condition and would realize the oneness with God and that they are a part of the universal whole.

The reader should remember, in the first place, that the author did not jump at these conclusions, but that they are the results of many years of close study and observation. I might state that I have been engaged in the practice of medicine eight years, and that my ideas concerning these truths have gradually come about by first studying the many diseases and then gradually tracing them back to their origin.

In the commencement of my medical career, I thought that men and women of the world were good, but I am sorry to say that my ideas have been completely changed. Instead of finding humanity pure and intelligent, I find that humanity is ignorant and sensual. Do not think I am slurring the whole race, far from it; but the number of true men and women should be far greater than what it is. How often! How often! have I been disappointed in finding a beautiful young woman or man that appeared so virtuous in the community, literally casting away the greatest treasures that are inherent in them. Very often my sympathies for them seemed almost unbearable when their future life is looked upon. I cannot blame our people, because they haven't been properly taught the greatest essentials which build strong and noble characters in themselves so that they can resist temptations.



This is a subject which clergymen cannot at present teach. They do not see the evils as the physicians see them, but we earnestly ask them to study these pages carefully and to meditate upon the various subjects. By doing that they will have a clearer conception of the Life of Christ, and they will be able to deal with the existing evils in the world with greater strength. The secrets of life lie in the control of the sexual organs and the turning of those thoughts into spirituality.

I am absolutely positive, if men endeavor to curb their sexual thoughts, they will not give way to drunkenness or other vices. The future prospects of humanity rest in the domain of those now living. The degradation of the race to-day lies more in the sexual line than in all the other forms of vices put together, and the sooner men and women will appreciate the great truths concerning the law of creation, as inherent in themselves, the better will it be for themselves, their children, their neighbors and their Christianity. It is really too bad that so very little attention has been paid to the domain of sex, for after all it is the greatest divine principle in Religion.

Can a man be a true Christian who often has sexual intercourse with his wife whilst she is pregnant? Yet this is being done by far the greater majority of them. They haven't been

taught differently, and since they do not realize the great wrongs they are doing by implanting that stain upon their off-pring, is it any wonder, then, that the children of Christians will sow wild oats.

The advocates of Christianity never need to fear the exercise of the reasoning faculties of man. Man has been endowed with intelligence, and it will require enlightenment, energy, knowledge and wisdom to safely guide men and women through the sea of temptations.

Some men who read this work will think that it may arouse his sons and draw their attention to sexual thoughts. They may think that harm might result from the perusal of this book, but let me assure all that such fears are without foundation, and since I know what I am doing, I am willing to suffer all the consequences that might result from my tempting any one. More than that, this book is not filthy, as many may claim, and to show my sincerity in these teachings, I have allowed my own likeness to grace a page in the work.

A father who places this work in the hands of his sons is very wise and it may save him many countless troubles. How much more important is it for men to think, speak and discuss the various topics in these pages than to allow their thoughts to run away with their passions?

Those who have given way to their pas-

sions, no matter to what degree, will suffer, and the best they can do is to "sin no more." It is wrong to condemn the weak and fallen. Let us strive with all our might to teach the simple lessons of virtue and truth, so that men and women will exercise their divine rights in regeneration and the establishment of the kingdom of heaven upon earth. Then will the hopes of the race be raised and then can we appreciate the quiet lines of Rennell Rodd, in which this poet declares:

"They shall build their new romances, new dreams  
of a world to be ;  
Conceive a sublimer outcome than the end of the  
world we see ;  
And the maids shall be pure as morning and their  
youth shall be taught no lie ;  
But all shall be smooth and open to all men beneath  
the sky,  
And the shadow shall pass that we dwell in, till  
under the self-same sun ;  
The names of the myriad nation are writ in the name  
of one."

Oh man! seek to rule yourself, for "Verily he that ruleth his own self is greater than he that taketh a city." Do not simply exist—but Live! Live!—"He most lives who thinks most, feels the noblest, acts the best."

The aristocracy of blood rules Europe; the aristocracy of money rules America; but the aristocracy of character is open to all. There

are but very few things we can take with us into the future life. Money, fame, riches, rank, all must be dropped at the threshold of the grave, but character is the only thing that we can take with us. Isn't character then the greatest treasure we should strive for? Verily, it is, and he who is anxious to know the truth must live it, and to him who lives it God will open the eternal hopes and joys of a celestial life.

Since many other evils accompany the perversions of sex, the author has taken the liberty in the latter part of this work of describing some and showing how they can be resisted and overcome. The reader will consequently find this book very valuable to him, for it is a faithful guide which not only shows the dangers in the world, but also teaches him how to resist the sea of temptations, and how to become a true man or a true woman.

The subject upon which men and women know the least, yet ought to know the most is, "The Sexual Organs, their Use and Abuse."

## SELF-KNOWLEDGE.

"Man know thyself!" Without this knowledge, all  
 Beside is vanity. Thou who couldst scan  
 The heavens above, and count the myriad stars,  
 Trace through its orbit every planet,  
 Mark the true course of the eccentric comet,  
 Its journey prophesy, foretell the time of its  
 Return : couldst read the history of each  
 Far nebula as in an open book ;  
 Though thou couldst sound the depths of ocean  
 As with a plummet—calculate its tides ;  
 Know all the various forms that dwell within  
 Its wide expanse, and all the mysteries  
 Hidden beneath its waters ; though thou couldst  
 Well describe the form, the motions, and the  
 Growth through countless ages of our Mother  
 Earth, and all the forms of life that have come  
 Into being, and have fed upon her bosom,  
 Have lived their allotted time, and passed away,  
 Yielding to other forms and higher types  
 Evolved from those below ; though thou couldst  
 With a prophet's ken, pierce through the endless  
 Ages of eternity, and couldst know the secret  
 Counsels of the Infinite, and wert able  
 To interpret them to men ; and thereby  
 Fix their destiny through all eternity  
 By thine own fiat, calling it God's will ;  
 Though thou shouldst in thyself embody *all*  
 The human knowledge of the past, and yet  
 Knewest not the good and evil in thyself,  
 And how to cultivate, or to restrain  
 The thoughts and actions of thy mind  
 And bring forth tones of sweet accord—of

Harmony, through the most wondrous instrument  
 The human brain ; then all thy learning  
 Were as naught, and thine Earth-life a failure.  
 Then hast thou still to enter once again  
 The primal school, and learn to rule thy Spirit  
 With a master's hand. Better to rule thyself  
 Than all the world beside. Better to know  
 The powers and capabilities of thine own mind  
 Than to hoard up what men call wealth, yet know  
 That thou art destitute of nobleness  
 And truth, and hast no store of moral worth  
 To make thee rich indeed.

What art thou, Man?

Dost ever stop to think, and ask thyself  
 The question? Not oft, I ween! And yet  
 Thou lookst around upon the various forms  
 Of life, and knowest thou art nobler far  
 Than these ; and why? Because thou hast a power  
 They have not. Thou canst think and utter forth  
 Thy thoughts ; compare, and analyse all things  
 Beneath thee : and feel within thy quickened  
 Soul the germs of immortality. And yet  
 It is a fearful gift, unless thou knowest  
 To use it rightly.

Thou art a child of God!

Formed in the image of Divinity, endowed  
 With infinite possibilities, yet these,  
 Perverted or misunderstood, have wrought  
 Thee misery instead of purest happiness.

Learn now to use thy powers aright  
 And like some skilled musician, whose deft hand  
 Can touch the insensate keys or strings of  
 Some dumb instrument, and thence call forth sweet  
 Sounds of harmony : learn thou to so call forth  
 The sweeter chords, the music of thy soul,

Through that grand instrument the human brain.  
 The keynote is, and e'er must be, *Love*.  
 No grander sentiment can ever be known—  
 Love of the good, the grand, the beautiful ;  
 Of children, home, and all the world as well,  
 And of thy fellow-men, to do them good.  
 Perverted into love of self alone,  
 It hath wrought thee misery in countless ways,  
 Learn, then, to here obtain the perfect chord  
 That thy whole life may be attuned to music sweet  
 And thou mayest make of it an Anthem grand,  
 Praising the All-Wise Giver.

Yet not alone the keynote makes the Hymn :  
 Still other tones and chords must enter in  
 To make or mar its harmony. The grave,  
 The gay must intermingled be, to form  
 The perfect whole : else it would tire the ear  
 With its monotony. The dirge, or chant,  
 Too long continued makes us sad ; we sigh  
 For sweeter, wilder tones, to soothe and calm  
 Or rouse our souls to quicker, fuller life.  
 In all things imitate the Divine Musician,  
 And Diviner Artist, God—whose handiwork  
 Above, around, beneath, within thee, speaks  
 Of endless change and progress.

Thou art His child !

And all eternity is thine, in which  
 To live and learn. In thine own hands, thou holdest  
 Thy destiny for good or ill. Choose wisely  
 And act nobly. Learn to utilize thy gifts  
 Aright, and strive for perfectness : then thou  
 Mayst rightly claim thy kinship with the  
 Infinite, and know thy work "well done,"  
 And thy soul anchored in sweet hope and peace.

L. T. R. AKIN.

## SEX WORSHIP.

In looking up the literature pertaining to the first worship of God by the ancients, we become very much surprised at the great importance they attributed to the sexual functions. They recognized the generative functions to be the immediate means of the soul's birth into matter, and consequently elevated them into divine significance. The function of creation is the highest and most wonderful with which the mind can invest Deity, and consequently the imitative law must become the noblest and most sacred function of God's creation.

If we study and meditate upon the formation of the child, a world of beauty is open to us. If we examine the two microscopic cells of a spermatozoön and an ovum and then begin to trace and follow the glorious evolution of the cells until a child is born, we have something to think about which should make us meditate upon the divine work of the eternal laws which mold and form our very beings. Is there anything equal to the formation of man with his beautiful body and marvellous mind with all its diversities of thought and the wondrous and stupendous spiritual attainments which he can



reach? All other objects upon the earth sink into insignificance, and consequently if man has sprung through the sexual function, is it not more than right that we should look upon the sacredness of the same?

We believe, in the beginning of earthly existence, it was thus esteemed, and consequently it is not so very strange that sex worship was incorporated into a religious system; the highest and noblest elements of human thought clustered around the subject of generation and elevated it to the topmost pinnacle of human worship. Their emblems were consequently set up as fit subjects for religious reverence.

In process of time the instinctive appetites of man's sensual nature stimulated sex worship into excess and degraded a holy idea into gross licentiousness. This was the abuse, not the true origin of sex worship. Physical generation was once esteemed as the gate by which the soul entered upon the stupendous pathway of progress, and became fitted for its angelic destiny in the celestial heavens; but like all sacred ideas, when translated into matter, the law of physical generation became to be regarded as a mere physical enjoyment; it sank into sensuality, and hence the necessity, which the wise and philosophic priesthood of old perceived, of veil-

ing all teachings on this subject in mysteries and expressing all ideas in its connection in obscure symbolism.

The explorers of ancient India, Egypt, Greece and Rome have wisely distrusted the propriety of giving very graphic representations or close descriptions of monumental remains. Most of the popular writers on these lands have contented themselves with hinting that sex worship prevailed amongst the ancients, and that its emblems are abundantly interspersed with other records; but the truth is that all the records are overlaid with emblems of Phallic worship, and that there is scarcely a monument or inscription of antiquity which does not, in some form or other, perpetuate the ideas of Solar or sex worship.

Most of the names bestowed on Hindoo, Egyptian, Greek, Roman and Hebrew gods bear the same interpretation or else are applicable in a double sense to Solar or sex worship. The names of the twelve tribes of Israel have direct reference to the generative functions. Scattered throughout the Old Testament are found many references to the practices of sex worship, but it is needless to go into any details. The histories of the races more than two thousand years ago, inform us plainly of the idolatries of the times, with their frightful ravages in lust.

Christ came into the world, taught and lived virtuous, and showed people how the passions were controlled and how we should live in purity and virtue, but I am sorry to say that the Christian churches at the present time and throughout these many years have almost neglected this most important subject and allowed its devotees to be enwrapped in the fires of passion. The sexual functions in their true light are without doubt the highest and noblest elements pertaining to man, and should consequently be kept sacred.

Does the Church hold the organs of sex sacred? This is a question which is called delicate, but speaking as I do from the standpoint of experience of eight years in medical practice and having every opportunity to study the so-called Christians, I am very, very sorry that it will take many Christian missionaries in our own midst to teach the people the true philosophy pertaining to generation. Humanity at the present time is rotten. Virtue's snows are continually being melted by the fires of passion and the time is now at hand that we should rise and think of the sacredness of the organs of generation.

Christ and His apostles taught purity and love and the control of the passions. It should be the duty of every divine to do the same.

The organs of sex are for the noble purpose

of reproduction, not for pleasure; yet we find the Churches to-day allowing persons to carry on the sexual act ad infinitum, provided the marriage ceremony has been duly performed.

Many, many times have I spoken to people who are known in the community as good Christians, for indeed they are the most moral people we have, concerning the sacredness of the sexual act, yet I am sorry to say that often they did not admit this to be the case and the writer was laughed at.

Whether the writer is wrong or right in this respect, I will leave to the Infinite God, and will consequently not heed the narrow and enslaven minds of the masses. I shall, however, endeavor to throw further light upon this subject and will kindly ask all lovers of manhood and womanhood to consider in a spiritual light the sacred Law of Creation.

Thousands of years ago when sex worship existed, humanity laid great stress upon the importance of the production of offspring, but to-day sex is worshipped in a different manner and children are not wanted. In former ages the world was multiplied in population, but in some countries to-day the population is decreasing. The birth rate in Ontario is exceedingly low, and it is no wonder that the clergy in their assemblies are beginning to discuss the causes concerning the low birth rate.

Young men and women to-day are becoming educated in the methods of preventing conception, and when the truth is known it is remarkable how much they know of this dirty work. Abortions are frightfully on the increase and our women are becoming adept in the manipulations of the same.

Various instruments to prevent conception are also being peddled throughout the country. Every physician knows this to be the case, and since the writer has met with thousands of cases of sexual abuse, it becomes his sacred duty to say a few words upon this subject with the hope of enlightening our young men and women of the true sexual functions. He therefore invites them in a spirit of truth to meditate upon these questions so as to avoid troubles for themselves and their friends.

In the ideal state of marriage the organs of sex should be used solely for the purpose of reproduction, and the closer married people live in the exchanging of their wisdom and love, the nobler and more Christ-like will they become. Their children will consequently be born with a great deal of spirituality and the kingdom of heaven within themselves, and when they grow up in years, they will be true men and women, of whom the parents can well be proud.

The sexual propensities which are every-

where so plainly manifested to-day in our young people exist because they have been born with thoes desires, and since there is so very little stress laid upon these subjects by the parents, the church, and the state, it certainly is no wonder that so much licentiousness and vice prevails in our midst. Many people reading the words about having the sexual propensities born in themselves will doubtless wonder how this comes about. This fact is explained under the head of Maternal Impressions.

Sex worship is carried on in a frightful way at present. Instead of worshipping God in spirit and in truth, the masses are continually indulging in lustful thoughts, words or actions. May the attention of the coming races be diverted from this false worship and may their forces and energies be turned to higher ideals in manhood and womanhood.

## ORIGIN AND DEVELOPMENT OF MAN.

The bodies of men as well as the bodies of all animals have an origin, and it is extremely interesting to trace man from the very origin to the grave. Herein is a subject upon which many histological and anatomical books have been written, and since man is the greatest work of our Creator, it becomes very important that we should know something about our own persons.

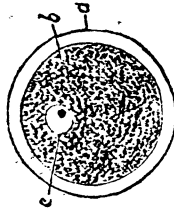
No doubt many persons who are pseudo modest abhor the idea of studying something about their own formation, but they may rest assured that there is nothing degrading in the study of their own anatomy in which they can perceive the greatest art and the divine laws of creation.

The whole body is developed out of the ovum when fertilized by the spermatozoa. The ovum is merely a simple nucleated cell or collection of protoplasm which becomes united with a spermatozoön, and then as the result of that union one cell is formed, which is really only 1-150 of an inch in diameter.

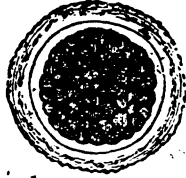
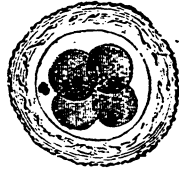
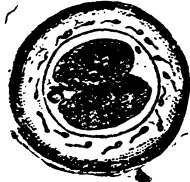
Here, reader, is a wonder. Your body at the commencement wasn't larger than 1-150 of an inch, you will readily perceive the wonder-



Human Spermatozoon.  
(Magnified 400 times.)  
(In motion when alive.)



Human Ovum from a Middle-sized Follicle (magnified 20 times); a, vitelline membrane or zona pellucida; b, external border of the yolk and internal border of the vitelline membrane; c, germinal vesicle and germinal spot.



Four Diagrams to show the Division of the Yolk. The ovum is surrounded by spermatozoa. The clear corpuscles (polar globules of Robin) are seen in the first two. (GRAY'S ANATOMY.)



ous change that must take place in order to have a man or woman formed out of such a small object.

The ovum is extremely minute, measuring 1-125 of an inch in diameter. It is a single cell and has its origin in the Graafian follicles of the ovary. There they ripen, and at each menstrual period, one and sometimes two or three ova of mature size burst out from the ovary or ovaries, and if unimpregnated by a spermatozoon, pass on into the uterus and are lost in the discharges.

Since one or more ova are given off every time during menstruation, a woman may consequently be impregnated at any time of her sexual life from puberty to the menopause. Menstruation is a remarkable phenomenon, which comes on in cycles, characterized not only by a periodical flow of blood from the uterine cavity, but also by constitutional disturbances; there is a shedding of the superficial layers of the mucous membrane of the uterus, whilst one or more ova are discharged from the ovaries and are taken up by the fimbriated extremity of the fallopian tubes and then pass through the narrow tubes into the uterine cavity, where they become mixed up with the uterine discharges.

Menstruation commences in normally developed women at about the age of fourteen

and continues to about forty-four years of age. This is the average in temperate climates, but all forms of deviations occur. In warmer climate, however, women mature earlier, and in colder climates later. Temperature certainly has an effect upon men and women the same as it has upon animals and plants.

The spermatozoon is a single cell with a long curved tail. When seen under the microscope it looks very much like a tadpole, only the tail is longer in proportion. It is only about 1-500 of an inch in length and it seems to have a wonderful vitality. Under a powerful lens it is very common to see them travel about in peculiar wriggling movements.

In men, who have been executed, live spermatozoa have been found seventy and even eighty-two hours after death. Scientific investigators have found live spermatozoa in women as late as eight days after coition.

The semen is a thick, starchy fluid, of a whitish color and peculiar odor. The amount discharged at each ejaculation varies from a quarter of a teaspoonful to two teaspoonfulls. It consists of the combined secretions of the testicles and accessory generative glands. The fluid is merely the vehicle of the spermatozoa. Normally in each ejaculation, tens of thousands of spermatozoa are present. Strange it appears that so many are present, but it seems that

impregnation is to be insured. Only one is necessary to catch the ovum, and after the spermatozoa are ejected into the vagina, they travel by the movement of their long slender tails through the cervix into the uterus and into the fallopian tube where they seem to be on the lookout for the ova. Only one or two, if any at all, become attached to the ovum. The others become disintegrated afterwards and pass away again.

Nature is everywhere lavish with the reproductive elements of the two sexes. This occurs in plants as well as in animals. The male fecundating elements of flowering plants which are called pollen are extremely abundant and are borne by the breezes far and wide, but only a few reach the female fertilizing cells.

Soon after the spermatozöon and ovum are united the single cell which is formed enlarges slightly and then becomes divided into two parts, one a little larger than the other. These again are then divided, and then there are four parts. These again are divided into eight parts, then sixteen, etc., etc. In this manner the multiplication of the cells is attained and the growing child owes its evolution into adult life to this process of division and growth of the cells. This process goes on with great rapidity. In about eight to ten days the ovum is as large as a pea. During this time it

usually remains in the fallopian tube, but soon passes into the uterus, where it continues to mature.

It is indeed a wonderful study to examine closely the growth of the ovum. It is not the purpose here to describe this process; that interesting subject can be studied by referring to books upon that subject.

At the end of the fourth week the ovum is about the size of a pigeon's egg. At three months, the embryo is about three and a half inches long. The eyes, ears, fingers, and sexual organs can now be determined. At six months, the foetus is a little more than a foot in length and weighs about two pounds. At the end of eight months, the foetus is about sixteen inches in length and weighs about five pounds. What is meant by a month in this description is a lunar month of twenty-eight days. At the end of nine months, the foetus weighs about six pounds, whilst at the end of the tenth lunar month, or after two hundred and eighty days, it weighs from seven to eight pounds.

## INFLUENCES WHICH AFFECT THE FOETUS.

In order to study this question carefully it is absolutely necessary for us to understand that spermatozoa are endowed with wonderful characteristics, and that in that small cell is the substance of the germ of the real man inherent in its very being. This is a little difficult to understand; yet, nevertheless, we do perceive that a child may look like and resemble its father. The question arises: Are all of the future qualities of the father or mother already imbedded in the impregnated ovum or are new elements added day by day?

The spermatozoa are formed through the process of the thought of the man. If a man had never any thought of a sexual nature, spermatozoa would never be formed. Every time a man thinks about these matters and has a sexual desire, spermatozoa are in the process of formation. These physical little objects certainly are formed by a process of thought, and herein is the law of creation. The greater desire a man has for sexual pleasures, the more rapidly the spermatozoa are formed, and vice versa. Thus we see that thoughts become things.

The question now arises: Are these little

objects physical things merely or are they endowed with spirituality. We have seen above that they have a wonderful tenacity in holding on to life, and if we study the question deeply, we certainly must come to the conclusion, that what is really there is the sum and substance of a spiritual entity.

The same law holds good throughout all nature, whether it be plant or animal, and if we will study this momentous question far enough we must come to the conclusion that matter is only a low state of vibration, which gives to it the appearance and reality of a solid.

Now, if the nature of the man's physique is inherent in the spermatozoa, and since the spermatozoa are formed by man's thought, it is easy to imagine that whatever the man thinks, speaks or acts, will certainly have an influence upon the nature of the cell; likewise what he eats, drinks, and all the habits in which he lives will affect the spermatozoa.

After the spermatozoa have entered the vagina, the man has no control over them whatever, unless he does so through the instrumentality of the woman who has charge of the cell.

If this question is clearly understood, it can readily be seen how the good and bad qualities of the father are transmitted into his offspring. If the father is at the time afflicted with some

hereditary disease, as syphilis, the chances are that the child will have some physical ailment. Likewise, if he suffers from the effects of an ugly temper or is intoxicated or enwrapped in excessive venery, then those qualities are transmitted into the spermatozoa.

It is true that the sins of the parents affect the children into the third and fourth generation. It certainly is high time that humanity will think and meditate upon this subject, and all readers of this book are earnestly requested to ponder this subject well. Man has been told thousands of years: "With all thy getting, get knowledge and wisdom," and here certainly is a place to receive it. Likewise it is said: "Seek ye first the kingdom of God, and then all other things will be added unto thee," which is very important and appropriate when we go back to the origin of man.

At the moment of impregnation, the mother takes full control of the developing child. It is liable to be affected favorably or injuriously by all the causes which affect her in one way or the other. If she is disordered or defective in her vital functions, in digestion, in respiration, circulation, exertion, etc., etc., its vital structures must suffer, and if she is disturbed in her mental functions, angered, grieved, depressed, etc., etc., its mental powers must be damaged.

When these laws are understood, it can readily be seen how it is that so many good-for-nothing children exist in the world. Imagine what kind of an offspring is produced when the husband at the times of coition or before has been on a drunk. Likewise what kind of a child can be expected, if the husband and wife had a terrific family squabble and then make up by having sexual intercourse? Should not such children be pitied, instead of condemned?

A very, very grave mistake which parents often commit is the fact that they do not desist from sexual intercourse when the wife is enceinte. If this isn't a dirty thing, there is nothing dirty upon the face of the earth. No farmer would permit his mare or cows or even his sows to have sexual intercourse whilst they were pregnant, but with their own wife they carry it on. That is a hellish thing. Is it any wonder, that when the child gains puberty or adolesense, it has fornication in its brains? Little do parents as yet realize the terrible passions which they are sowing into their children. It is no wonder that children turn out so badly, and that so many are passionates, whoremongers and prostitutes. Little do parents realize the great injury they are inflicting by indulging in their sexual pleasures at the terrible expense of their own children. These are



mighty questions, and every man and woman ought to be well posted on them.

It is a well known fact that many children are born with what are called birth marks, and by many it is believed that these marks result from frights of the mother during pregnancy. If this subject is carefully studied, we must come to the conclusion that in many instances it certainly is the case, whilst in others the facts usually exist, but the causes are often looked on too lightly. Numerous cases have come to my own personal notice, and there is consequently no hesitation on my part to admit these facts. Now if physical defects can be engraven upon the child through the thought of the mother, it can readily be understood how her thoughts can influence the mind of her child.

From personal observation of many young boys and girls who allowed their passions to run away with them, I have been able to trace those acts back to the time when they were in utero. Those outbursts of passion can invariably be traced back to the parents who indulged in their sexual desires whilst the innocent forms were in the process of formation. The secrets in the closets of many parents are often revealed to the physicians, and it is in this manner that

the parents have over and over again admitted their guilt.

Parents are entirely ignorant, however, of the great injury they inflict by their dirty lusts. Strange, but nevertheless true, it is that not one parent in a hundred ever thinks that their sexual intercourse may affect their children and that they are sowing the desire of fornication in their children. Many will consequently not agree with the author, but that can't be helped. Facts are facts. We do not blame the parents, for they haven't been taught better, and they don't know anything concerning this law. As soon as men and women will understand and realize this law, then there is a great hope that pure children will be born.

## THE PHYSIOLOGY OF THE SEXUAL ORGANS.

Since the sexual organs are the instruments through which the divine work of creation is constantly taking place, it becomes a question of the most profound importance that we should know something about them. It is commonly known that the organs of sex are somewhat connected with the brain, but this close connection is alas to little dwelled upon.

When the male child arrives at the age of puberty, wonderful changes occur throughout the whole nature of the child. The voice of the boy changes, so that the thin, childish treble becomes a deep manly bass. More blood is transmitted to his sexual organs, which enlarge and become matured. The whole character of the boy gradually changes, his former playthings are gradually dropped and he has a longing for matters pertaining to the fully developed man.

In the girl the transition from girlhood to womanhood occurs at an earlier age than in the boy. In her, the changes in the phy-

sical form and mentality are far more complex than in her brother. The supply of blood to her generative organs is far greater than in the male on account of the greater area to be supplied and the greater function of the uterus, fallopian tubes, ovaries and breasts. Her body becomes more rounded at the hips and gradually she assumes the characteristic feminine attire throughout her whole form. The voice also changes and becomes more liquid, musical, tender and gentle.

The most important occurrence of all, however, is the periodical occurrence of menstruation, the most marked phenomenon of which is a bloody discharge from the genitals normally every twenty-eight days. Many are under the impression that the menses occur every calendar month normally, but in fact they occur according to the lunar months.

Each woman usually has a definite periodicity in her menstruation, this period in the greater majority of cases being every twenty-eight days; in some cases every twenty-one days, and less frequently every twenty-seven days, whilst for others the period may occur every thirty or thirty-two days.

As soon as menstruation is established, the woman becomes capable of child-bearing. The amount of blood lost during these periods averages from six to eight ounces, but variations occur; the discharge usually lasts from two to six days.

A woman, when she is menstruating, is very often physically unfitted for the active pursuits followed by men. Before menstruation begins, there is a feeling of mental irritation and lassitude, fatigue in the lower limbs, sensitiveness or pressure over the abdomen, feelings of heat and cold, disorders of appetite and digestion, and various other systemic disturbances.

We have just seen the wonderful effect that the growth and perfection of the sexual organs has in making the man and woman. We will now take a look at the results of the annihilation or obliteration of the organs and see what effect that has upon the system.

In case the ovaries or testicles have been early removed, or where they have been congenitally deficient or vitiated in their functions before maturity, the man or woman becomes so distorted that the whole mentality and physical entity becomes neither masculine nor feminine; there occurs such a change that the man seems to take on some feminine attributes, whilst the woman tends to assume some masculine charac-

teristics. In the case of an unsexed man, he does not display the superior size and muscular development, the depth of chest, the courage and ruggedness of the virile man. Eunuchs are natural slaves and cowards and are extremely weak, morally and physically.

In ancient times and to this day in oriental nations, unfortunate eunuchs are found. They are usually slaves who have suffered mutilation at a tender age, and are employed to superintend the harems of the wealthy. The eunuch, as seen in Constantinople to-day, is said by travellers to be easily recognized by his peculiarities. He is described as being "taller than the average man but not powerful; his countenance is distinctive; the chest is narrow; the hips are broad; the gait is peculiar, owing to the feminine tendency to knock-knee; the voice is shrill, inclining to falsetto, and about an octave above the masculine register; the face and pubes are almost devoid of hair; the disposition is harsh, unmerciful and servile. They age rapidly and then become thin and terribly wrinkled."—Scott (*Sexual Instinct*).

On account of the peculiarity of the voice, mutilation of boys was a very common occurrence during the middle ages. They were employed to sing in the concerts and especially in the churches, in the choirs of which women were not allowed. Pope Clement XIV. abol-

shed the horrible practice of castration in the eighteenth century.

Since girls were not mutilated in the earlier ages, though no doubt would have been if their unmerciful masters could have accomplished the act, there are no historical accounts and the literature upon the subject is not abundant. However, in cases of disease, where young girls had their ovaries destroyed, they invariably take on a masculine appearance. Many prostitutes, who have had their ovaries destroyed by disease, become masculine in physique, voice, strength, quality of mind, pugnacity etc.

From the above description it is quite evident that a close connection exists between the organs of sex and the whole man, physically, mentally and spiritually.

## THE SEXUAL ACT.

It has been clearly demonstrated above that the organs of sex are sacred, and that through them all the creative influences which affect men are brought to bear. It becomes of paramount importance then that something should be known concerning the sexual act, when, and how often it should be accomplished.

The performance of the sexual act should be for a purpose. Shall it be for pleasure or shall it be for the purpose of the reproduction of the race? This is a great question, about which the opinions of ordinary men are very disgusting. From the careful study of the question for many years, it is very plain to us that the organs of sex are to be used for the purpose of creation, not for pleasure, and we hope that in this book sufficient reasons will be unfolded which will convince the reader that such is the divine purpose of our Creator.

The sexual act is the strongest of all instincts and the most uncontrollable passion. All ignorance and evil and all knowledge and good are clustered around this central, mysterious power.

In connection with the creative sexual



intercourse there should follow with it the true love which is the binding principal between the true man and wife. If sexual intercourse is carried on for pleasure, and there follows with it what is commonly called love between the parties, it is absolutely safe to infer that that form of love is nothing but a delusion, a passion which sooner or later will end in bitter fruits.

If man were physically, mentally and spiritually well balanced, he would never desire sexual intercourse more than he would food or drink, except when it was both best for himself and the woman to whose desire he would respond. Such models, who are married, cannot be found, but nevertheless we have had grand models throughout the ages who taught the law of purity and of virtue in controlling the sexual passions. The greatest Teacher taught that spirituality can only be attained by the control of the sex. Christ and His apostles taught this great law, but we fail to see these teachings brought forth at the present time. Thanks, however, to all the greatest teachers in the world, who endeavored to grow in spirituality by keeping in check their animal passions.

Strange it seems, but nevertheless true, that nearly all the Christian denominations have a Holy reverence for the purity of the mother of Christ, yet they do not teach the true

philosophy of the organs of sex that they should be controlled and revered as sacred, but they give men and women licenses to have sexual intercourse as much as they please. This is plain talk, but nevertheless true, and many marriages which exist are nothing more than licensed sexual intercourses, or at all events that is at the basis of the whole union. Now, we do not wish our readers to infer that this is throwing a slur upon the marriage law or upon the church. Far from it, we must have marriages of all kinds of people, and the churches are the greatest instrumentalities to bind men and women together, but it is pitiable when the play of the passions is given free vent and no sexual law is shown and unfolded to the people at large.

We certainly know and admit that none are perfect, but, nevertheless, a clear knowledge of this law should be taught by the church, for upon the understanding of this divine law, spirituality really stands.

To illustrate how ignorant many people are concerning these laws, I might state that often have I seen people get up in church saying that they were sanctified and without sin, whilst at the same time I knew they had no control of their passions, and practiced the sexual act upon their faithful wives frequently whilst they were enciente. Now, these people

really are in earnest, but the secrets of spiritual life they do not possess.

The same law concerning the physiology of sex should be known by physicians, but it is pitiable that there are but few who realize and understand this sacred law. They cannot see the harm sexual intercourse does to the body providing it isn't carried into extremes and providing no diseases are contracted. Many physicians recommend to unmarried men who are masturbators to indulge in intercourse. Medical works are written upon this subject by eminent physicians in which they advocate it. It is doubtful, however, if they would recommend it to their own sons.

Medical men, who give such advice, don't understand man properly at all. If they understood the grand laws of creation, they would not give such disgusting advice.

Men who give way to their passions cannot understand and realize the beauty of creation. It is utterly impossible for them to understand the mighty laws in which we live and have our being. It takes reason to understand the divine law, but reason is the first thing that is blunted when the sexual thoughts are perverted.

## FREQUENCY OF SEXUAL INTERCOURSE.

In the foregoing chapter, the true place of the sexual act has been clearly shown. To those who strive to be perfect men and women it becomes of paramount importance that they should always have that high and sacred ideal before them when thinking upon these matters. By doing that, it will assist them in overcoming their wasting desires. Men and women should endeavor to strive with all their might to try and live up to the sacred law.

It is a well known fact, however, that men and women in their bodily vigor in this age cannot live up to such a strict law, and married people will have their share of indulgence. The same is true of many unmarried, who will also have their indulgence. To those who are not married, the best advice for them is to have their thoughts diverted into different channels. They should make up their minds firmly never to submit to sexual intercourse, until they are married. For married people the best advice is, the less the indulgence the better.

By far the greater majority of young persons unite in matrimony with no education whatever on this subject; and habits, right or

wrong, are soon formed which are apt to be continued throughout life. There are many people, and good church people at that, who shamefully indulge in their sexual appetites for years. These people simply don't know better. Many a man has destroyed not only the life of his wife, and at times a number of them, whilst at the same time he simply existed upon the road of degradation—and didn't know what he was really doing.

With many married men sexual intercourse is not necessarily sensual, but it becomes a habit like eating, drinking or sleeping. Little do they think of the injury they are inflicting upon their wives and upon their children. It is not the purpose here to say how frequently sexual intercourse can be carried on without detriment, but suffice it to say, the less the better.

Many readers will doubtless find fault with these teachings, for they will argue that nature demands sexual intercourse frequently with them. Yes, it is true that the act is often demanded, but it is because they indulge too much in sensual thoughts. If they had different thoughts, the acts would not be so frequently demanded. The sexual act is always secondary to the thoughts, and in order to lessen the acts, the thoughts must be placed upon a higher plane. If married men and women are not able to control their passions, we would caution

them to try hard to do so, but if they are too weak to overcome their faults, it is to be hoped that they will at all events strive with all their might to control themselves at least during the time the wife should be bearing a child.

It takes a great deal of moral strength to live up to the ideal married life, and in this age few will be able to do so, but if they try hard to divert their thoughts upon a higher plane, the purer children will they have, which shall give them far greater hopes and joys than they would receive by their sexual pleasures.

## MATERNAL IMPRESSIONS.

"A great new world looms into sight, like some splendid ship, long waited for. The world of heredity, or pre-natal influence, the greatest right of which we can conceive, the right of a child to be well born is slowly, surely recognized."

FRANCIS E. WILLARD.

The world is ignorant concerning maternal impressions. The only thing that people hear of is that birth marks are caused by the mother taking fright and then they simply stop to consider or ask further questions. To many, and including some physicians, birth marks are considered to be caused by other things than fright, and that the mother has nothing to do with them. True it is that some mothers receive severe frights, yet nothing appears on the child. In those cases it is necessary to understand that there are many conditions and laws concerning the mother that must be understood. In the case of a woman of a phlegmatic temperament or one who is on a low plane as regards nervous development, the impression hasn't by any means as much effect as when the nervous system of the woman is highly developed.

Birth marks are established facts. We should not stop there. If physical effects are

produced upon the child through the thought of the mother, common sense will tell us that every idea, conceit, notion and longing of the mother will affect the child. We all know that the child inherits its physical body from the parents. Is it then not easy to understand that it also inherits its mind? When we examine a number of children in one family, we are struck at the great differences between them. Some will turn out good, whilst others turn out to be deficient in many ways.

They may all have had similar environments, but it seems a puzzle how it is that some are so different. Environment does affect children to a certain extent, but still behind all there are the pre-natal influences which have a far greater weight than anything else. Many parents excuse themselves from all blame when their children turn out bad and attribute it all to the environments and temptations of the school or of other places, but these reasons are not sufficient—and we sincerely hope that men and women, who expect to become parents, will become enlightened so that they will have better and purer children.

In support of these statements the words of a few prominent medical men are here given.

Dr. W. C. Dabney says: "From time immemorial there has been a popular belief that impressions made upon the mind of a prospec-



tive mother would cause defects in her child. There are two classes of defects—mental and bodily—and they should be considered separately. The mental defect may be due to violent, emotional disturbances of the mother before the birth of her child. It is generally acknowledged by those, who have given the most attention to the subject, that the character of the impression is of great importance. Anxiety and grief seem to hold the first place, and fear the second. So far as I can learn, great joy has produced no appreciable effect."

Dr. Hirst says: "A great fright, if it does not kill the child, may diminish its mental capacity. We must admit that while we cannot explain the susceptibility displayed by an unborn child, we are obliged to allow that the fact is as well established as any in medicine. I had occasion to administer hypochlorinic injections to a woman in the early stages. The child was born with identical spots on its arms."

Dr. Talcot, surgeon at the Woman's Hospital, New York, says: "I must say that I always had considerable skepticism as to maternal impressions, and it arose from my ignorance on the subject. If sudden fright will produce malformation, why will not fits of anger or depression also affect the prospective child."

Many other quotations could be given to prove that the physical and mental part of a

child is influenced by the mind of the mother, but enough has been given to show the opinion of medical men.

There are many cases also where the women take fright, yet nothing can be detected upon the child. These cases do not disprove that the frights of the mother affect the child, for the child may have some mental defect which is at first not so easily detected. Then we must remember also that some women are far more impressional than others.

We should not lose sight of the fact that we are living in an age of great mental activity. Until a comparatively recent time men and women were not endowed with so much mentality as they are at present. Physical strength reigned supreme, and consequently, since so many improvements have been made in the arts and sciences with all the labor-saving machinery, we find that men are not subjected so much to manual labor as in former years.

Labor is now more upon the mental plane, and since there is great activity everywhere, the mind is gradually becoming more developed (good and bad) as it were in the coming generations. This is the reason why there is so much increase in the different nervous diseases, insanities, suicides, murders, criminals, etc., etc.

Now, since the minds of the people are becoming more powerful, we may readily expect

that the mental impressions of mothers to-day carry greater weight than they did one hundred years ago. Novels and newspapers which print so much about crime and vice, are instruments which play havoc with many childing mothers, and women who indulge in that literature will surely brand those thoughts upon their children.

In speaking of pre-natal impressions to an educated lady recently, I was very much amused at her statement. She says: "Well, I think the people pay too little attention to pre-natal conditions. The idea of so many pregnant women working hard is terrible." I thought, well here is one lady's opinion of pre-natal condition, so I said to her: "Do you think they should be lazy and produce lazy children?" I informed her, however, that it was perfectly right and proper for women to work, but the greatest evil of all was for men having intercourse with their pregnant wives, thus branding fornication into their children. This almost shocked her, not because a delicate subject was spoken of, but on account of the consciousness of her own guilt in this respect. "Why," she exclaimed, "I never heard of such a thought before." This shows exactly how ignorant people are upon the subject.

I informed the lady that if men and women carry on sexual intercourse whilst the wife is pregnant, those thoughts are impressed

upon the child, and as soon as the child reaches puberty ~~it wants to~~ give play to its sexual organs. Now, I do not care how much discredit may be thrown upon this statement, it will stand the test of ages, and the time is coming when men and women will be taught the laws regarding creative influences.

From a careful study of young men and women who have given full play to their sexual passions, there is not the slightest doubt on my mind, that that evil was born in them. Reason becomes at times blunted and although they know they are doing wrong, they simply roll along with the tide regardless of consequences. Within the past week the writer received two pitiable letters from two unfortunate girls. The one was from a girl who was brought up by a very good family with strict religion. In the letter the poor girl wrote that she would commit suicide and that she considered herself lost forever. The other was from a highly educated girl who had held a very responsible position, and in her letter she stated that she was simply ruined. Now, what does all this mean? Why is it that our girls are so easily seduced? From a careful study of many cases, there is no other explanation but that sexual intercourse or passion is born within them, and that it takes but a spark from the tempter to touch the button as it were, and then the inborn passion will yield

regardless of the consequences. The time is certainly at hand that men and women should know something about their sex. Oh men! men! stop! stop! and leave your wives alone when thy are bearing children!

(Men are not to infer from this that here they have an excuse for running after other women.)

Many readers of this book will be amazed at these statements, and at the first glance will think that the writer is a crank. We cannot blame them, because they don't know any better, and, since sexual intercourse is carried on to such a great extent at the present time outside and inside of the marriage relations, each man will express his views on the matter in the light in which he sees it. Now, in the past men could not see any wrong in their own actions, though doubtless they often wondered how it was that their children turned out so bad.

It would be well if the advocates of temperance would study a little more about prenatal impressions instead of prohibition. Many poor unfortunate drunkards are such, because they inherited the thirst for liquors, whilst the mothers were tipplers or the fathers drunkards. It is not sufficient to treat men as if they were children and have their playthings taken away. It is a very difficult thing to treat men in this manner, and the sooner some attention is placed

upon the control of the forces which make men powerful in moral strength, the better it will be for the coming races. May the light of common sense brighten, until reason will find a suitable soil in the intellects of our race, so that men and women will honor childing mothers and not ridicule them. If there are women worthy of honor, they are those who faithfully obey God's will and make use of God's laws in endeavoring to assist in perfecting their children to the best of their ability.

Now, since there is less manual labor than there was fifty years ago, and since the mentality of the race is being more developed, we find also that there is more abuse of the sexual organs now than then.

If a man works hard, he is not as sensual as when he does not. In a former chapter the writer referred to the farmer having sexual intercourse with his pregnant wife, the reader is not to infer from that, that the farmer is more sensual than others, not by any means, but the farmers who work hard are less sensual than others. In spite of the progress of our race there is greater sensuality also. The church is powerless at present to check it, and we sincerely hope that clergymen will recognize the importance of educating our people upon these important questions.

Clergymen are doing noble work, but they

can at present only deal with the effects which exist, and that, only, to a very limited extent. We must trace the effects back further, and to do so we must educate men and women in the great problem of the sexual question, and if the parents can be convinced of the great wrongs which they are implanting into their offspring by indulging in sensuality whilst the children are growing in utero, Christianity will gain a mighty victory, and if they sacrifice their dirty pleasures, they will be repaid a thousand-fold by having purer and better children.

## THE SOCIAL EVIL.

The world is intoxicated in sensuality. The greatest sin and curse of our entire race, from pre-historic times down through Sodom and Rome, and in almost every nation and kindred and tongue upon the earth, has been the worshipping of the sensual goddess. The worship of ancient Venus was nothing but a public and most continuous debauchery, and when we read the historic records of the Bible, we find horrible accounts of the different tribes and races. This great evil can be clearly traced in the histories of all nations, and the worshipping of the sexual passions has been the means of tearing down more races and empires than the sword. Likewise, if we examine the courts of Europe, taking for example the courts of Henry the Eighth, Charles the Second, of all the Bourbons, Stuarts and Louis, yes, all the thrones of the old world ever since they stood until comparatively modern times, we find they were rotten to the core.

If the highest courts in the land have been sensualized in passions, what could be expected from the masses of the people?

Many a nation has fallen through the sen-



suality of its people. Take for instance that once glorious and powerful country, France. To what is its weakness due to-day? Nothing more than sensuality. In licentious Paris the majority of children are born without the sacred pale of wedlock; yet, while this is the case, statistics show that the population of France is decreasing; virtue is counted a weakness, whilst venery is the goddess.

Paris has simply been taken as an example, but doubtless there are many cities in Europe and America which are just as bad, though they may not have the reputation. We can travel through the fashionable walks of all our great cities, and we can readily see the crowds of harlots proclaiming their own shame without a blush and setting themselves up for a price. Dens of infamy infest every street of all our cities, they pollute all our towns and disgrace every village. The magnetics of hell seem to open everywhere, into which the loveliest specimens of female innocence and perfection are continually being drawn and are continually exposed to the burning passions of destruction.

The vast concourse of those, who buy and sell the polluting embrace for a price, is not a fourth part of all the evil and misery. Venery is so great at the present time that absolute virtue is confined to a very small proportion of the households in our land. This is a statement

which no doubt will shock many readers, but we cannot help that. It is the truth and every honest physician will say the same. Little do the good sisters know how often their brothers are intoxicated in venery, whilst the poor mothers never dream what her good sons are doing out so late at night.

Do not think that this state of affairs is overrated. The author could describe many pitiable incidents, which seem so incredible, yet, if they were written in their true light, it would almost be enough to raise one's hair on end. Now, I do not wish to defame our race, far from it, but convincing facts and testimony, which can neither be denied nor resisted, extort the reluctant declaration, that few have more than the faintest conception of the fearful extent to which this vice in all its appalling forms is practiced.

It is high time that these truths should be known and the physiology of the laws concerning sex should be taught. Oh, Christians! Think of the virtue of Christ and His apostles. It would be extremely painful and pitiable to give herein an account of the lives of clergymen, who have been tempted and who have fallen into the great maelstrom of venery, in which they not only disgraced themselves and their families, but also the creed which they taught.

It is needless to say that temptations are

the cause of men falling. With the case of intemperance liquor is usually blamed as being the tempter, but alcohol doesn't run after a person of its own accord. Venery on the other hand is not as quiet as alcohol. It runs and chases after men and women continually. No law of prohibition can ever be enforced which can remove it, neither can it be bottled up and destroyed. How can it be rendered inert? The only way in which it can be overcome is by turning the X rays upon it. We must educate our young men and women upon these questions and show them how the passions assume control of persons, and show them also the terrible sufferings of the transgressors. Our people should know the dangers lurking behind the bewitching caresses. It is not enough to tell people to be pure, but we must educate them how they can keep pure. It would be a very poor policy for a nation to simply command its people to defend their country and not educate and show them how.

The same law applies to the law of venery. We must educate our people so that they can mingle amidst all forms of temptations, yet, when they know how to resist, they are unaffected by them. Strange it is

but nevertheless true, that the greatest treasure which exists in the world is unprotected. We protect ourselves with clothes. We build houses in which we protect our material belongings. We insure everything. We educate the children how to earn their living. We teach them the histories of the past and make them memorize hundreds of battles. We educate people in fact in everything except in the greatest treasure, namely, character building. Oh! may the veil of mock modesty be lifted, so that men and women will perceive the glorious light of creation as it is continually brightening, and may they be taught how to create Christ-like characters!

Character cannot be bought by money. It is the greatest, noblest, and sublimest treasure which we should strive to reach. It is within yourselves, and if you control your sexual passions and your selfishness you can attain to undreamed-of heights, but only by doing your duty. Character is open to all men, and if you grasp the inward truth, it will gradually unfold like a budding rose, and will continue to beautify your thoughts with kind and loving deeds, which will make life worth while living for.

## THE CONSEQUENCES OF IMPURITY.

As soon as a youth or man tastes the forbidden fruit, there is a transformation in his personality immediately. It matters not what kind of a woman he first embraces and has sexual intercourse with, he nevertheless has already polluted himself. Many are of the opinion that providing the woman does not conceive or as long as he does not contract a disease, no harm follows. Herein lies the delusion, in which he is attracted, and we hope in this work to be able to show that great harm invariably follows physically, mentally and spiritually. The great trouble with men and women of the world is that they cannot see judgment as it really is, and whilst they believe in it in a kind of a way, they shove it out, far into the future. Now to begin with this or any subject the reader should know and realize that the judgment is NOW — this very minute, this hour, this day, and extends into the future. What we are to-day in the sum and substance of our past experiences, and what we are to-morrow is the sum and substance of our past

experiences, plus the experiences of to-day. This law invariably follows us from day to day, for all our thoughts, words and actions are written upon our very selves. We can never escape from the all seeing eye. It is impossible. If we could run away from ourselves we could escape the scrutinizing eye of the book of life. It takes but very little thought to convince us that such is an impossibility.

In the previous chapter we laid great stress upon the close affinity between spirituality and the sexual functions, and now you may rest assured that when man perverts his spiritual thoughts into passions and makes pleasures out of them, he transgresses the divine law, and evil effects must follow. In the following chapters it is to be hoped that the reader will see sufficient evidences of the fruits one receives by sowing "wild oats," and if therein he can also see a counterpart of himself, he should be able to understand this law all the more strongly, and should make a firm effort to retract his steps, for otherwise he will fall more and more deeply into the snares which are already binding him.

When once the sexual appetite has been awakened, the spark is kindled. This begins

to play upon his fancy and his thoughts will revel in sexual matters, and soon again the same act will be repeated. Then follows the third, then the fourth, and then others in quick succession.

After the first intercourse the youth may feel a little shame and may argue with himself concerning the right or wrong of it, but his mind becomes shifted on a scale, as it were, until he meets the same girl or a similar one, and then the balance is quickly drawn down by the lascivious thoughts of the tempter.

After a few acts, the mind thinks little of right or wrong, but simply follows the sensual notions, and reason is out of the question. Reason becomes blunted, and this blunting process follows man continually until it becomes almost entirely lost. Often has the writer spoken to "sports" about the awful condition and slavery they were in, whereupon they simply replied, "You don't know the fun you are missing." The state of their reason is here shown. The further down men and women fall, the less and less reason will they have. Now, what can be man's judgment when his brain is inflated with passion? They think and act according to their standpoint of judgment. Is it any wonder that so many wrongs exist in the world?

The sexual embraces pollute not only the physical body but also the mind as well. There are very many varieties, for great differences exist between the many forms of fornications and adulteries. The more a man pollutes himself the more he wants to. The desires for sexual intercourse gradually take a hold of him stronger and stronger, until he sinks far below the level of the brute. The greater the desires become, the more he falls into licentiousness. His mind becomes corrupted, and even if he should be lucky enough to escape venereal diseases, he is terribly punished already. Of course, the world fails to see wherein the punishment of such a man consists. True, by simply taking the physical form into consideration, he seems not much the worse, but look at the rottenness of his mind and his thoughts! Isn't that hell already? Ponder and study this subject well, and the truth will be revealed to you.

Sooner or later, however, almost every man who keeps on indulging, will meet with some venereal disease, either in the form of Gonorrhoea, Chancroid or Syphilis. It may seem strange to many why these diseases exist at all, but they are for a purpose. They do to a certain extent put a check upon excessive venery, and although thousands die a living death through these ailments every



year, men are so blind that they heed not the warnings at all, and therefore they must also suffer the physical consequences as well as the mental and spiritual.

Men who are on the right track of life grow better and better when they grow older. The reverse is also true, that men who are on the road of impurity, degenerate more and more into miserable types of men.

When a crop is sown, the reaper gathers in much more than he sows; the same law holds good as regards venery. The crop that sports receive is awful and their bitter fruits are the hells which fall inevitably upon them. The fruits will ripen sooner or later, and the one that sows them must put up with them; he cannot throw them off very easily, for he becomes so entangled that reason is lost and he becomes tormented in a veritable hell of his own making.

When the fires of passion are ignited his associations quickly change. He seeks filthy literature and enjoys dirty conversations and stories. Imagine the dirty characters of men who after a night's debauchery in embracing filthy women come home later on and kiss their faithful wives or their sweet-hearts. How can human beings, who are called men, sit at the breakfast table with their mothers and sisters, when just the night

before they polluted themselves? Yes, these incidents take place in every town every day of the week. Men become so hardened that they think nothing of it whatever. It is so common that they think nearly all do it, and those that don't haven't brains enough. The above description is only one of a mild sport. When the fires of passion are heated up to a higher pitch, when they take on the appearance of being "tough" in Baccho et Venere, the descriptions are too filthy to be written.

Men, who are dirty in mind do not see themselves at all. We know many men and women are so blind that they cannot see when their physical bodies are dirty. Others who are clean see it at a glance. The same law holds good with dirty minds, and especially is this the case with fornicators who do not see purity.

## HOUSES OF PROSTITUTION.

There are many different houses of ill-fame in which merchandise is made of the polluting embrace with all its evils. It is a common thing to hear "up-to-date sports" say that they feel themselves safe in going to the better class of sporting houses since it is the business of the girls to keep themselves clean. Undoubtedly they are less liable to contract venereal diseases from a professional "sport" than from an immoral servant girl or street strumpet, and then they are also less liable to get into trouble through blackmail or by the woman or girl becoming pregnant. It is likewise true also, that the sin which man inflicts upon the public prostitute is not as great as upon another woman, for it is rather difficult to spoil a rotten egg as it were.

It is however right in the fashionable brothels where men very often contract venereal diseases, which at times follows them all their lives. If a prostitute is closely examined, she is a very repulsive object, and especially is this the case when she is closely examined by the scrutinizing eye of the physician. If men could but realize the filthy places in

which they have their enjoyment, they wouldn't feel like digging their graves in such dirty localities. This is what millions of men are continually doing every year.

Men, who are frequenters of these brothels never reason, and simply go by the impulses of their passions. If they would only think how many other men co-habit with the same girls which they caress (for it takes many as a rule to keep the unfortunate women in board and clothes), they would perhaps have enough. If they would only see the dirty specimens of men who have their indulgences in the very same places as they do, they would not feel like co-habiting with such women.

Prostitutes are very fond of perfume, which assists them in covering up their filth and in charming their frequenters with the idea that they are beautiful. In speaking of prostitutes we can verily say, "The way of the transgressor is hard." Women who work nothing and simply earn their living by selling their bodies, their minds, and their souls to dirty men are objects of pity. How few are the missionaries that come to them and say, "Sin no more"! Who comes to them and tries to show them the evils that result from the abuse of sex! Who comes to them and tries to reform them by instructing them that the secret of life lies in the control of the

organs of sex and the doing of one's duty ! Who comes to them and shows them the purity of Religion ! Ah ! alas, they verily are in a hell into which clergymen are afraid to tread.

From a careful study of prostitution, I am absolutely positive that if clergymen would endeavor to reform them, their efforts would be in vain. When a woman has once entered a house of prostitution she is beyond the reach of the methods of reformation at the present time. If anything ever can be accomplished, it can only be done when clergymen will truly understand the organs of sex, their use and abuse, and when they make that study a part of their teachings.

Prostitutes think that almost everybody is as licentious as they are themselves. Often have I heard such statements. They consider themselves just as good as the men who co-habit with them, and in that thought they are not so very far astray. Their minds are filled with nothing but obscene matters. When they look at anything, they look at it through obscene eyes. Nearly all prostitutes are hysterical, and since they do not possess a strong will, they roll along in the maelstrom of destruction, which verily is a frightful hell. Many loose women are beautiful and kind-hearted, and if the world would know the causes which made them seek shelter in a house of ill-fame, moral

people would hesitate in treading them under their feet. It is no wonder that the pathetic song, "She may have seen better days," touches the soul of men in pity.

The causes which make women public prostitutes are many, and in order to accomplish a reformation in this great problem, it is not enough to deal with the effects. We must trace the effects back to the causes, and if it is possible to prevent the causes, if we can implant moral instruction and the law concerning the true use of the organs of sex into the children, then can we hope for a great change. The greatest cause of all is that children have fornication born within themselves; the sons of the land create a demand for prostitutes; the awful responsibility that falls upon a man, who robs a girl of her virginity, is not thought of at all in its true light. Under our present system of laws a man may rob the virtue of dozens of women, who afterwards are cast upon the road of degradation, whilst he himself receives no punishment from the state, and may associate with the best society in the land. The world as yet cannot see that he is punished by the eternal laws of God. He is frightfully punished for his misdeeds, but no one can truly understand how he is punished until he can truly understand the great laws of cause and effect, which act continually, and which we

endeavor to make clear in this book. Besides the causes that are at work within a person, we have other causes which are responsible. Thus we have our alcohol, our erroneous system of education, our sweat shops with starvation wages, the accumulation of wealth in the hands of a few at the expense of the poor masses, thus debarring the latter from education and allowing ignorance and passion to rule their minds, and a host of other selfish notions.

The system of instituting reforms "à la Parkhurst," is entirely wrong. He created a great upheaval in New York, but what good did he accomplish? If we compare Dr. Parkhurst's methods with those of Mr. Stead, who visited the poor unfortunate women in Chicago during the World's Fair, and asked their opinions, what they thought of Christ, and then wrote down his experiences and suggested reforms, we have an entirely different picture. It is wrong to trample upon the frightfully punished women, but we must teach and show humanity how the great evil can be prevented. Morality cannot be clubbed into people. We must unfold to them the law of truth, so that they can grow in purity, and then the kingdom of heaven will show itself like a budding rose.

Very rarely does a woman enter upon life in a brothel simply from choice, but she is forced or led into it by misfortune and ignor-

ance. Temptations surround our poor girls on all sides; the appearance of a gay life, flirtations, jewelry, and fine dresses extend to them the hand of enchantment with all its snares. Little do the poor unfortunate women realize the misery, the sickness, and the horror of the hells, that surely lie not far off. The average life of the prostitute is very short; by some it is claimed that it lasts no more than four years.

The ranks of the prostitutes are very rapidly recruited, for the demand is exceedingly great. Little does the public ever dream of the frightful numbers of prostitutes who die every year, and who are transported to the potter's field. According to Dr. Scott's work, "The Sexual Instinct": "in New York city there are estimated to be from 30,000 to 40,000 prostitutes; and the statement is made by conservative authorities that out of every fifty-five inhabitants, including men, women and children, one is a prostitute.

In the space at our command we cannot enter into a statistical analysis of the yearly cost of prostitution, but the reader will hardly be surprised at the statement that it is enormous. In considering the sum of money which is expended on prostitution, it is fair to take account of the fees which are paid to prostitutes, the usual wines and liquors for which exorbitant prices are charged, the revelry in



dance halls and saloons, which are patronized by prostitutes, the care of those who become pauperized, the cost of police supervision, the rental of houses, etc., etc. Sixty-five millions dollars a year paid out for prostitution in New York city at the present time, without accounting for the hospital or police expenses, or the rent also, would be a most conservative estimate, basing this figure upon the factors laid down by Sanger in 1858 (History of Prostitution), and taking no account of the greater expenditure of money at the close of this century. Fully five times as many men as women are degraded by impurity, and they supply the funds for this business. But the enormous tribute of money which men pay to vice is as nothing in comparison to the racial degradation and damnation."

These figures will no doubt astonish men, but they are to the point. Is it not high time that questions of this nature should attract the attention of the state, as well as of the church? Often do our temperance orators dwell upon the misery which results from the excesses of alcoholism and give us figures, which likewise are most startling. Yet the evil resulting from the use of alcohol are as nothing when compared with prostitution, but this fact we must remember, that both go hand in hand. Many drunkards give way to prostitution, and nearly

all prostitutes are addicted to the excessive use of liquors.

It is exceedingly worth while for men and women to study the surroundings of prostitutes well, for in them they may see the worst condition of slavery that exists. Looking at them, when they appear gaily attired on the street, the eyes of the sensitive are attracted, and one is led to believe that their life is one of continued pleasure, but if they are studied more closely it is soon seen that everything is a sham and that their life is one full of rottenness. Their lot is a hundred times worse than that of the former American slaves.

People often say that places of prostitution should be licensed and medical examination of the inmates should be insisted upon. This is a question which has engaged the minds of many good men and women. For years these experiments have been carried on in many municipalities in Germany, France, Denmark, Holland, Sweden, Italy and Switzerland. In all places the law has proved unsuccessful, so that it has been repealed in nearly all countries as well as many cities. Vice cannot be regulated by law, and the only way in which it can be overcome is by paying more attention to the causes and the prevention of the same.

No one sees so much of the dark side of life as do the physicians, and no one is better

able to judge the conditions of sexual affairs as they. The people know very little of the good which many medical men accomplish quietly. Honest medical men never condemn poor unfortunate women as some would-be moralists do, but on the other hand they give them their sympathy and advice wherever they can. To reform the prostitute is, however, impossible under the present conditions, and it is to be hoped that the noble profession of medicine will go farther in the future, and solve this, the blackest problem which confronts our race. — Our laws, however, require remodeling, for the crime of robbing pure innocent girls of their virtue and sending them on the "turf" is terrible. At the present time, if a man steals a chicken or a sausage, he is sent to jail, but if he robs the virtue of a dozen pure girls and sends them on the road to hell, he goes "scot free." All reforms which have so far been tried have failed, and all the reforms which ever will, be tried will fail provided they do not strike at the root of the evil. The time is surely coming when the laws of sex will be understood, and if it can be pointed out to parents how they are sowing the seeds of fornication into their children, then the dawn of a glorious and happy race is in sight,

## ABORTION.

In a former chapter, there is a description of the union between the spermatozoa and the ovum. The wonderful vitality of these small cells is also pointed out there, and the reader knows of the rapid growth of the human foetus. The question now arises, when does life really come into the child? Many people think that life does not enter the child until it breathes; others again believe it is present when the "quickening" sensations are felt by the mother. For the benefit of the reader it is well to remember that life is present from the very commencement, and if anybody destroys that life, murder is actually committed. Many people say, "Well, I cannot see any harm in an abortion, if it is done before three or four months." True, they fail to see the harm, because they haven't been enlightened sufficiently on this subject, but verily, it is a murder nevertheless. The oftener a woman produces an abortion on herself the less harm she can see in it, but she must inevitably suffer the consequences. The penalties inflicted upon her will not only affect her physically and mentally, but spiritually as well, and no doubt at some

time in her future life she will be menaced by the deed which she has committed.

It is needless to state herein the history of abortion, but if we go back half a century we find that in those days it was a rare occurrence. Gradually the people have been becoming "wiser", as they call it, and now they will stop at nothing. The drift of the world to-day is to look down with a shameful eye upon the family with many children. Now-a-days, if parents have more than three or four children, they are ridiculed and laughed at. The low birth rate, however, is attracting the attention of many good men and women, who are beginning to study these questions.

In the transactions of the Michigan State Board of Health, in which there appears the report of the special committee on criminal abortion, this startling report appears which is given in Dr. Scott's book on "The Sexual Instinct".

"To so great an extent is this abortion now practiced by American Protestant women, that by calculation of one of the committee, based upon correspondence with nearly one hundred physicians, there came to the knowledge of the profession seventeen abortions to every one hundred pregnancies; to these, the committee believe, may be added as many more that never come to the physician's knowledge, making

thirty-four per cent., or one third, of all cases ending in miscarriage; in the United States the number of women who die from its immediate effects is not less than six thousand per annum."

These figures no doubt are startling, but they are nevertheless undoubtedly not exaggerated. Many people will say that though such a large percentage belongs to the United States, in Canada the percentage is much less. Probably the percentage is less, but nevertheless it is simply frightful.

At another place in the report of the special committee on criminal abortion, there appear these lines:

"It is well known that in this country the faithful ministrations of the Catholic clergy prevent the commission of the crime to such an extent that it is very seldom committed by a Catholic married woman, and the committee believes that if the Protestant clergy would properly present the subject to their congregations, with the assistance of the press and other auxiliaries, the crime would soon become as rare among the Protestants as the Catholics. But the clergy claim to be ignorant on this subject. They must therefore be instructed and urged on to their duties by agitation through the press and in assemblies like this and others of which we have spoken. The press needs

educating almost as much as the clergy, before it can place the subject in an intelligent manner before its readers."

This report was made in 1881, but we fail to see any improvements whatever since that date. On the other hand, men and women have grown "wiser", as it were, in this devilish work, and the number of abortions is much greater now than then. Public opinion upon the crime of abortion is gradually becoming weaker. Abortion is so common and people have become so accustomed to it that they think nothing of its occurrence. That is generally speaking. Of course, there are many people who are shocked when they hear about these crimes, but very many simply take it as a common occurrence not worth any great attention.

It is almost impossible to pick up any daily paper in which we cannot see the bold advertisements of medicines which are stated to correct irregularities, whilst in the great American papers the criminal work of the professional abortionist is plainly announced. Little does the community also dream of the work of some physicians in towns and cities, who are abortionists; for seldom are they caught in these nefarious doings. Little do our good mothers dream how "smart" their daughters are in the use of the various devices for producing abortions on themselves.

To illustrate this, the writer will mention one incident. A short time ago I was called one evening to attend a beautiful young lady, the daughter of a very good and respectable family. (I will not narrate all the details, for "in the physician's heart many secrets are held and no one save the patient holds the key.") On investigation I found that a miscarriage which the girl had produced herself was going on; the young woman afterwards, when she saw no escape, confessed to me her trouble. A foetus of three months was expelled and although the mother was in the house, strange to say, she did not discover the trouble. The next morning I called to see the girl and casually I began to read a number of Holy mottoes on the wall, such as, "Redeemed by the precious blood of Christ", "The blood of Christ cleanses us from all sin," etc. etc. Suspended over the head of the bed there was a framed picture with different characters. I looked at this for a time, but as the room wasn't very light, the girl's mother, who was at hand, raised the curtains, so that I could have a good view of the picture. She then began to explain the different characters and gave quite a lecture upon the evil effects of tobacco and alcohol. The lecture was very lengthy and, being in full view of the sick girl, I had great difficulty to restrain myself. I had to take it all and say



nothing. When the mother was gone, I gave her daughter a lecture upon a different topic.

This narration is to the point and it will reveal a great truth to those who will think and study, for therein lies the secret of the agitation concerning prohibition. A great fight is made by temperance and prohibition orators concerning the effects of alcohol, but about the evil results flowing from the abuse of the sex we hear nothing. Now, I admit that there are very many evils resulting from the over-indulgence in alcohol, but the evil effects from the misuse of the sexual organs are a thousand times worse than those resulting from alcohol.

Since no law can be enforced which will prevent adulteries and all the vice and licentiousness resulting from fornication, the only way then that these evils can be overcome is by educating men and women in the physiology of the sexual organs and the divine laws of creation.

Intemperance to-day is overcome to a great extent by showing people that alcohol, excessively used, is injurious. Thousands of men, however, may be around hotels, saloons etc., and yet will never become intoxicated. They know better; for they have sufficient common sense to know when they have enough. Likewise, our men and women should be instructed about the evil effects of the perversion

of their sacred organs, and then there would be established the kingdom of heaven within themselves. We have people continually praying: "Thy kingdom come," but they don't strive very hard to establish it. They don't know how to go about it, and they never will achieve much, until this mighty question becomes as plain as the alphabet.

Death frequently follows abortion and little does the world ever dream of the suffering which often precedes this fatal ending. Statistics show fifteen deaths from abortion to one from natural labor. Inflammation of the womb and ovaries often result, likewise pelvic peritonitis. Displacement of the womb with all its distressing symptoms is very common. About two-thirds of all the female complaints are due to abortions, whilst shattering of the nervous system, which gives rise to nervous prostration and insanity, is a very frequent effect.

Women think very little of the risks they are running in these matters, and if they could but see all the possible complications, as a physician sees them, then we would hear rarely of these cold-blooded murders. Aside from death, the terrible sufferings are frightful, and the sooner women will realize the awful crime and its evil consequences to their bodies and their minds, the better it will be for the world. If

the physical and mental sufferings are so horrible, what will be the spiritual ?

Many are of the opinion that abortions take place mostly amongst single women, but this is not the case. It is in the sanctum of the married families that they occur most frequently. Think of a woman destroying her nearest relative! The one in whose body verily flows the same blood as in her own! For what cause is the murder committed? What wrong has the child done to be put away? Who are these murderers? We find them all over, especially amongst the women of fashion wearing gems and jewels of precious worth to make them look beautiful. They can't be bothered with brats and at the same time attend fancy dress balls or go away on their trip. Many also think they are too weak to go through the trials of foetation, but they are strong enough to indulge in sexual intercourse. The crime of abortion has found its way into all societies, and it is frightfully on the increase. We must not blame the women alone, the men are often more responsible than the women. When will the world again honor maternity!

## GONORRHOEA.

One of the most frequent diseases that a physician meets with among young men is gonorrhoea. This disease is very prevalent in all towns and cities, and nearly all men, who are involved in what is usually called a "sporting life", become very intimately acquainted with it. Nearly all, who yield to temptations promiscuously, become infected some time or other.

All men, who throw themselves open to this disease, will hear of it. Before they ever have an attack, they think it can't amount to much; for they often hear the statement of another party, who says: "I would rather have a "dose" than a cold." This may deceive them, but when they have their eyes opened by personal experience, they will say that they would rather prefer a hundred colds to a "dose", and in some instances they will even stretch it out to thousands.

Gonorrhoea is caused by very poisonous germs which may attack any mucous membrane which is exposed to them. The most frequent localities that it infects are the generative organs and the conjunctival mucous membrane

Very many blind people in the world to-day have lost their sight, because this poison entered their eyes and destroyed them. Gonorrhoea is much more severe than is imagined. At times a person recovers in a few days, but in most cases he may be troubled with it for months or years, and in some instances he may become crippled for life or die. Many women, who contract the disease, become invalids or succumb to it.

In the male, it attacks the mucous membrane of the urethra, and the first symptom that manifests itself is a slight burning sensation whilst urinating. The meatus upon examination is found swollen and a few drops of pus are to be seen. The usual time between coition and the onset of the disease is from two to five days. The burning rapidly becomes worse and the pus soon begin to ooze freely, so that the linen becomes stained yellowish-green. In two days the discharge is very profuse and suffering sets in with all its unpleasantness. Physicians are consulted, and the "sport" thinks that in two or three days everything will be all right again, but generally he finds himself disappointed. There seems no letting up and he will usually find that it takes months instead of days to cure him. The pain may disappear, but gradually the disease extends further back, so that at

times he feels an irritation that induces him to urinate more frequently. At times the symptoms become very severe and he may feel like urinating continually; the suffering becomes intense and the agony frightful. This may continue for hours, and often for days. The disease has now affected the prostatic portion of the urethra and may not go further, but may linger around these parts and cause various forms of complications.

The most frequent complication, that often sets in about the fifth or sixth week or later, is what is usually called orchitis, in which one of the testicles becomes very sensitive and swells up to an enormous size, throwing the man on the broad of his back for a week. The physician usually informs the friends of the sick man that Mr. So-and-So is suffering from inflammation of the bowels, and often the poor unfortunate wife is seen sitting beside her adulterous husband pitying him in his sufferings. She knows not what the trouble is, and if it can't be passed off as appendicitis, it is usually attributed to an injury produced by kick or a fall. If the patient leaves his bed in a week, he does well, and then comes the wearing of a suspensory for a long time. But the swelling usually does not disappear for months and often never. Sterility often follows these cases.

In other cases again, the bladder may be-

come involved, and thin shreds are passed with the urine, whilst the bladder becomes very sensitive and irritable. Occasionally immense swellings take place in the foreskin which cause sloughing of the parts, unless a timely operation is undergone. Strictures often occur in the later stages, most frequently months or years after the first attack.

It is surprising that, although the symptoms of gonorrhoea are so very severe and the sufferers often cry from pain and misery, so much so that they state they will never give way to their passions again, just as soon as they feel better again and the old temptations open, they fall into the same trap. Sensuality is a frightful evil, and when it is the master, its poor unfortunate slaves are troubled and tormented most bitterly. This evil is so very great, that but very few have a chance to regenerate.

Thousands of women die every year from gonorrhoea, and not only prostitutes, but many innocent wives, who contracted the trouble from their dirty husbands. These cases are very common, and many husbands are more worthy of being paraded upon a scaffold and jerked into eternity than murderers. Such individuals are to be found in every village, town and city in the land. Do not think that these statements are exaggerated; for such is not the

case. It is well for a young man to know the evil consequences of this disease, so that he will become disgusted with its filth and hold it in such dread, that he will refrain from stepping into the sporting world.

Gonorrhoea in women affects first the vagina and then often extends into the womb. From there it affects the fallopian tubes and ovaries, causing abscesses in the abdominal cavities, which often kill the poor victims. Gonorrhoeal rheumatism is a complication which affects some unfortunate victims and plays havoc with them.

Very many men who have contracted this disease do not continue treatment long enough. The result is that they often contract a gleet or stricture, which gives them lots of fun later on in biting their teeth together during treatment. Men, who have had gonorrhoea and who consider themselves cured, often have the germs latent within them, which may affect their wives or other women, and give them a great deal of trouble with their generative organs. The writer has also seen cases where the husband infected his wife, whilst she was well advanced in pregnancy, and then when the child was born it developed gonorrhoea in its eyes. Many children are thus afflicted and come into the world blind. Shouldn't the very devils, no matter how bad they are, be shocked at such



deeds? Wouldn't it be more justifiable to lynch such men, than a negro for ravaging a woman who perhaps hadn't protected her chastity? Yet these slow murders are taking place continually, and the poor women and children are subjected to the most horrible tortures.

Besides the above complications, there are many others in which there may be discharges of blood mixed with the pus and in which very painful chordecs cause many a sleepless night. The suffering usually is intense in all these complications, and frightful to behold. A great deal more could be written upon this subject, but we hope enough has been said to warn the the reader to keep away from such base things and think more of his character and his health.

## SOFT CHANCRE.

There are two diseases which affect the genitals which first appear as ulcers. Both are called chancres; the one form "soft," the other, "hard." The soft chancre often is called "chancroid." It is a local and highly contagious ulcer, very destructive in its course. It rarely occurs alone, but most frequently a number of ulcers occur side by side. It usually appears on the glands of the penis in the male and on the vulva of the female.

The soft chancre never is a constitutional disease, and although it looks much more severe than the hard chancre and causes a great deal more suffering; it is quite curable, and after playing severe havoc with its victim for a time, leaves him with a number of scars to remind him for the remainder of his life of the sufferings which he once experienced. The pus from the soft chancre is sometimes inoculated through carelessness in a number of places, such as the lips, nose, eyes, thighs, or any cutaneous or mucous surface, and produces ulcers thereon. The

period of inoculation in the case of chancroid is from twenty-four hours to a week. In rare instances it takes longer time. Soon after the painful ulcer makes its appearance on the glands of the penis, the inguinal glands begin to become painful and swollen. In mild cases there may be very little involvement of the glands, but very often the typical "bubo" develops. This may be on one or both sides of the groin. One or more glands may be involved and suppurate. The pain in some cases of buboes is usually intense, and those who undergo it will never forget their experience.

## SYPHILIS.

Syphilis is a chronic, infectious, venereal disease, which affects every organ and tissue in the whole body and is transmissible to posterity. Of the various venereal diseases, syphilis plays more havoc than all the others together. It is usually contracted by impure sexual intercourse, but innocents are also very often affected.

The history of syphilis dates back many thousands of years, and for very many centuries it has played its awful destruction in the libertinism of Europe. In America, amongst the Indians before Columbus discovered America, it was unknown. Twenty years, however, after Columbus touched the new world, syphilis began to destroy the poor unfortunate Indians. Wherever Europeans settled, syphilis followed, so that now it is to be found in every country in the world to a very alarming degree.

At the present time in many of the country places in America it is almost absent, but in the cities and towns it is rapidly spreading, and if no greater precautions are

taken than at the present time, the villages and country will become infected as well. It prevails to the greatest degree in sea port cities, but all large cities are full of it, and thousands of vigorous young men and women are becoming infected daily. It affects not only the poor and vicious, for it is no respecter of persons and attacks the so-called royal blood just as readily. Many persons who have contracted this disease may go about and no one may ever notice it; for

“Skin and film the ulcerous place,  
While rank corruption, mining all within,  
Infects unseen.”

CAUSES.—Syphilis is caused by a germ or its virus which infests the blood of a syphilitic person and is inoculated into another individual through an abrasion however small, or by absorption through a mucous surface. The chief source of the contagion is in the fluid, which transudes from the surface of the initial lesion or ulcer (hard chancre) and next in order from mucous patches. The blood of a syphilitic also carries the poison and if it gets into an abrasion, no matter how small, of another person, it produces the disease. Likewise, the matter or fluid from any skin lesion in the secondary stages will produce the infec-

tion. The transudation from a fissure in the nipple of a syphilitic nurse will, if lodged in an abrasion upon the lips, tongue or buccal wall of the child, produce the specific disease upon a non-syphilitic subject. On the other hand, a syphilitic child may inoculate a healthy nurse. The urine, tears and sweat of syphilitic patients do not convey the poison. The contagion may be inoculated directly and most frequently is, but it is often conveyed also by the virus adhering to some intermediary agent. Thus the contagion may be carried by cigars, pipes, tooth brushes, drinking utensils including communion cups, knives, forks, spoons, razors, towels, sponges, gloves, trousers, lead pencils, and a variety of other articles. It is easily seen that if anyone has syphilis he is dangerous to society, and that many innocent persons become afflicted.

The clinical history of a typical case of acquired syphilis is usually divided into three stages,—primary, secondary, and tertiary. In a majority of cases, however, under proper treatment the tertiary stages may be eliminated and the secondary stages made shorter and less severe.

**PRIMARY STAGE.**—At the time of inoculation the abrasion may be so small as to be

unnoticed. The virus remains quiescent for about three weeks and then the patient notices a small irritated surface, which appears as a papule and from the covering of which a clear serum escapes. At times there may be an erosion. In case there is not much irritation, there may be but little suppuration. The ulcer is usually small and oval in outline and shallow, increasing gradually from the periphery to the centre and its surface covered with a yellowish serous transudation. It is not painful at all, but when grasped between the thumb and fingers the edges appear quite hard. The glands in the groin on one or both sides become indurated. It takes from to one two weeks from the first appearance of the ulcer until the glands become enlarged. Usually one to seven of them are affected. There is very little pain. The first stages last from six to nine weeks.

**SECONDARY STAGE.**—The primary infection gradually merges into the secondary by absorption of the poison into the whole system. Headache usually sets in as well as shooting pains in the limbs, back, and other parts. The hair begins to fall out and a person may become bald-headed in a very short time. An eruption appears on the skin, which usually looks "copper colored"

and often covers the whole form. Sore throat also sets in, whilst white patches make their appearance upon the mucous membrane of the mouth. There is usually fever present. This may continue off and on for a considerable length of time. These symptoms continue from the primary stage up to one or two years when the disease gradually merges into the third stage.

**TERTIARY STAGE.**—The tertiary stage usually comes on after two years, but sometimes after one year, and at times only after three, four or five years. If it is not treated properly, it continues throughout the whole life of the patient, causing the most horrible tortures one can imagine. No tissue or organ is exempt from the ravages of the virus; the skin often becomes affected producing very dangerous looking ulcers; the brain becomes very materially affected, causing paralysis, insanities, etc; the spinal cord with its membranes becomes affected, thereby causing all forms of disturbances in speech or locomotion. The bones are frequently affected, become softened in places and are destroyed; frequently the small nasal bones are entirely destroyed, causing a falling in of the nose; the eyes often become affected, and blindness at times ensues; the joints also become involved and at times are completely destroyed; the



muscles of the heart and arteries also become softened and break down; changes occur in the larynx and lungs, stomach and liver, and in fact no organ or tissue is exempt. Living examples of these affections are to be found in every town and city in the land, and if "sports" could but see this awful disease they would be more apt to tighten the reins upon their passions. If a Christian Scientist should have either gonorrhoea, soft chancre or syphilis, he wouldn't think it was unreal, and all forms of mental treatments wouldn't accomplish more in effecting a cure in their results than a taste of taffy.

**HEREDITARY SYPHILIS.**—Pre-natal infection of the child may occur through the father or the mother, or through both. In the case of the father, who has syphilis in the secondary or tertiary stages, the wife may become pregnant and give birth to a syphilitic child, whilst at the same time she may escape. Often, however, she becomes infected secondarily from the child. Syphilitic men should not marry for at least a period of four years after the initial infection, and not then unless they underwent a proper course of treatment and no symptoms had manifested themselves for a year. If a mother is syphilitic within four or six years, the child is very liable to be tainted, although she underwent proper treatment. In

syphilitic women, miscarriages are very frequent, and it is a good thing that such is the case; for nothing but frightful and stunted monsters would be born. If miscarriages do not take place, many children die soon after birth, which is a good thing for themselves.

The question of marriage, in case one or the other has had syphilis, is a very important one for the contracting parties. It would of course be far better if they would never marry, but then these rules will not be adhered to. The importance of these points should be well considered. Although many patients have been told about the gravity of this terrible disease, they are often wont to be negligent in the treatment, because they may not have any eruption or pain. If they will take the advice of their physicians and persist for years in treatment, they will save themselves a great deal of annoyance and trouble which will otherwise ensue.

The poison of syphilis corresponds exactly to the small tiny spark which sets fire to the finest buildings and destroys them. As the fire consumes buildings, so does syphilis consume people.

## SELF-POLLUTION.

Self-abuse is known by various names, such as masturbation, onanism, self-abuse, solitary vice, secret evil, and a variety of other names. It is produced by playing or toying with the sexual organs, which creates an excited condition, until a fluid passes; then in a few moments all the apparently pleasant sensations vanish. Were it not for these apparently pleasant sensations, self-abuse would never be practiced, but it is owing to this sensation that the evil gets hold of a person. Both boys and girls become afflicted. The sin of self-pollution is the most destructive evil practiced by fallen man. It is far worse than illegitimate sexual intercourse, yet strange to say, it is present mostly in the "apparently good" children, who would be shocked at the wickedness of sexual intercourse with a prostitute.

It is a far greater evil than diphtheria, scarlet fever or small pox, yet we allow this awful curse to destroy youths and maidens by the thousands, not by a genuine death, which even would be a blessing, but by a living death; which makes them imbeciles and de-

prives them of their reason, so that they are fit for nothing but the lunatic asylums. If all the secrets of the insane asylums were truly known, the world would be shocked at the large number of inmates whose reasons have been destroyed by this awful curse. There are many in those places, who have sunken far beneath the level of the brute, for they even haven't enough sense left to place food in their mouths; for hours and hours they stand or sit in a corner staring at apparently nothing, and the saliva trickles down upon their clothes; these are horrible pictures and pitiable beyond expression.

In a former chapter, the close connection between the organs of sex and the brain has been shown, and consequently we should expect this most unnatural abuse to show itself in the reasoning faculties before affecting anything else. This is exactly what takes place, and, consequently when the dirty act has been performed for the first time, it will not be long before the victim will want to do it again. In a short time he wants to do it oftener, until at last he resorts to the dirty act very frequently.

Sometimes, the unfortunate victim may think it is wrong and will try to quit, but he has lost self-control, whilst the momentary excitement assumes the mastership, and grad-

ally he is carried down into the most hellish condition, from which there is no escape.

Ignorance of the results excuses no one, for all masturbators commence this dirty habit through ignorance. One boy shows another, and one girl innocently tells another. I have met hundreds, and from a careful enquiry, I find the cause was nearly always the "same old story". This great curse is so prevalent that at the present time parents have no guarantee that their own children will not be masturbators. The years from ten to twelve are the most dangerous.

Occasionally some are masturbators on account of phimosis or other abnormalities, but those cases are infrequent. The curse spreads from one to another like a contagion, and the sooner parents become enlightened upon this important subject, and display enough common sense to put their children properly on guard, then they can protect themselves, and the less masturbation will there be.

This is a very unpleasant subject to read and to study, but every father and every mother with young children, should be posted upon this subject, likewise every youth. If this knowledge were generally spread, then self-abuse would be a thing of the past. Is it not horrible to think that there are so many families in which there are one or more masturbators?

Are those parents not to be pitied, as well as as the unfortunate victims? Shall we be quiet and say nothing about this curse, because it is a "delicate" subject? Heaven forbid! These vital questions must be taught and it would be cowardice to shirk the duty. Let the subjects be taught to the coming generations, and then we will have a glorious nation.

**SYMPTOMS.**—One, who has given way to masturbation, may not notice anything for a long time, for during this time the evil habit is able to defy detection by coming on so gradually that he does not notice it. It takes away his senses and his reason. That fails first and becomes blunted, consequently, it is easy work for this awful curse to propagate its longings and burn its victims in a living death.

Self-buse affects a person morally, mentally and physically. The whole person is affected, and not an organ in his whole body escapes injury. The effects of this disease are so apparent that it is easily recognized by the experienced observer. It is detected in his actions, in his speech, in his walk, in his handshake, in his general appearance, and in fact there are so many ways that it is almost impossible to mention them. It is in the observation of the whole person that I have been enabled to detect hundreds. No disease presents so strong a claim as this, and although persons are given up to

this habit, they never think that they are detected by others. Nature never does allow herself to be deluded, and she always advertises the facts in their very persons. Every thought, word, and action which we think, speak, or act, is registered upon ourselves in a manner, which is similar to the registrations of sound vibrations upon the cylinder of a phonograph.

It makes no difference whether they are good or bad, they are always registered and if they are bad those marks themselves already blacken our characters and punish us. On the other hand, if our thoughts, words, or actions are good, we are ennobled and blessed by them.

Now in the case of a person, who practices self-abuse, his thoughts and actions are registered upon him, consequently if it is repeated often enough, the person is so altered in his thoughts, words, and actions, that it is easily readable. It is in this manner that the affliction is read. No microscope is required to discover the effects, but by the general observation of the patient, the disease is easily discovered.

The symptoms, however, come on so slowly in the patient that he does not think there is anything wrong. The reason for this is, because his mind is always diseased and he does not use wisdom or reason. The Creator has given us a brain and a mind with which to think and gather wisdom. In self-pollution this is the

first thing which becomes diseased. Consequently, it is in this manner that the frightful ravages of the passions grow and prosper and break up the vitality of a person unnoticed by himself. It is a strange fact but nevertheless true that persons, who are subject to masturbation, rarely present themselves to their physicians for treatment. Very few, indeed, of my cases had enough sense to tell me plainly what was the matter and ask to be treated for it. On the other hand, they presented themselves for other complaints, some complaining of continual headache, others of pains in the stomach, others of constipation, and a host of other complaints.

One of the foremost symptoms of self-abuse is a weakening of the mind, and consequently we find that the senses cannot be centred upon an object. There occurs a lack of energy, which disturbs the vitalizing forces in accomplishing their purposes, and consequently, we have confusion of ideas, aversion to study, absent-mindedness, and loss of self-control. Ambition becomes lost and the person becomes like a derrick upon the ocean, that is driven into all parts according to the influences of the wind and waves.

All thoughts, which tend towards the recognition of the good, sublime, and true, become



dwarfed, and consequently, the poor victims cannot appreciate the beauties in the flowers, the trees, the animals, the earth or the heavens above, but everything appears to them as empty as the desert.

It is true, however, that they do attend church, and it is a strange thing indeed that many take an active interest in church matters, but their thoughts are not concentrated upon truth, they seem simply to be led to places of worship through their friends.

Their thoughts are not concentrated upon the sermon, but they love to sit down and think of obscene mental pictures, which continually come to their view. Victims love solitude, and whilst they sit quietly in church, their minds are given up to dirty thoughts. The sermon to them is a matter of indifference, for they cannot reason.

Enthusiasm and nobleness find no soil in the brains of the polluted, but on the other hand they die; what affects and fills others with enthusiasm and love, leaves them cold and indifferent; they never care about games and sports nor do they ever mingle more in the society of girls than they can possibly help; they have no use for their company, but they sneak off to quiet recesses where they carry on their frightful curse; they are also very lazy, and instead of romping about as children should, they

lounge around and do as little as they can; they become very dishonest, and lying is to them an easy matter. After a time, they become round shouldered and the spine becomes curved. Their gait is a dragging shuffling walk; there seems no life in it. They become very suspicious and filled with fear and are continually scared about nothing except their dirty work. There is no manliness in them; all the principles, which make a man, are not obeyed and consequently, they exist in their miserable condition knowing nothing of real life. They can't concentrate their minds upon anything and they gradually lose all control.

Possibly they may through some sources become aware of their miserable existence, and then may cry out for strength to overcome their evil habits, but soon again the evil habit assumes control and they scoff at the very idea of regeneration. Morbid fancies gradually increase, until melancholy sets in with all its disastrous influences. Madness and suicide is then open to them. Little does the world know what is at the bottom of the many suicides of young people. Every once in a while we hear of a shocking case where a poor unfortunate has ended his life, but the world is in ignorance about the hidden cause.

The cheeks become very pale with a dull leaden color and the eyes have a peculiar guilty

expression; the poor victim is very slow, yet looks anxious and often breathes quite rapidly; he never stands erect; nearly always there are stomach disorders and constipation. The whole system is so distorted, that there is nothing but a physical, mental, and moral wreck.

*Conjugal Onanism* is the dirty act of withdrawal. There are many young scoundrels of men, who have sexual intercourse with girls, but in order to avoid conception they resort to this filthy evil. At the present age, however, this bad habit is undermining the health of many married men, who think they are very kind in obliging their better halves who don't want children. The writer has discovered quite a number of men who complained about various diseases. Some had asthma, others indigestion, others headache, others backache, and a host of other aches and pains, whilst others had various forms of hysteria. There are a lot of men running over the land in search of relief from their complaints, but they hardly ever think that this contemptible evil is the cause of the whole trouble and they never tell their physicians. Since it wouldn't be a wise policy for a physician to ask the patients in a routine way about these matters, it is no wonder that the trouble is not detected by the physicians. The sufferers run from one to another, yet they never say anything about the evil habit.

Physicians, who pay a great deal of attention to the perversion of the sex and who are able to detect self-abuse at a glance, quickly tumble on the trouble as it were. The act of withdrawal is as bad as self-abuse itself. Disturbances occur in the electric and magnetic forces in the system which cause very great injuries to the nervous system, and consequently the whole system becomes shattered and wrecked. Having met many men, who have ignorantly given way to this evil, it becomes pertinent to say a few words upon the subject.

These are questions which the laity should know, and the sooner the barriers of ignorance are scattered to the winds, the better it will be for the race. Every man should be acquainted with the laws concerning sex, and it is high time that they should be taught. The sooner these questions are understood the better. It is no wonder that our insane asylums are not large enough and that insanity is frightfully on the increase. If the laws of sex are understood and taught, then and not until then, are there hopes of lessening insanity, not only that, but all forms of evil will be lessened, whilst greater joy and peace shall reign, and men and women will not take pleasures in the selfish vanities which we now see, but a general impulse will be given all to respond gladly to their posts of duty in making others happy.

Many will doubtless wonder why it is that the act of self-pollution is so destructive in comparison with natural sexual intercourse. This is a subject that under our materialistic science is not understood. It belongs to the domain of psychology, which is as yet but in its infancy. There are many electric and magnetic forces in the body which are not understood. Those forces are terribly shattered by the act of self-abuse, and consequently since those are the forces which play such a mighty part in the nervous system, it naturally follows that the nervous system must suffer. In the case of natural sexual intercourse there is an interchange between the male and female psychic forces, and consequently we haven't that shattering to the nervous system.

#### TREATMENT.

Prevention is better than cure and it is the intention of this book to educate people so that their evil habits will not develop, but since there are so many unfortunate young men and women, who require treatment, a few words will not be out of place.

The treatment will vary according to the gravity of the trouble and the peculiarity of the patient. The habit must be stopped and all the necessary efforts must be brought to bear to bring about the desired results.

In cases not far advanced, by a few determined efforts, the disease is conquered, but it is absolutely necessary to make a determined stand not to do the dirty thing again. That is the first thing to do and then the mind must be diverted upon different things. A suitable amount of work should be done every day and the youth should never sit alone, but he should get more life into him and get into company. He should enjoy the hearty jokes, laughs, and tricks of the other boys, and if possible he should also be in the company of ladies.

Idleness and solitude must be broken, and in its place there must be actively and life. Courage is absolutely necessary, and if a firm resolution is made, moral courage will join in and help him along. A grim resolution to the Creator should be made at once, not to-morrow and a dozen of times, but immediately and with a mighty impulse. A great mistake which many a youth makes is in asking God to do all the work in curing him, whilst he doesn't make an effort himself. That wont do, he must work with all his might and strive to reach the goal. In many cases this mental treatment is all that is required, but in more advanced cases he requires the services of a physician and he should not neglect to receive proper treatments.

Many young men are afraid to go to their family physician, and consequently since the

country is full of quacks, they very often are caught by the scoundrels, who fleece the money from them. Quacks usually advertise "sure cures" and circulate their frightening literature far and wide. Many victims are "bitten" and when they become disgusted with one quack they go to another. It is far better to go straight to the family physician, providing he is an honorable man, and to present the case to him. The family physician will guard the secrets, for he will not divulge them to anyone, so there is no necessity of being afraid. He will look after his patient's interests and guide him safely upon the road of reformation. Many masturbators often think they are wiser than their physicians, but in this they are mistaken; they should always remember that their minds are weak and that they should follow the advice of their physicians.

One case cannot be treated exactly like the other, sometimes there are some physical effects, which must be remedied, before the irritation can be removed. Victims of the habit should remember that their physicians are far better friends to them than they imagine.

It is a lamentable fact that there are but very few parents, who understand the subject of masturbation, consequently if their children are afflicted, they display so much ignorance, that the physician and patient become disgust-

ed. If parents understood this subject in the first place, the chances are that their children would not have fallen victims at all. The great trouble with many parents, whose children are masturbators, is, they never believe that their "good" children would do such a dirty thing, and if they were told of it they would hardly credit it.

I have become so disgusted with the actions of many parents that I never inform them what is the matter with their boys, unless I can't help myself and then I make it a point that only the father should know it and always forbid him to tell his wife. It is a hard thing for the mothers to believe it, and if she should ask her boy whether it was true he would almost invariably lie about it. No matter if he is truthful in everything else, he will lie about the evil vice, when cornered up. Many a patient was brought to me by the parents, who told me, "he worked too hard", and then contracted dyspepsia or goodness knows what all. I advised him that he must work etc. and then since I didn't inform the parents of the real cause of the trouble, they thought I must be mistaken in my diagnosis and ofcourse didn't appreciate the advice. The only thing to do in such cases is simply to go ahead and pay no attention to them, unless their remarks come too thick.



Now nearly all physicians meet with these adversities and many parents throughout the whole country never think of the unknown friend, who was the means of restoring their sons to manhood. People should remember that true physicians do not "blow" about their work, but they work silently. Somehow or other, especially in the rural districts, many people often are ignorant and believe every fakir with long hair touching the shoulders and wearing a "stove pipe" hat. They think that that man knows more than their honorable physician and they pay him good fees in advance to get humbugged, whilst their physician must wait years for money which he honestly earned, and then often gets nothing. Every once in a while a new scoundrel comes around with a different scheme and sure enough the "suckers" are caught. A person would think that they would soon be on to them, but if they are, it soon wears off. It seems they are always looking for the "miraculous". Surely they soon ought to know better, but "an ignorant man thinks he is wise, and a wise man thinks he is ignorant".

*The great theatre for virtue is conscience.*

*Cicero.*

## PART II.

In the preceding chapters, the reader can plainly see the use and abuse of the sexual organs, and, if he will only take the advice given, it will be a great blessing for him. Co-existent with the sexual perversion we often have other great faults and consequently we will also show them up and show the law under which they are governed. When the reader can grasp these simple laws, he will then have a better and a nobler insight into the use and purpose of life. We will describe but two of the evils and if the reader can realize that all others follow in the same law he becomes master. It is not the intention of the author to describe too much matter which cannot be easily grasped, but we desire throughout the whole book to make matters so plain that when they are read they cannot be forgotten.

This book serves as the guide of man, for verily herein he will find the secrets of real life, and if he will but only use his common sense and reason, he will rise to far higher and happier heights than he can as yet conceive.

## LAZINESS.

There is no remedy for time misspent,  
 No healing for the waste of idleness,  
 Whose heavier languor is a punishment,  
 Heavier than active souls can feel or guess.

Sir Aubrey de Vere.—A song of Faith,  
 Devout Exercises, and Sonnets.

Activity is the law of the Universe, and he who is not active, will be left behind in the darkness and ignorance of the age. If we look about us for a moment and watch how rapidly the earth travels and then again the moon, we find that no matter where we are or what we do time fairly flies.

The Earl of Chesterfield writing to his son said: "Know the true value of time; snatch, seize, and enjoy every moment of it; no idleness, no laziness, no procrastination; never put off till to-morrow what you can do to-day."

Nature everywhere tells us the same thing, and happy is the man who can grasp the swift and speeding forces in which to occupy himself. Emerson wrote: "Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he knows that every day is Doomsday".

Idleness always means loss. Our lives are but very short, and if we fool away the time in doing nothing, we become filled with nothing but nonsensical ideas. All great men who ever amounted to anything have been extremely active men. When those individuals looked back upon their past life, they had reasons to feel proud to think that their time was well spent.

The great advantages of life that bless us to-day have been attained, not by idlers, but by the workers. Idle men do not run after work, but they must be driven to work like mules. Happiness cannot exist in idle brains, but all forms of corruption and vice find there suitable soils to grow.

Laziness leads to many faults. In childhood it causes personal untidiness and slovenliness, and these characteristics, if not overcome, grow in persons so that they become slouches. It is interesting to study people in their dress, in their speech, and in their walk and from a little study you can invariably form a very good idea of the condition in which they live. In the manner of doing anything there is a great difference between an active and a lazy person. The work of a lazy person is not thorough; if he is compelled by circumstances to do work of some kind, it is apt to be superficial. Lazy men are soon detected in their work, and they do not find many favors among their

bosses. Very readily they are shipped off and since they hav'nt energy enough to look for other places, they go into the ranks of the unemployed. There are very many men, who continually complain that they cannot obtain work, and when it is offered to them, run away from it.

It is a grand thing for the men in the world that they must earn their livelihood. Men, who never worked anything either physically or mentally, are of no use to themselves and society. They simply fall into moral degradation with all its delusions.

How much better would it be, if people, who have plenty of money, would make themselves active. At the present time, work is still regarded as degrading by a pseudo-aristocracy. A vast field extends before all men, no matter how rich they are. Knowledge and wisdom are open to all, and if they can in anyway assist others to obtain it, they are on the eternal road to progress. Their mentality and spirituality then unfold, and their life will become harmonious.

There is plenty of employment for those, who have sufficient money and are not obliged to earn their living. If they simply sit down and do nothing, or if they lead a gay life entirely, they will degenerate. Many people simply are on the hunt for selfish pleasures, but soon after

finding them they tire of them. On the other hand, if they try to accomplish some good for their fellow-man in some way or another, they receive joys of which they never tire. Lazy people have no energy, and if they could only overthrow their selfishness and try to do something for somebody, they would soon be stimulated to push ahead in their work.

It should be the aim of every one to try and become useful, then their character will become happier and nobler. Everybody detests tramps, yet we should remember that they are lazy fellows without money, but we have many lazy people, who mingle in society who are just as lazy as tramps, but they were either cursed or blessed with money, or perchance they may have relatives, who give them the means for their existence. Such individuals are on the plane of parasites.

We all should try and make this world better. Everybody can do something. There are hundreds of little things which can be accomplished and every time a person does something good, he always will receive his eternal reward. Many people excuse themselves from all miseries etc. and think that as long as they don't know the laws, they are not responsible for their actions. Ignorance excuses no one, either in the physical, mental or spiritual plane, and if men and women won't conform to the laws

they must suffer. Ignorance really is at the root of all evil, and if we can but transplant that with reason, then the laws will be unfolded.

We must reason. There are many deaf people and many thousands will be deaf soon, because they don't know how to prevent the trouble. More than seventy-five percent of the cases would not be deaf, if they would only use their reason by inflating the eustachian tubes by forcibly blowing air into their nasal chambers and compressing their nostrils. It takes but a moment, and all have the instruments which they can use for the purpose, which they can use, if they notice that they are becoming deaf.

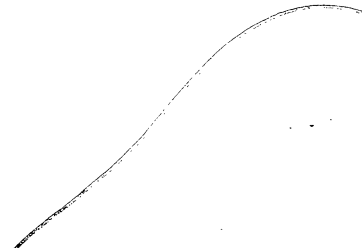
The trouble is, our people don't know this common and simple remedy, but they let it go, until they can hardly hear anymore, and then they go to their physician and expect him to perform a miracle. They are truly disappointed, when he tells them that he can't do anything. They go to another and he tells them the same, and then when they realize their condition, they are very unhappy indeed. Now, if people will meditate what it means to lose one's hearing they can understand that ignorance of the law excuses no one. They are invariably deprived of the grand use of their hearing which they must bear throughout life. The same law holds good with the organs of sex. Men and



women should know their use, and they should also know that when they transgress the laws, nothing but evil follows them. The same law holds good with lazy people, and consequently everybody should know that they must either do mental or physical work in order to become worthy men or women.

A lazy man who does not work and learn is in continual darkness like one walking in the night.

"The most ignorant are the most conceited. Unless a man knows that there is something more to be known, his inference is, of course, that he knows nothing, \* \* \* \*. But let a man know that there are things to be known of which he is ignorant, and it is so much carved out of his domain of universal knowledge."



## TEMPER.

"He that is slow to anger is better than the mighty—And he that ruleth his spirit than he that taketh a city".

A bad temper is the selfish hell which causes destruction to all within its grasp. If there is a fool in this world, it is he who possesses a bad temper. Love finds no abiding spot in the brain of a hot-headed man, consequently his judgment is on the plane of a runaway horse. If a man gives way to his temper, he loses control over himself and the torrents of hell are given free play. If there is something a man should continually watch, it is his temper. He should not allow passionate and fierce thoughts to obtain a soil in his personality.

A man should cultivate himself the same as he does a garden in which all forms of weeds are rooted out; and when they begin to grow the careful gardener does not give them a chance to grow to any extent; a gardener takes pride in his garden and continually strives to cultivate beautiful flowers and good vegetables; he endeavors to make it beautiful as well as productive of good

fruit; so should man cultivate his own person; he should try to grow beautiful thoughts which will produce good fruit. Therefore, since a man has a far more treasured garden in himself, he should not allow his thoughts, words, and deeds to be defiled by a destructive temper.

The man, who is hot-tempered, is nothing more than a spoiled child. You all have seen a child running about a room, until all at once it runs its head against a table. A good mother would say to the child: "It serves you right, don't run your head against the table". A mother who does'nt know how to train a child properly would use different language, for in order to stop the child from crying, she would quickly pick it up and say: "Naughty table", and in many instances would tell the child to "hit the table". The mother may think nothing of the foolish advice, which she gives simply for the purpose of quieting the child, but there and then are the tempers given an opportunity to grow in the child.

We know that many men and women are very irritable, and the slightest thing makes them angry. Now those people act no wiser than the child that knocks its head against the table. Instead of curbing their

tempers and blaming themselves, they continually misjudge others and in this way they quickly pass a hot judgment; in their thoughts burns the fire of madness, that explodes in offensive language and distorts their countenances.

If a person thinks or utters angry thoughts, they do not pass away from him in a straight line never to return. Instead of passing away in a straight line they pass away in a circle. They always come back and hit but rarely their object, whilst they always hit the one from whom they came. If this simple illustration is studied a little in the scolding woman or the angry man, living examples are found in abundance. In all probability it is best to study this law upon yourself and no doubt those, who get angry upon slight provocation, will find that their features become changed for the time, frowns will take the place of smiles, and instead of happiness there will be feelings of discontent.

Among wild animals, savages, and uncivilized races, anger and jealousy are not curbed. Men, who are educated and who are living in civilized communities, yet give way to hot-headedness and anger, are upon the plane of barbarians. They expose them-

selves to the pity, contempt, ridicule and disgust of the eye-witnesses. No matter, who they might be, whether they are bad people or otherwise, they invariably become disgusted with a person who flies into a rage, using abusive language, kicking over chairs, breaking the dishes on the table, and slamming the doors. It would be well for those people, if they would only run quickly before a mirror and see how hideous they look. Perhaps they would even be afraid of themselves.

Anger and spite often go hand in hand. The outburst of passion belongs to the inferior plane of wild beasts and becomes less and less in men according to their growth in real manhood. The really wise, good and, true men and women will not tolerate anger at all.

“The wise will let their anger cool  
At least before 'tis night,  
But in the bosom of a fool  
It burns till morning light.”

Good cannot be accomplished by anger, and if men and women will try and eliminate their hot-headedness, they will be greatly repaid for their efforts. We should not allow ourselves to be slaves, but we should become the masters, and no one can truly become his own master, until he can keep in check his temper.

## DUTY.

"God expects every man to do his duty."

The English speaking world is quite familiar with the command which Lord Nelson gave his men before Trafalgar, namely "England expects every man to do his duty." His men did their duty, and ever since then England has been the mistress of the seas. We hear a great deal about the duty which a man owes to his country, his God, and his fellow-man, but I am sorry to say we do not hear enough about the duty which children owe to their parents. I am satisfied that therein lies the great secret of true life and I am positive that if a man will do his duty to his parents, he will do his duty to his neighbors, his country and his God.

Millions of men are taught to the point, the principles of warfare. The rules concerning the duty in military life are strict and we often hear of the punishment a soldier receives in neglecting his duty. If there is anything a man should do in this world, it is to do his duty to his parents. Is it not far more important for a man to serve his parents than to serve his country by acting his part well at the military post?

Ah, friends! the conditions, which present themselves to our view in many, many families right here in our midst, are pitiable. If there is anything shocking and disgusting, it is to see young men and women living in all forms of selfishness and causing their parents so much trouble. You need not go far to see this. Perhaps it is well to examine yourself before passing judgment on others.

There is no doubt that many young men and women would be more kind and grateful to their parents, if they knew how. The fact is that many were not taught and that parents are usually to blame, but aside from all this, if children will only try to do what is right and just even as they have been taught, they will accomplish a great deal. This is being done every day by some, but a very large majority haven't got the manliness to honor their father and their mother. Men hold many different opinions as to what their duties are, consequently it is well to describe the duty which children owe their parents.

We should never forget what our parents have done for us and we should try with all our might to wipe off the debt by doing for them all that we can do in paying them back. In the first place, it is well to think of the many pains and anxieties that we caused our mother

during the nine months we were nourished in her womb; it is well to meditate upon these questions and to think of the many restless and sleepless nights we gave her and of the many inconveniences and pains we caused her; then it is well to reflect upon the frightful pains of childbirth and of the dangers through which she passed.

Many have lost their mother during childbirth and were left orphans. Should they not think of her who gave her very life for them? Should these orphans, when grown up, not think of it and should they not likewise try to sacrifice some of their selfishness, so that they will have a good character when they meet her again face to face? Many will doubtless say that they weren't the causes of their being born, and that they couldn't see that they should owe much to their mother, who died so many years ago, but if they will only meditate and think and use common sense, the right conclusion quickly presents itself.

Upon those who had the cares of their mother until they were grown up, hangs a very, very heavy debt. It is well for any man or women to reflect upon the many cares, which their mother gave them when they were nourished from her breast; upon the many countless hours, when they screamed and whined, yet their mother always endeavored to pacify



them ; upon the great tasks she had in keeping them clean and and always caring for them ; upon the instruction in learning to speak and to walk ; upon the thousands of times she had to run after them and protect them from dangers.

Likewise, the children owe much to the father, who had to walk the floor many, many nights, to his protection and care ; and to the expenses involved in the obtaining of food, clothing, education etc. etc. If children would but think of the many cares given them by their devoted parents, they must surely feel the great debt upon their shoulders.

We see hundreds of young men, who have been brought up in good manner, when they attain the age of say twenty or more, get up and leave their parents or simply stay at home and shift for themselves. Possibly they may earn some money now, but they are very careful that they will not give their parents more than their board amounts to just for the time being. The balance they spend upon clothes and in decorating themselves in order to attract the opposite sex. Many will spend their money in drink and many unnecessaries of life, but their parents are left behind. The young men think, then, they know more than their parents and they simply look out for selfish gratifications. After a time they per-

haps marry, unless they have almost broken their necks by abuse of their sexual organs; then they leave their parents and become attached to their wives; then they forget their parents and don't think much about them, unless they can get something out of them. Usually when the children are born, they run after their mothers to attend to the infants. Then the poor mothers are good enough. As soon as their wives are able to take care of the children, then the poor old mothers are no more use, unless they can get something out of them. The fathers are all right, as long as their pocket-books are open, but when these are closed they aren't much use either. After some time, the young husband and his wife formulate plans about how to get more money out of the old folks, and when the parents are about to die, they are quite alert about their share of inheritance. Now that is the way very many children treat their parents, and no doubt their own children will follow a similar selfish course.

The above is a picture of what we can see in our midst every day. Now that is an awful way to live. On the other hand, it becomes the duty of every man to pay back to his parents every cent that it has cost them for his food and clothing from the time he was born, and for his education. Besides all this, he

must remember continually the *great love* that his parents had for him, and it becomes consequently his duty to treat his parents continually with the same amount of affection and love, which they gave him. Shame to the man who doesn't do his duty to his parents!

Men should continually have before them the many deeds, which their parents did for them, and they should consequently strive with all their might to have their conscience clear of debt. The time comes when the father or mother may quickly be taken away to a higher life and then the man cannot repay them. Think about these matters! It will be well to think of the duty that is due to the parents. I am absolutely positive, if men have these ideas in their mind, they will be well repaid for their devotion and their love, and they will reap an abundant harvest. On the other hand those that neglect to do their duty, always will suffer, whether it is physically, mentally, or spiritually.

It is often said that one father can support thirteen children, but thirteen children cannot support one father. To a certain extent this is true and it is very pitiable to see so many parents cast out by their children. Usually when this is the case, the parents did their duty as far as the physical parts of their

children were concerned, but they did not teach them the principles of controlling their selfish motives. Under this head there are all the vast moral principles, which have not been properly cultivated, and the crop as it were turned out bad. The children think little of their duty and consequently never follow it up.

Now it makes no difference to a child, if his parents were at fault in some things; he should nevertheless do his duty to at least the extent of what was done to him. If children do this in all cases, they will accomplish a great deal. The more the parents do for their children, the greater the children's debts become. This being the case, when we come to young men and women, who have had the advantage of being brought up royally, there is a tremendous debt upon them, but rarely do we see that they repay their parents. Is it any wonder then that the aristocracy of blood is morally defective?

The more that is given to one, the greater his debt becomes, and when we come to consider the young ladies of society, who have been brought up with the finest foods and surroundings and who have been sent to colleges to learn all the departments of etiquette and how to entertain, we find that they are simply dwelling in laziness and are on the look out for a man, who would fondle them the rest of their

lives. When these ladies are closely examined, we find that they never or hardly ever do a stroke of work for the household (it is too low to work, you know) and that they do not earn as much as the food which they are eating. These are the very ladies that look down upon the girls that work either as servants or shop girls, but rest assured, generally the poor girls stand much higher in the eyes of their Creator than the lazy society belles. The reader is not to infer from this that the writer has reference to all the young ladies that are the moving spirits in society. There are some whole-souled, noble women amongst them, but it is too bad there are so few. Those that are good are those, who endeavor to do their duty to their parents and extend a helping hand to others.

If young men become fascinated with idle and selfish ladies and choose them for their wives, they will receive their share of tortures here on earth. Think of such women becoming mothers, when they know nothing about maternity. Their children always turn out to be worthless fops. Nowadays they don't want any at all.

All the good men and women of the past have been those, who did their duty to their parents or guardians ; all the good men and

women that exist in the world to-day are those who curbed their selfishness and did their duty to their parents, their guardians or their friends; and all the good men and women that ever will exist upon the earth in future years will be those who will do their duty to their parents and their fellow-men. By doing that, the golden rule will be obeyed and at the same time, consciously or unconsciously, the unselfish character of Christ will be formed within us.

It is a sad thing to see so many young men in all sections of the country, who feel too proud to respect and honor their mothers. Little do those men ever realize what their mothers did for them, and if they will look at the character of Abraham Lincoln, they will find that he honored, respected, and revered even his step-mother as long as he lived. Mrs. Lincoln was poor and unfortunate at one time and so was Abe Lincoln. She took Abe Lincoln's mother's place and did for the step-son what she could. Honest Abraham never forgot her, although he was the most distinguished of all the American Presidents. Young men, examine the character of the immortal Lincoln and penetrate his nature as much as you can. Study his honesty and emulate his character!

**PATRIOTIC DUTY.**—The young men of America, whether they be British or American subjects, are under a great obligation to their country. We are living in the land of freedom, in which there exists every liberty which we can possibly have. No one is forced to bear arms and kill his fellow-man at the bidding of a selfish King: on the other hand we have grand schools and the liberties of the press. Our laws are pretty good, and, if we but try to do what is right, we have nothing whatever to fear.

It would be of great interest for any young man to read a little about the ignorant state in which the Italians, Austrians, and Russians are held, where they receive but very little education. If our young men were in those countries for a time, they would then perhaps realize the great advantages, which are given to them here, and in all probability they would strive to make headway in their different spheres of life.

America wants its sons and daughters to be educated; its schools are the best. If any man or woman has been educated by his country, he is in duty bound to that country. All the country demands of him is to be honorable and just. Now, if the country has been kind enough to give our sons a good

education, and they will then make use of that superior knowledge in cheating their fellow-man, they become guilty of a great wrong. Shame to the men, who misuse their education for selfish motives by cheating their fellow-men!

America wants its sons to be independent, intelligent and patriotic in the issues of the day. It wants them to throw off the shackles of superstition and ignorance and replace them with truth and reason. There are many problems in the land, which are to be solved, and all are asked to take part in the great issues. Progress is to be made, and the kingdom of Heaven is to be established.

Selfish men can not work out problems, which are for the brotherhood of man: it takes men, who feel within themselves that they are not parasites feasting on others, but men endowed with devotion to duty. This duty bids all men to become more and more enlightened in the great problems which affect the working men so that the great labor and moral questions can be solved. It is very surprising, how little young men ever think of the many, many thousands of men, who have given up their lives upon the battle-field for our liberties.



After the battle at Gettysburg Abraham Lincoln gave this brief oration: "We cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work, which they who fought here have thus far so nobly advanced.

It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that these dead shall not have died in vain; that this nation under God shall have a new birth of freedom, and that the Government of the people, by the people and for the people shall not perish from the earth."

There was a battle-field, one of the most important in the history of slavery. Upon that battle-field Lincoln thought not so much of what the dead had done, because their work was finished, but he thought of the work to be done by those still living, and asked all to dedicate themselves to the unfinished work which yet remained.

There is a tremendous amount of work before us, and all young men are requested by their country to think of the thousands of men, who bled upon the battle-fields for us, and then meditate upon the scenes and from them draw increased devotion to further the interests of our fellow-men.

The physical fights in America have been pretty well fought out, and in future the fights will be mostly upon the mental plane. Common sense and reason with its devotion to duty will be the accoutrements of the true patriotic soldiers. The mental fights are a great deal easier than the physical struggles as far as life and death are concerned, but it takes many years for a youth to become properly organized, so that he is a true citizen.

There are many, many men all over, who live like parasites, that is they draw their food, their clothing, and their shelter from others. General merchants, butchers, bakers, and professional men are constantly being "soaked" by human "deadbeats", who are simply living like parasites, going from one to the other and deliberately feasting on them. These pests cause many a merchant to go into bankruptcy.

What constitutes a man anyway? The best definition in my estimation is: *A man is a man who pays his debts.* A man who does not pay his debts is upon the plane of insects

and worms that live and thrive by obtaining their nourishment from other insects and animals. There are many people who obtain their lodging places similarly to lice. They obtain their board and lodging, where they remain as long as they can and then go from one to another, never paying for anything or only a little so as to gain confidence. The conscience of some people wouldn't allow them to eat food which wouldn't be rightly obtained, neither could they wear clothes which weren't paid, but those who are upon the plane of lice, never have a conscience as it were and only consider themselves "smart" by living at the expense of others.

"Deadbeats" are an entirely different class of people than the worthy poor. Poverty is no disgrace for anyone, but our poor must suffer many things all on account of "deadbeats". It is often hard to distinguish between them, for "deadbeats" will play all kinds of games. The hearts of men are open and very willing to assist the needy poor, but on account of the many "deadbeats" men and women become often indifferent. It is indeed a pleasure to assist the needy, but to be so very kind to the "deadbeats" makes them all the more parasitic.

What a blessing it would be, if everybody strove to do his duty. Now, no one can get along who does not do his duty. At times it

may seem to some that they can get along, but how long? It is impossible for men or women to grow mentally and spiritually combined unless they do their duty, and it is to be hoped that the readers of this book can convince themselves of this true law, which we endeavor to make as plain as the alphabet.

The great secret of life is that we should feel grateful for everything that is given to us. If we study the arts and sciences to-day and compare them with the crude methods in vogue a hundred years ago we can readily see the blessings which we are deriving from all the various labor-saving machinery, which enables us now to obtain manufactured articles at very reasonable prices. Likewise we should appreciate our vehicles and methods of transportation. We should feel thankful that we have steam and electric railroads, which can take us to places so quickly and comfortably, also bicycles, and swift steamers; then we have the rapid methods of communication in the postal, telegraphic, and telephonic services. Likewise, our houses can be build far more comfortably and cheaply and can be furnished far better and cheaper than at any previous time.

In fact the man, who earns but a dollar and a half a day now, can have a more comfortable home than the barons had in their castles

during the Middle Ages. Men should be thankful also that they have all the religious liberty they want, and that they can worship God in any way they please. Likewise, we should be thankful for all the literature, which is now within the reach of all. All kinds of books are very cheap, so it costs very little to derive knowledge and wisdom from them.

Fifty years ago in Scotland it was nothing for a man to walk ten or fifteen miles to obtain a newspaper or a book; he would then sit down among his friends and read aloud, while the others would listen and take part in the discussion. Now-a-days, books are within the reach of all, but it is too bad that fictitious literature is too much in demand. Then again we have newspapers, well illustrated and reduced in price, so that the laborer can readily afford to procure them and educate himself in the issues of the day.

Oh friends! there are hundreds of things in this line that could be mentioned, but all we ask of you is to think out the others for yourselves and then try and ask yourselves the question whether you feel grateful for the grand opportunity that lies before you of improving your mental and spiritual welfare. If you feel grateful, you will receive an impulse, which will speed you on into a higher plane. With all thy getting, get knowledge and wisdom, but

by all means do your duty to your parents, your neighbors and your country and then you will do your duty to God.

If men and women will not do their duty, they will invariably get into trouble. This is a universal law and it cannot be otherwise. Many cannot see this law, but to those, who seek for the truth and strive to live it, the truth will be unfolded in all its grandeur like a budding rose, which grows amongst weeds and thorns.

Men and women should always bear in mind that if they have been endowed with a grand physical body and good brains, it becomes their duty to use their physical bodies and brains for the purposes for which they were intended. The great trouble is that people are so enveloped in selfishness that they forget themselves. No doubt any one, when he meets a blind man, has sympathetic thoughts for a short time. Did you ever imagine yourselves in the same conditions? Perhaps you have also thought about the misery you would be in, if you had lost an arm or a leg. Perhaps you have also thought of how miserable you would be in case you were so unfortunate as to be insane.

If men and women will but only think about these questions, the proper answers quickly present themselves. Now what is the sense, since you have been endowed with good sight,

sound body and limbs, and clear intellect, that you are not satisfied, but become selfish, and abuse your parents, or cheat your friends, or rob the virtue of some pure girls or goodness knows what you do in order to secure a momentary selfish gratification or pleasure. Oh hellish horrors! What a delusion! Men and women see the misery that all forms of evil produce, yet they are so enslaven in selfishness that they cannot see the pleasures of unselfishness which arise from doing one's duty.

Reader, meditate upon your wonderful person and ask yourself the question whether you are growing in spirituality so that you can realize your kinship with the Infinite. Ask yourself the question whether you are trying to do your duty; simply use your own common sense and reason; be honest about it; examine yourself whether you are a fool or a man. If a man does his duty, he will reap the benefits, but if negligent in his duties, he invariably must suffer the consequences. Many men who are "deadbeats" think that they are smart by cheating other men, but can they get along? Have you seen a "deadbeat", that is a success? If so, he deserves the place of the once sacred white elephant in the menagerie. The same law holds good in all kinds of duties. If men and women will but use their reason, they can see through this law which then appears as clear as crystal.

We are going but once through this life; therefore, let us be honest and just to all men, then there will be built in ourselves characters which will never perish. The secret of character lies in the domain of the control of the sexual organs. If their use is truly understood, then men and women will become monarchs of themselves, and will be the masters of all the forms of selfishness which appear in so many diverse sins and evils. The writer is truly aware that many will laugh and scoff at the teachings of this book, but that will not alter the truth. None are asked to receive them by faith, but the readers are asked to use their common sense and reason. It may take a long time, before they can grow out of their enslaven states, but when the shackles of superstition and selfishness are broken, the Divine light of unselfishness will open the way for regeneration in the glories of eternal happiness.

There is nothing in this world which gives us such true enjoyment as the doing of duty. Selfish joys soon die, but the unselfish joys live on and over again in our characters, and if there is anything grand and noble in our lives, it is derived by actual attainment at the post of duty.

Time is indeed a precious boon,  
But with the boon a task is given;  
The heart must learn its duty well,  
To man on earth and God in heaven.

ELIZA COOK.



## The Law of Cause and Effect.

The laws of cause and effect mould our very beings each and every day. These laws demonstrate clearly—

- (a) How God sees us ;
- (b) How and when we are rewarded and punished ;
- (c) That our thoughts, words and actions always reflect back upon ourselves.

When these laws are understood, it is easy to understand: "Judge not or ye shall be judged"; "Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you."

These vital laws should be known by everybody. It is impossible to do wrong and escape punishment and it is impossible to do good and not receive reward. When these laws are understood, Justice will reign.

On May 14, 1897 the author read a paper before the Waterloo County Teachers' Association, which is reprinted here. It is called Scientific Religious Instruction, and explains clearly how God sees us and how and when we are rewarded and punished. It is also the author's purpose to demonstrate clearly how our thoughts, words and actions are reflected back upon ourselves under the head of Cycles.

## SCIENTIFIC/RELIGIOUS INSTRUCTION.

(This paper is written in simple language, so that a child can understand it.)

"Thou shalt love God with all thy might  
And thy neighbor as thyself."

In order to understand how to love God it is necessary to know and realize what God is. Ever since there has been human intelligence upon this earth people have endeavored to find out who made this world with all its beauties, and who rules the sun, moon and stars.

The heathens, not finding the real, true God, made their gods out of stones, forming them into various shapes, giving to some a very benign, mild appearance, whilst others were represented as terrible monsters. Some utilized metals, as gold, silver, brass, iron, etc., and moulded these into all kinds of forms; some had other dead things for their gods, before which they fell in adoration.

The ancient Greeks and Romans discarded the idea of dead and inanimate objects, but thought there must be numerous gods which were in their essence spiritual. Thus they had a god who controlled the winds, one who controlled the seas, one the sun, one the earth, one the air, and a host of other deities. We, as Christians, believe in only one God. The bible tells us He is above everything—in everything and through everything. Consequently He is

not only the ruler of this world, but also of the countless millions of stars, moons, and suns, which reveal themselves so beautifully in the abyss space. He is our Father and we are His children. It matters not whether a person is white or black, an Indian or a Chinaman, a Hindoo, or a person of any race; all have their being in Him—and all the people of this world or any other world, are linked together in one brotherhood, and God is the Father of us all.

No one ever saw God. He is spirit and we cannot conceive of His greatness. Yet he has given us a mind to reason, and has given us a most wonderful system of laws which we should study and know, in order to be raised out of a state of ignorance, and to become possessed of wisdom and understanding, so that we may pass through this life and obey His will with humility. He wants us to be kind and loving towards all our fellow beings, for by cultivating kindness and love we procure for ourselves peace and happiness.

He has given us the ten commandments through His prophet Moses, which are as good to-day as they were then, and ever will be, for they are the truth and the truth cannot change. He has also given us our Lord and Saviour Jesus Christ who showed the world that it was possible to live in conformity with the com-

mandments and His laws, which are the laws of nature. These are the same now as in past ages and will ever remain unchanged. It is therefore important that we should understand the laws of nature or the laws of God, and in order to do so it is necessary for us to understand how God sees us, and how and when we are punished and rewarded. These are the simplest yet most important questions which we should ask, and which we ought to be able to answer. The Bible commands us: "Seek ye first the kingdom of God, and then all other things will be added unto you." In order then to seek the kingdom of God it is necessary for us to have some conception of God; this we have shown above. It then remains for us to know how He sees us in our daily lives, with our many thoughts, words and actions, how He keeps a record of these, and then how and when He gives us reward and punishment.

The Bible tells us "with all thy getting get knowledge and understanding," and what is more important to us than a knowledge of these simple laws? God does not complicate things so that His laws cannot be understood, but He wants us to seek for these simple truths, and He reveals these laws to us every day, and each one of us may study them if we but will do so.

## HOW DOES GOD SEE US?

In order to understand the laws of nature or in other words the laws of God, it is first necessary for us to understand how He sees everything, how He hears everything and how He keeps a record of our thoughts, words and actions.

As we look about us we find that there are wonderful systems throughout nature. We see that the earth makes a revolution on its axis every twenty-four hours, and that it makes its course around the sun in  $365\frac{1}{4}$  days. This the earth has done for ages, and when we look at the moon we see that it makes a revolution around the earth continually.

When we take a glimpse into the starry heavens we find the satellites travelling with immense velocity, yet they do not strike against each other. If we think of the wonderful systems in the universe we are amazed at their grandeur and become lost in the glories of Infinity. When we turn our attention to the earth, we find it has been constructed upon a system, and all forms of animal and vegetable life exemplify the wonders of the systems of their Creator.

In the works of man, system is everywhere seen. If a house is built it must have all its angles adjusted in order to stand erect. Our railroads are built upon system. Our telephones

and telegraphs depend upon their system or condition in order to work. Our machinery is built upon a system, and its parts must be mathematically correct before it runs properly. We keep our books upon system, and consequently if anything at all is to be a success in this world it must be systematic. Man recognizes the importance of system in all forms of trade and commerce. The armies and navies are built upon systems and likewise are our schools and methods of education. Consequently we cannot expect otherwise than that God keeps track of all our thoughts, words and actions according to a perfect system.

It is therefore a foolish idea to entertain any thought that God skips some of our actions, and that he sits somewhere on high and occasionally takes a look at us to see how we are getting along. We may rest assured that if God sees us and He keeps a record of our thoughts, words and actions, it must be systematic and perfect.

It has been mentioned above that God is our Father and that He is everything; it consequently follows that God must be within us, or in other words a spark of divinity must be within us. Now since God is a spiritual entity, it follows that we must be spiritual beings, and that is exactly what we are. We are spiritual beings clothed in a material form. The unseen

spiritual reveals itself through the seen material.

If we look at the great mass of people, we find that no two are exactly alike. Now there must be a something which causes this variety, for when we look at a large number of infants we can not see much difference between them, but in the case of adults it is plainly visible. The reason for this is that all the thoughts, words and deeds of persons are registered upon their very selves together with heredity.

In order to understand how everything is registered, we can readily illustrate it by a photographer's film. If we take the film and expose it for a moment to the sunlight, we see that the sun has made an impression and darkened its color. So in the same way if we take an ordinary piece of paper and expose that to the sun for a moment, we can't see any change, but it must nevertheless exist. Our sense of perception is not acute enough to detect it. If however it is exposed for say fifteen minutes or half an hour, the impression made by the sunlight is plainly visible.

The same results follow within ourselves. For instance a man may steal and we can't detect it, but if he forms a habit of stealing we can see the very marks of a thief registered upon him. His looks, his manners, his gait, his grip, all are changed, and these changes may readily be detected by persons who can read

character, and if he is completely given over to this vice, the ordinary individual will know him to be a thief.

We readily understand that if we can perform a certain act once, it may be very difficult; but the second time it becomes easier, the third time still easier, and this continues until at last no apparent effort may be necessary to accomplish the purpose. The same with our speech, if we pronounce a certain word once, it may be extremely difficult, but by repetition it becomes easy. We all remember that it took time and patience to learn the alphabet, yet how simple it is to us now. The same is true with the process of thought. If this were not so that all our thoughts, words and actions were registered upon us, we would have no memory. We all remember past events and often we marvel at a thought or a sight which suddenly comes to us, it seems at first we have no recollection of it, but in an instant we glance back within the storehouse of our memory and all the circumstances of the occasion present themselves to our view.

We have all marvelled at the Phonograph. It is a wonderful invention. It is a machine made upon scientific principles and upon a perfect system for the registration of vibrations. Upon its cylinder all sounds are accurately registered. The different vibratory sounds make



their impressions upon it and change the form of the wax. By mechanical contrivances or electrical energy the vibrations may be reproduced.

The Cinematograph is also a wonderful invention. It shows us living pictures upon the canvas. In this instance all the different scenes have been registered upon photographic films, many hundreds and thousands being taken in a minute. By a wonderful process of electrical appliances, these different pictures may be produced over and over again showing accurately the original scene.

In the Phonograph we have the registration of sound; it deals with nothing else. In the Cinematograph we have only sight registered, which is caught by the lenses. The Phonograph and Cinematograph are truly wonderful machines, but they are very clumsy and insignificant in comparison with what we are ourselves; for within ourselves are not only vibrations registered which we hear and see, but everything we taste, feel, smell, think, speak, and everything we do. Oh! what wonderful machines are we, a thousand times more wonderful than the finest Phonograph or Cinematograph ever made! Man is the most wonderful and most beautiful work of God in all creation, and in himself are all his thoughts, words and actions registered. There God keeps His re-

ords, and no matter where we are, whether on the highest mountain or in the lowest dungeon, the all-seeing eye of God is ever with us and upon us. There is no escape. How important then to know that the records are continually being made, and consequently we should be extremely careful what is written in our book of life.

#### HOW AND WHEN ARE WE PUNISHED AND REWARDED ?

There is not a particle of doubt that everything is seen and heard by God and that He keeps His records upon our very selves. Nothing escapes him, for his system of keeping records of all our thoughts, words and actions is perfect; it follows then that He must have a perfect and just system of giving us rewards and punishments.

No matter whether any thought, word or action is good or bad, it is registered upon us and if it is repeated often enough it becomes so strongly engraven upon our personalities that it shows itself to the eye and becomes plainly visible. The character of a man is revealed by his speech, his actions, his gait and his general appearance and behaviour.

This is best explained by illustration.— Suppose a person steals an article, no matter how small it may be, that act is registered upon

his personality. Stealing may be very difficult, for him the first time; the second time he accomplishes it more easily; the third time very easy, and now the person may take a great interest and delight in stealing. The thievish element has now a firm root and it craves for more such acts. If the person is not conscientious, he readily yields to the dictates of the stealing habit and acts accordingly. He may say at first, no I will not do this act, it is wrong, and may hesitate, but in time he no longer thinks whether it is right or wrong, but takes the coveted object at his earliest opportunity.

This stealing element now may continue and may obtain the upper hand in him, and he will no longer have control over the act, but will become a slave to that form of evil. If a person has arrived at so low a state, we can readily notice it, if we but study him. He invariably lies and his looks are not truthful; there is something sly and peculiar about him; there is a strange sneakiness about him which shows itself in his speech and his actions; he cannot help himself, and he is constantly in a state of unrest; his mind is upon taking something, and it is sad to think that the poor wretch can no longer refrain from theft.

Our jails are full of poor victims of the stealing habit. They are thieves and are shut off from society, so that they cannot touch their

neighbors' goods. They are pitiable objects indeed. Now supposing the thief is not incarcerated, is he punished?

From the above we see that he is a slave to those temptations; they have grown so strong as to have become the master. His mind is not at peace and rest. He invariably lies and has sneaky manners, and is in all probability lazy. He does not come forward as a man not afraid of anything, nor does he live at peace with himself and his neighbors. He does not perceive any of the heavenly graces or truths which are spread like garlands at his feet. Ah! there is not much satisfaction for him. The temporary rejoicings over his stolen prizes soon begin to turn and become awfully bitter. Those stolen things become heavy weights upon his darkened soul which drag him down to destruction. Surely he is terribly punished; there is not a particle of doubt about it; he may not know it, but ignorance excuses no one; he is punished nevertheless. No man can steal a thing and turn that into something good; it is impossible; it is a selfish act; he does it to please himself and nobody else. All selfish acts are base and low, and become the very burdens which blacken the character of men and drag them into despair and destruction.

Punishment in all cases commences invariably at the very time the act is accomplished.

It then extends onward in man's future life upon earth and must also follow hereafter, unless he has been called to order and has reformed. The same law applies to all kinds of sins. We all know people who lie and are untrustworthy. They invariably are in some kind of trouble and usually are very deceptive. He who deceives another deceives himself. It cannot be otherwise. If a man injures his neighbor by words or actions, he injures himself. He may not know it at first and may greatly rejoice at what he may think to be cleverness, but that cleverness becomes changed into a curse which destroys his virtues. A man never profits anything by defrauding, robbing or injuring his neighbor, for he invariably defrauds, robs and injures himself. These punishments invariably commence at the time that the misdeeds or wrongs are committed.

Every time we break the commandments we are punished, and we never can escape it. The law of the land may be evaded, but the judgment of God never.

On the other hand, if we do a kind deed it also is registered upon us, and it is easier to do that the second time, still easier the third, etc. etc. Every time we accomplish anything good it gives us peace and happiness which becomes eternal. Our rewards commence at once. How happy are we when we try to make someone

else happy, and how sympathetic and loving do we become when we are charitable to our neighbors.

"Tis this above all, to thine own self be true,  
Then it must follow as the day the night.  
Thou canst not then be false to any man."

If a person is false to another he is false to himself and does not realize the awful condition in which he throws himself. His soul is blackened by the evil thoughts, while kindness and love will lose their hold upon his personality. He then lives in selfishness which is very destructive. Men go astray, because they think delusion is better than truth. Rather than truth they follow error, which is pleasant to behold at the beginning, but causes anxiety tribulation and misery; error leads astray, and delusion begets miseries; they intoxicate like strong drinks, but they fade away soon and leave a person sick and disgusted.

We need not go far to see the practical workings of the justice of God, for we can study those thoughts within ourselves, since we have all forms of victims of error in our very midst. Surely as we examine ourselves and our fellow beings we can plainly see that the punishment invariably takes place in this life. Oh if people could only see the results of all their evil deeds, they would turn away from them in disgust, but they are blind and dead in selfishness, con-

sequently they cling to their perverted and evil ideas. Selfishness becomes the master, and the poor victims rush down the maelstrom of destruction into the very horrors of the hells of their own making.

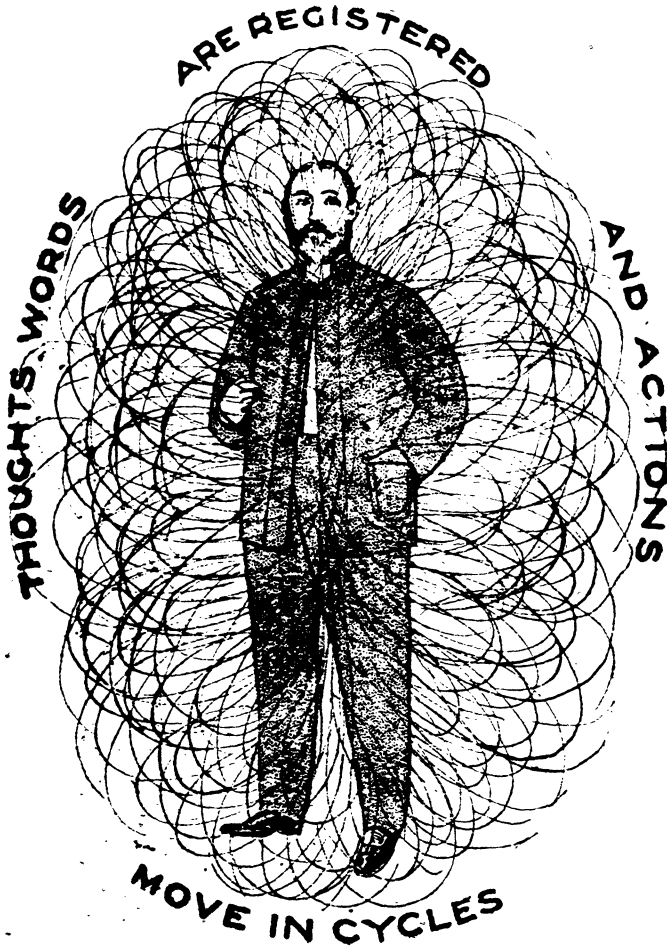
If we look upon a thief, a liar, a blasphemer, an adulterer, a drunkard, a murderer, or any other evil-doer, we can see in a very short time that he is severely punished for his misdeeds. Oh the judgment is frightful here, how much worse will it be in another world, when this mortal coil has been removed?

We thus see clearly that it does not benefit man to be living in sin, and that in every instance he is blinded in his judgment and is punished, therefore it is very important that we should use common sense and know what we are doing. We should cultivate kindness, love and charity; by doing that we build characters which never die, for they become unselfish and eternal. We should fortify ourselves against evil which appears to us in all forms of selfishness, and should not allow our souls to be defiled by any passion, greed or unworthy aim. We should cultivate thoughts which make us free; and only he is free who can command himself against any temptation. We should have no room within us for hatred, but should be masters of ourselves, so that we can meet frowns with smiles, and unkindness with

kindness, and return love for hatred. Let our hearts be full of sympathy and love, then we can recognize and enjoy the kingdom of God and the bliss of Heaven.

We are living but once on this earthly plane, therefore let us be wise and use all the common sense possible so as to live right. We should not adore our physical bodies, but should adore our minds. Let us be steadfast in our duty. Honesty is truly the best policy, and it is the safest rudder that will guide us to eternal bliss, consequently we should be true and endeavor with all our might to live in conformity with the laws of God by keeping the commandments, then we will love our neighbors as ourselves, and mould our character after that of our greatest teacher, our Lord and Saviour, Jesus Christ, thus securing for ourselves not only the kingdom of God, but also the bliss of heaven while we live.





## CYCLES.

In order to illustrate further how the law of cause and effect operates, it is necessary to know and realize that thoughts, words and actions never pass away from a person in a straight line, but on the other hand they pass away in curves which move in cycles and come back to the person from whom they originated.

The course of everything in the universe is cyclic. All the suns, moons, and stars are round, and they never travel in a straight line. They move in great cycles; everything that is upon the earth moves also in cycles; all forces of nature are in cycles. If a man would start to travel from New York and proceed to travel either north, south, east or west in a straight line with the intention of getting further away from New York, he would after a time be approaching his starting place again. A straight line, infinitely projected, must end in a circle. If you could take a stone and project it into space, and then live long enough, that stone would come back exactly to your hand. Every motion is cyclic. The earth completes a great cycle in  $365\frac{1}{4}$  days; the moon completes a cycle in 27.32 days; Mercury in 87.96 sidereal

period days; Venus 224.70; Mars 686.97; Jupiter 4,332.58; Saturn 10,759.22; Uranus 30,686.82, and Neptune its immense cycle in 60,127.71 days at the rate of 11,958 miles per hour. Our own earth travels at the rate of 65,533 miles per hour. Can you conceive this velocity and the great cycle of Neptune? If men will study a little about astronomy, they will soon find out how ignorant they are about the cosmos and the laws pertaining to it. There are so many stars that when we compare our earth with them, we will truly find that we might just as well compare a grain of sand with all the other grains in the earth. If you can conceive such a comparison, then you can perhaps conceive Infinity.

If any one stated, four hundred years ago, that the earth was round and that it moved around the sun in a cycle, he was considered insane, and consequently if the law of reward and punishment which is herein given is not appreciated, but ridiculed, it will not alter the truth, but the time will come when it will be accepted by every one.

All forces in nature are cyclic. Take for instance electricity. The current leaves the dynamo and then after passing through its conductors passes back into the dynamo again. The kinetic forces stored up in coals of the earth for centuries when burned give off those

forces again, which pass into the air and earth from which they originally came. The water we drink comes from the earth and after it serves its purpose, passes to the earth directly through the excretions or indirectly into the air and then back to the earth again completing the cycle. Man's physical body is taken from the earth, dissolves, and disintegrates into the earth again; so likewise the spirit of man which came from spirit, after completing its earth cycle returns to spirit again.

If all forces in nature or in the world are examined, we will be able to discover that they are all cyclic. This being the case, it follows that man must fall into cycles also. This is exactly what takes place. When we trace man from the moment of conception until his grave, we find that first there is the prenatal state, then the infant, then the child, then the youth, then he passes into manhood which extends to middle and old age, and lastly he reaches the grave. That is a cycle. All the elements which were taken from the earth, go back to earth again, whilst the spirit of man, which passes through this cycle, takes nothing material with it, no matter what riches the man obtained, but it takes with it the experiences of the earth life.

Since the stars all differ from each other and their period of cycle around the sun varies,

we may expect that the men upon the earth differ from each other and likewise their cycles. In some, the cycle is but a few minutes, whilst in others it may be a hundred years. There are many, many cycles of forces pertaining to the earth. Likewise there are many millions of cycles pertaining to man. All the forces, which affect or influence us, are in cycles, likewise all our acts, words and thoughts are in cycles. In this book there is clearly shown how the evils pertaining to man move in cycles, and now we desire to more clearly show the laws under which we all are punished and rewarded.

In the paper above mentioned we have shown how all thoughts, words and actions of men are registered by God and we have also shown that reward and punishment (if you call it that) are continually taking place. In speaking of reward and punishment, men think that it comes from an outside source, from a power far away from a person. They look upon God as being far away somewhere and that only after we die or rather not even then, but only on judgment day we are presented before the great Judge and then we either go to heaven or to hell. Men look upon this in the same light as upon our law-courts, where the Judge is taking the place of God and sentences men and women according to his judgment.

Now, since men think only of the great judgment, they forget altogether that judgment is taking place in us every day. This is a law which men and women cannot understand and see, yet we have it right within us all every day of our lives. All our thoughts, words and actions are registered upon us. Those forces move in cycles, and they invariably come back and affect us; it cannot be otherwise; it makes no difference, whether our thoughts are good or bad, they will come back to us. This is the Universal Law.

If we look at a man, can we not read his character more or less? All of us can; some only a little, whilst others can read it almost perfectly. Why does one man differ from another? Heredity plays a great part, but we must remember that all his thoughts, words and actions are registered upon him. If a man's thoughts, words and actions move in cycles, it is absolutely impossible for one man to injure another without hurting himself. May the light of Heaven shine upon this law, so that the coming generations may see it!

I have spoken to quite many good and educated men and women about this law, but very, very few can see it as yet. They often say: "This or that man that I know is a great sinner, yet he is very happy and gets along well." They fail however to see that his hap-

happiness is only selfish and that that in itself is sowing evil seed which will soon torment him. The happiness is puffed up and soon becomes frightfully bitter. They forget the story of the prodigal son; they cannot understand that Heaven consists in unselfish love and duty. If anyone meditates upon this law, it will unfold itself like a budding rose, and if a man clearly understands that he is under a mighty Law of God and is now and every day reaping the fruits of his thoughts, words and actions, he will soon say, it pays no one to give way to his passions, his greeds and selfish motives, no matter in what form of sin it may be. The ideal of Christ will appear brighter and brighter to him, for then he can recognize his kinship with the Infinite.

When this law is understood, there will be a tremendous impulse given to every one who will use his common sense and reason to resist the sea of temptations. The truly great are not those, who never have been tempted, but those who have enough strength of character to resist temptations. Were it not for the law of the land, there would be a frightful amount of corruption; nothing would be safe; men would be robbed of everything. The world is yet in great darkness concerning the great law of cause and effect.

In this book the deleterious effects of the perversion of the sexual organs are shown. Isn't

the judgment as far as it has gone in people-frightful? We have also shown the bitter fruits of laziness and anger. In like manner we could present all forms of selfishness and show the bad effects they have upon persons. On the other hand, the laws of love and duty bring with them a reward and happiness which is eternal.

People often think it very strange that there is so much evil in this world, and they find it so very peculiar, because God doesn't blot it out at once. The fact of the matter is, there must be contrasts in all things, for good could not exist in this ignorant world, if there were no evil. There must be a contrast. Imagine a young man growing up in the world who never had any temptations whatever. Take a man like that and then send him in the world. He would be of no use, because he wouldn't know how to resist the temptations. A man must be taught. If a child puts its hand upon a hot stove, it soon learns that it is the best policy to keep its hand away from the fire.

The same law holds good with all temptations. In the case of fire, there is pain which is easily recognized. In other temptations there will be sufferings, some being easily recognized, whilst others are so fine that it takes reason to discover them. It is, nevertheless, the same law and those, who recognize the evils and resist them, will become strong. In that there is true strength of moral character.



In speaking about rewards and punishments, the reader is not to infer from the description of the law concerning cause and effect, that although the punishment and reward takes place immediately, there are stops to it there. The commencement only takes place at the time, but the fulfilment of the whole judgment extends into the future, as long as a man lives on earth, and then extends also into the future life, if matters haven't been atoned for here. The point, however, which should be learnt above anything else, is this wonderful law of cause and effect, which judges and moulds us every day. Now if we sow anything good in us that grows and gets stronger and stronger; on the other hand, if we sow anything evil in our persons, that also grows and gets stronger and stronger.

Now we should be the masters of ourselves ; we should take far more pride in ourselves than a gardener takes in his garden ; we should seek to strive for grandeur of character which can only be obtained by doing our duty and eliminating evil and not allowing it to grow ; we should look upon all the various forms of evils as so many weeds ; if we allow them to grow, they obtain the upper hand, which fairly choke the beauty there is in us, just the same as when the gardener is negligent and allows the weeds to obtain the supremacy in his garden. If a man

is intoxicated in venery, alcoholism, temper, falsehood, etc., he is not master, but those evils have completely overpowered him and he is nothing more than a slave. If a man has too much money and he is very fond of getting it, the money eventually gets him. He loses control over it, but he doesn't think so. The money rules him really. Examine many of our best financiers. The same law holds good with thieves, liars, murderers, etc. etc. Those evil tendencies grow and grow, until they assume the upper hand and the man is simply but the instrument of those propensities. It takes common sense and brains to cultivate a noble character.

Aside from this law of cause and effect, which we see with our actual eyes, there are other punishments and rewards which will fall upon a person at some time. If a young man seduces a girl, although that act is engraven upon him, that girl has always a claim against him, which will bring him his due share of misery at some future time. It is quite evident that in the sins of fornication and adultery there are all forms of grades of severity. It is easy to understand that when a man has fornication with a harlot, the sin is not as great as when he seduces a pure, innocent girl or another man's wife. Woe unto the man who is guilty of robbing a girl of her virtue or of robbing a man of the sanctity of his home!

Strange, but nevertheless true it is that the sin of seduction is looked upon so lightly. To illustrate this subject, let us look at an example. Suppose a good father or mother were approached by a youth, who would demand from them one out of two evils, to which they must submit; he gives them the choice. The one is, he would deliberately kill their daughter; the other, he would play the part of slick-faced blackguard and quietly seduce their daughter. In my estimation every good father or mother would prefer to see the daughter killed and her pure innocent spirit sent into future life rather than suffer her to be seduced. Now, what is the law of the land upon this point? The murderer would be imprisoned for life, electrocuted or hanged, but the man who seduced the girl goes "scot free". No law touches him unless the girl is below a certain age and then he receives but a comparatively light punishment by confinement. The seducer of innocent virtue can go abroad in his nefarious work and betray our daughters and send them on the road to hell as it were and yet he can move in the best of society. Is that Justice? God forbid! His laws must be fulfilled, and the seducer cannot escape the punishment which he will eventually receive.

In the same light there might be described all the various forms of evil, but the readers

should meditate upon them and if they will think and reason with common sense the truth will dawn upon them. In case there were no after life, after the mortal coil were shuffled off, this law certainly would be broken, but since there is a future life, the full law of cause and effect will be fulfilled.

The world is blind and humanity cannot as yet see how, when and where reward and punishment take place, but just as true as two and two make four, it will take place, not by chance, but by universal and just laws. Only a part of the great cycle of the law of cause and effect has been given, and that part pertains to the earth. The completion of the cycle belongs to the future life. It is to be hoped that the reader can readily understand that even on earth it is impossible to escape punishments for injuries inflicted upon their neighbors by thoughts, words and actions, that invariably the punishments commence here. When the world will recognize the universal law of cause and effect, which demonstrates clearly that no man can injure another by thoughts, words or actions without injuring himself, then will conscience stand forth in all its clearness, justice will reign and this earth will be a veritable paradise.

## AMUSEMENTS.

"The grave,  
The gay must intermingled be, to form  
The perfect whole : else it would tire the ear  
With its monotony. The dirge, or chant,  
Too long continued makes us sad ; we sigh  
For sweeter, wilder tones, to soothe and calm  
Or rouse our souls to quicker, fuller life."

From the foregoing literature the reader will doubtless think that the author is advocating to take all the amusement away from the people, and consequently it is necessary to say a few words upon this subject. Instead of taking amusement away from people, we desire to increase it. There isn't one quarter enough amusement. The great trouble is also that a great deal of the pleasures that exists are selfish and simply detrimental. Really in many districts, especially in the country, there is so little to see, and since there is nothing but work in the day and idleness at night, the youths grow up with very slow manners. If there were more amusements of the proper and unselfish kind, in which one person would endeavor to make another happy, it would put a great deal more life into them.

The greatest number of masturbators are found in the country districts. In towns and cities there are not many, but there the "sports" are found.

Beside hard work, there should be amusements. Rest is all right, as far as it goes, but many persons can receive proper rest by being engaged in active pleasure. Amusements put life and energy into men, and when work is mixed up with amusements a great deal more life is put into the man, and consequently he can accomplish a great deal more work in a shorter space of time. It takes quick active persons to work rapidly. Those people can't live by simply lounging lazily around in the evening and indulging in gossip. They must have enjoyment one way or the other.

The great trouble then is because men will seek their amusements in drinking and venery or both; strange this seems, but verily so many of the brightest and most active workers fall in this line. It is too bad that such is the case to see the fine specimens of physical manhood revelling in the intoxications of drink and in venery. Active men must have amusements. They cannot work rapidly and well, and then after hours simply sit down and rest. They invariably seek for pleasure, and since they do not find the most suitable pleasure, they readily fall in with sensuality.

There are many good pleasures and sports in the world, which give life and energy to the participants. Great improvements, however, can be made in all lines, for so many of the popular festivities are simply gotten up not for making people happy, but for the purpose of making money out of them. If people will only try and become active, many good amusements can soon be brought forth which will bring cheerfulness in their path. It is not our purpose to describe them, for there are many different kinds of people, but suffice this to say that the pleasures should be of such a nature that sensuality will not be stimulated but forgotten.

The great trouble is, people enjoy their selfish lusts too much; they look only for their own gratifications and intoxicate themselves in the delusions of passion. How much better would it be, if people would keep in control their sexual pleasures and substitute progressive and elevating pleasures, which make others happy! It is absolutely necessary for the progress of man in the world to-day that he should have pleasures and amusements. They will inculcate the spirit of kindness, love, hope and charity and will stimulate him with renewed vigor to follow his business or occupation.

To enjoy a hearty laugh throws the system into harmony, but we see so many people

who think they are holy that they put on "graveyard" expressions. Instead of appearing kind, loving, and sympathetic they become repulsive. Many church members expect that their clergyman must continually wear a long drawn-out face, and if he laughs and enjoys himself the way he ought to, they look upon him as not being holy. Cheer up, friends, rejoice and be happy and give your clergyman a chance to reveal to you that the pleasures of unselfishness are true and eternal and that they will stimulate manhood and womanhood into a realization of the joys of Heaven. Let mirth, music, joy and unselfish pleasure stimulate men and women so as to make them active in the performance of their duty to their fellow men!



## CONCLUSION.

The secret of success in life lies in three stages: first, the thought; secondly, the control of the thought, and then the creation. Let us take for an example a painting. The artist first imagines the picture, then controls the forces necessary, and then the picture is created. A sculptor first imagines his work, then controls the many forces, and after some time carves out the product of his thought. The same law holds good in all manufactured articles; the same law applies to man.

We can readily see that, if an artist or a sculptor didn't have the correct idea in the first place, he could never accomplish anything. — Men and women to-day have not the true idea of life. They do not understand creation. If they can conceive, in the first place, the grandest treasure in creation, then they will have the correct idea of life. The idea then is not enough; they must know *how* to control the forces in order to become worthy persons. — When they follow the divine laws, then their own good creation continually takes place. A man is a far superior article to a cold stone or a lifeless picture. How much more important then is it that we should educate ourselves

in order to understand the true laws of creation? A picture or a work in sculpture may be finished in weeks or months, but man is never finished on earth, until he throws off his earthly garb. His creation continually takes place, and it all depends upon his thoughts (unless he meets with accidents etc.) and the control of the forces which make him what he is.

If the reader studies this book carefully, he can readily see that it follows this law. In the first place, we picture the ideal man and then we show how the forces are controlled. We must give people the correct thoughts of life and teach them how to control the many forces within themselves, and then we can surely and truly realize that, when these thoughts are grasped, men and women will be cognizant of the divine forces with which they have been endowed. This book is far more valuable to a young man than the richest gold claim in the Klondike, and if he will but think and use his reason, the divine forces in him will be gradually unfolded, until he will understand himself.— He will find this book a true and faithful guide which will make him a man.

It is a sad thing indeed that the greatest truths, which humanity should know, are not known. If these laws were understood and taught, then we would have a wonderful and happy race. Prevention is better than cure, and he

who accepts the advice given in this book will be wise ; for he will then realize that he builds a character upon an eternal rock. This book is a faithful guide, and if its teachings are accepted, it will serve its mission in making humanity better.

This world is greatly in need of moral men and women ; the demand is limitless. There are many questions which must be solved and everybody is asked to take part in the progress of the human race. Business and social questions, questions of government, of labor and capital are all related to the principals of eternal truth and justice. Science, sociology and religion are the great factors in the field through which the world can be made better and when the eternal truths, which are revealed in these pages, are accepted, then men and women will have a foundation upon which they can build strong characters, which will resist selfish temptations, and which will on the other hand stimulate them to assist their fellow men in solving the many problems, so that knowledge and wisdom will shine forth in all their glory, while the joys of Heaven shall reign upon the earth.

## ERRATA.

P. 27, l. 17,	instead of <i>thee</i>	read <i>you</i> .
P. 45, l. 19,	" " <i>hypochlorinic</i>	" <i>hypodermic</i> .
P. 67, l. 28,	" " <i>women</i>	" <i>woman</i> .
P. 76, l. 10,	" " <i>women</i>	" <i>woman</i> .
P. 105, l. 6,	" " <i>psychology</i>	" <i>psychology</i> .
P. 110,	" " <i>Ciceno</i>	" <i>Cicero</i> .
P. 130, l. 9,	" " <i>divorse</i>	" <i>diverse</i> .

In the numbering of the pages, 128 is duplicated.

