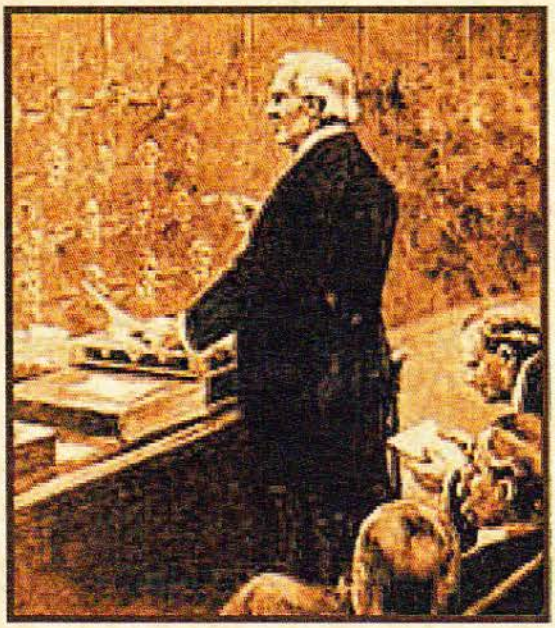
VIRGIN BIRTH



BY
HERBERT M. SHELTON
&
GEORGE R. CLEMENTS

THE VIRGIN BIRTH

The Famous Debate Between

Herbert M. Shelton, N. D., D. C.
(Negative)

&

George R. Clements, N. D., D. C.
(Affirmative)

These two widely known doctors cover the following subjcets: The Virgin Mother; Floating Lead & Sinking Cork; Degeneration and Devolution; Infinite Parthenogensis Disastrous; Science or Sensationalism - Which? Has Man Descended from the Moon; Virgin-Born Freaks of "Creative" Thought; Sex A Symbiotic Necessity; Virgin Birth and Degeneracy, etc.

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CHAPTER No. 1

THE VIRGIN MOTHER

By George R. Clements, LL.B, N.D., D.C., O.D., Ph.D.

Previous to the present patriarchal system, a long reign of the Virgin Mother prevailed.

Even modern science admits that the female existed first; that she is the main truck of the race, and still continues as such; that she brought the male into being, and that the son was virgin born.

In that remote age there was no sterile, masculine god on the throne. The Virgin Mother was worshipped as Goddess and Creatrix. According to Dr. A.S.Raleigh, that was back in 13,000 B.C. --Women and Super-Woman, p. 14.

Traces of this matriarchal reign appear in ancient scriptures, including those of the Jews (Jer.44:17).

When man, in his struggle against woman, finally rose to power, he cast his Virgin Mother from the throne, changed the ancient law that man shall leave father and mother and cleave unto his wife (Gen.2:24), and replaced it with his later law, that woman's desire shall be to her husband, and he shall rule over her (Gen.3:16).

In making these radical changes in ancient worship, it was nece sary for the young, budding, male priesthood to proceed cautiously in order to pacify the people and prevent rebellion. So it was deemed expedient, among other things, to clothe the new male gods in the gowns of the dethroned Goddesses.

That is the little-known secret reason why the gospel Jesus always appeared dressed as a woman and never as a man.

In referring to these things in our How To Live Magazine in 1933, we published some articles on the Virgin Birth.

One of our able contemporaries, Dr. Herbert M. Shelton, not agreeing with the views presented, took occasion to express himself on the subject in his Wholesome Living Magazine, but was careful not to send us a copy of that particular issue. So that phase of the matter did not come to our attention until one of his readers sent us a copy, and suggested that we answer Shelton in our magazine.

Had we taken exception to something that Shelton wrote, and published our dissentions, we had been particular to see that a copy was sent to him, so he could see what we had to say, thus giving him due notice of our dissention and an opportunity to reply, in case he had any to make.

His article in his magazine to which we refer, began:

"I have received frequent requests to say something about virgin births--parthenogenesis.

"Much has been said about it in certain quarters, and we have

been directed to this measure as a means of racial improvement."

Dr. Shelton holds that while parthenogensis is possible in some instances, and actually does occur in the case of some animals, it is a process of procreation that leads to retrogression. His words are:

"It is quite probable that all forms of asexual reproduction, except, perhaps, the very lowest forms of life (protozoa), are pathological and are the result of the loss of integrity"...

"All of the facts that I can find bearing either directly or indirectly upon virginal reproduction (parthenogenesis), and the conditions upon which this form of reproduction depends, both in plant and animal, show that they lead inevitably to degeneration, and that the conditions that restore vitality and vigor to the degenerate forms, invaribly restore sexual reproduction.

"Nearly two years ago I wrote a lengthy article under the title "Sexual Reproduction Nature's Preferred Method," and submitted it to the magazine that has done most to mislead the public about this matter of virgin births; but the article was turned down. The Editor lacked the courage to let his readers read the other side of the matter." --Ibid.

The direct charge that How To Live Magazine "has done most to mislead the public about the matter of virgin births", made it necessary for me, as the editor of this publication, either to admit that the Virgin Birth as to humanity, is only an ancient myth with no foundation in fact, or else challenge Dr. Shelton to a debate on the subject.

That our readers who have not heard of Dr. Shelton, may know what it means to engage with him in a debate upon any subject pertaining to health and the functions of the human body, we shall first introduce him.

Dr. Shelton has been pursuing his studies of these matters for more than twenty-five years. If he is not the leading Naturopath in this country, then he is at least considered by all who know him as one of the leading Naturopaths, and he well merits that standing. He is a prolific writer, and has been "pushing his pen" for years in turning out health literature, being the author of many books, including his late "seven volume health library".

During the years 1025 to 1928 he was on the editorial staff of Bernarr Macfadden's Physical Culture Publications, New York City. Since that time he has been conducting his Health School at San Antonio, Texas.

The older readers of How to Live will recall with much pleasure the many excellent articles from the pen of Dr. Shelton that have appeared in the pages of this magazine. He was once on the editorial staff of How to Live and served ably in this capacity. Our older readers will notice that Dr. Shelton enters this debate with his usual vigor and they will readily see that his fighting spirit has not dimmed. This promises to make the debate both exciting and instructive.

This brief account of his work readily shows that he is not just an ordinary Naturopathy who has accidentally gotten into print. In fact, I had rather meet in this debate any other Naturopath in the world than Shelton. This statement is based upon the fact that I have read practically all his writings, and the writings and correspondence courses of all other Naturopaths and health lecturers of note. I know by this that he has gone further and deeper in the study of health and the functions of the human body than any other doctor in this country, whether he be drug or drugless, with the possible exception of Dr. Kingsley S. Clauch.

However, since Shelton has publicly questioned and disputed the correctness of my written statements upon the subject of the Virgin Birth, I have been forced into the unpleasant position of either admitting that I am wrong and he is right, or of meeting him in a debate, and let the public render its decision upon the facts presente

After considering the matter, I adopted the latter course and decided to go down fighting like a brave soldier, feeling sure that my efforts to do my best would win the sympathy of some of my readers, and they would place flowers on my grave. So I sent Dr. Shelto a challenge of battle. I notified him that I was willing to engage with him in a debate in these pages, and he promptly accepted, feeling sorry for me no doubt when he did so, but also happy to have an opportunity to expose my ignorance to the public.

Therefore, if I am defeated in this debate, I desire my readers to know in advance that I met perhaps the ablest Naturopathy in the world today, and this fact should serve to mitigate somewhat the dis grace that usually accompanies defeat.

Dr. Shelton's first article in this debate appears below. In his letter of transmittal, he says:

"I am enclosing five installments of the debate. I have numbered them 1,2,3,4, and 5, in the order I want them run. I want them published as they are, without any editing, beyond correcting any mistakes in spelling, punctuation or English, which you may discover. Please do not change the expressions, such as my expression life forms' or 'forms of life', to conform to your own theories of life. Let me have my say in my way and then you jump onto it with both fee in your replies" (Letter dated Feb. 25, 1936).

We assured him that his desires shall be observed, for we want everything to be fair and honest in the matter. As he appears to have more articles to submit, and as only one will appear each month, this debate will cover a considerable period of time. As some startling and long-forgotten information has been resurrrected in this work, it will be well for our readers not to miss any of it.

SEX ALONE IS REAL

By Herbert M. Shelton, D.P., N.T.

Chapter No. 1

Lord Bacon has been dead a few hundred years, and the scholastic method has long been in disrepute. The inductive method is now employed in all true scientific procedure.

Unfortunately, those who have set out to prove that man is but a degenerate woman, that all of us are descended from a race of gods that existed and propagated by some peculiar method in some mythical and far away age of the Gods, have revived the old armchair method of the medieval scholastics.

Into this discussion of human degeneracy and virgin births, have been poured many irrelevant and superflous elements, both by way of padding and by way of injecting the religious and mystical. Dissenters have a lot of foul mud thrown at them--for it is easier to throw mud than to meet issues. To the writer it seems that the issue is one of the scientific method versus the scholastic method; of verified fact versus pure speculations; of the ascertained orderly workings of Nature versus ancient myths; of science versus supersition.

Into the sexual phase of this discussion has been dumped a great garbage-heap of ascetisism, mental nastiness, pathological phenomena and down-right ignorance of the simplest things around us. I deem it necessary to clear away a lot of this rubbish before discussing virgin birth per se.

A rather unusual and far-fetched interpretation has been placed upon the statement in the Bible that "male and female created He them." This interpretation is not only cantained in the above words, but is positively excluded by the original. The Hebrew word translated female is Nequebah and means literally "the thing to be bored." It is an excellent expression of the ancient Hebrew conception of woman.

The word translated male means "memory." It may have been used to signify image--thus man was the image of God, and woman was "the thing to be bored". Convert that into hermaphrodite god if you can. (Even a hermaphrodite god is not a woman. According to the insane Theory we are here discussing man is a degenerate woman. But as they actually picture it, both man and woman are degenerate gods.)

Much fallacy, too, flows from the statement in Genesis that the "sons of God" cohabited with the daughters of men. Sometimes, in trying to understand others, it helps to know what they are saying. The correct translation of this passage is: "The sons of the sovereigns (the ruling class), seeing the daughters of the inferior sort (the common people) were fair, took them by force and ravished them at their pleasure." Compare this translation with the facts of history and you can see how true it is. The King James version translation is wholly unintelligible. In very truth the Bible has never been translated into English. It is largely a book on sex worship and not even the efforts of Dr. Clements to convert the ancient mysteries into repositcries of Atlantean Wisdom (Ishall later show that Atlantis was impossible) can rob these "mysteries" of their orgiastic character.

The claim is made that the natural woman is frigid. This claim has no foundation in fact. Frigidity is almost unknown outside Christian countries. In Christian countries, less than half of the women are pseudo-frigid. That is, an apparent frigidity exists in many due to prudery, repression, ill-health, lack of love for one's husband, fear, etc.

It is estimated that about one percent of civilzed women are absolutely or physiologically frigid. These women are victims of failure of development. Infantile uteruses and other evidences of defects exist. Even a virgin birth would be out of the range of possibilities for these "pure" ladies. Frigidity is distinctly a pathological condition.

Pathology is brought in as an argument against sex. It seems that the writings of gynecologists have been ransacked for evidence that intercourse is deadly. We are told of cases of death during or immediately following intercourse; of convulsions and fits caused by intercourse, and of other evils following in its wake.

One is very imprudent in studying the abnormal and basing his conclusions upon these observations. Does not the reader of this magazine know that deaths, fits, convulsions, etc., do not regularly or frequently accompany or follow intercourse. Indeed these things are extremely rare and are never seen in healthy individuals. They have a background of pathology which is independent of sex.

Men and women have been known to die while eating, while sleeping while working. Are these things, therefore, dangerous and to be avoided? Shall we refrain from sleeping because death sometimes comes to the sleeper?--more often people die while asleep than while in the act of intercourse.

The evils of sexual excess are urged against sex. Why not urge the evils of gluttony against eating? If the abuse of a thing is an argument against its proper use, then the evils of wrong eating should compel us to fast all of our lives. The arguments that sex is wrong because its abuse produces evil is of a piece with this folly.

All sexual intercourse is falsely referred to as fornication (fornication is sex relations among the unmarried), and children of sexual unions (there are no other kind) are said to have been "conceived in sin". This evinces a state of mental nastiness that belongs in a sewer. Such obscene mindedness should hide its head in shame and not parade itself in public in the manner it does--disguised as purity incarnate.

The first approach to a woman (a virgin) is pictured as a painful and gory operation. The fact that such a surgical operation is necessary to intercourse is urged against intercourse. If nature had intended men and woman to have sex relations she would not have placed a barrier to such relations at the entrance to the vagina. She would have left the entrance free as she did in the lower animal So runs the argument.

Such an argument reveals the most abject ignorance of the lower animals. In many of the lower animals the vagina is closed before intercourse. The vagina of the mole is closed by a membrane which the male penis tears in the first encounter. Several quadrumanes, certain small monkeys, the marmoset, certain carnivora, the bear, hyena, white-bellied seak, the daman (nailed) possess hymen. The maidenhead is, therefore, not peculiar to human virgins.

The penis of the mole is a gimlet armed surgical tool with which he cuts his way through the skin that overlies the vagina of the female. As one naturalist describes it: "Woman is not the only mammal for whom, apart from the peculair form of the penis, the first approaches are painful; but there is perhaps no female who has better reason than the mole for fearing the male. Her vulva, exteriorly unperforated, is covered by hide, downy as that of the rest of her body; she must, to be fecundated, undergo a veritable surgical operation."

It may be urged that Nature intended that moles produce their young parthogenetically. If so, why did she arm the male with the necessary means of operating on the female, for the purpose of fecundation? Why did she equip the male with the requisite instincts for this work?

I can see and hear the women all over the world laughing at the ignorance displayed by the virgin-birth eunuchs. For they know, as do all men of experience and all doctors, that there is but little sometimes no pain in the first intercourse, except in the rarest instances and that there is usually only a slight trace of blood. Even the hymen is more rare than is commonly supposed.

The sexual mechanism in Nature is infinitely varied. In some animals the female and not the male has a penis. In some spiders the male uses one of his legs to take the "seed" from their storehouse under his abdomen and transplant them to the "uterus" of the female. But everywhere there is sex and, Sexually, man and animals obey an order that was issued long ago.

Even among hermaphroditic animals auto-fecundation is never met with. Nature has made this impossible in most such animals by placing the male and female organs where they cannot be brought together. In others the male and female sex cells mature at different times so that auto-fecundation is excluded. Nature enforces sex.

Auto-fecundation is rare in plants and is excluded in most forms in a variety of ways. In some the male and female elements mature at different times, in others the pollen is poisonous to the plant that produces it. In some plants there are male and female plants so that auto-fecundation is not possible. Nature enforces sex.

The absence of sex characterizes only the very lowest forms of life while some forms of life live only to propagate. Sex runs throughout nature and sexual union is universal. It is preferred and, in most plants and animals, the only method of propagation. Acts which produce constant and useful results seem to the writer to be ordered by an admirable logic.

Without sex, life comes to an end. Revolt against it is useless Individuals may escape it, but the race submits. "The abuse of thought, religious prejudices, vices, serilize a part of humanity; but this fraction is of merely sociological interest."

The attempt to reverse the established order of Nature, to substitute parthenogenetic for sexual reproduction, is on a par with the search for perpetual motion. This does not imply that partheno-

genetic for sexual reproduction, is on a par with the search for perpetual motion. This does not imply that parthenogenetic reproduction is absolutely impossibly (I shall deal with this in a subsequent article), but merely that it is contrary to the natural order and, therefore, injurious.

There are two sexes; they are complements of each other. Each is useless without the other. Virginal reproduction does not occur in any of the complex forms of life and no means of producing it artificially have been found. Mythology is a sand-foundation upon which to rear a scientific superstructure. In man and in all of the higher animals the two sexes have existed in the same forms that they now exist as far back in time as their oldest fossil remains show man to have existed. This is certainly many thousands of years beyond the time of the origin of any of our oldest myths.

Function is a corollary of structure. Sex structure implies sex function. The sex organs of man and woman are rigourously made the one for the other and there is harmonic, and mathematical accord between them. They are cog-wheels that "bite" one on the other with the same exactitude that is observed in the sex organs of the lower animals.

The practical universality of sex would seem to stamp it with the highest approval. To state this slightly differently: God evidently approves of sex, else He would not have made so much of it, nor would He have made sex the source of such equisite pleasure. If He looked upon sex as an evil, he would not have equipped man and animals with such powerful and driving sex urges.

In the face of these obvious facts, can Dr. Clements continue to condemn all carnal pleasures? Carnal pertains to the body and it passions and appetites as opposed to things spiritual. It relates as much to our appetite for food, or our enjoyment of music, or our delight in the beautiful scenery or a beautiful sunset or any other pleasure of the senses (sensuality) as it does to the delights of sex. Are we to return to the ascetic view that all pleasure is sinful, that all gratification of our instinctive or physical desires and needs is enmity with God?

If one is to admit the legitimacy of sex among the lower animals while denying its legitimacy in man, one must not only close his eyes to the existence in man as in animals, of sex structures perfectly adapted to the sex function, and of elemental biological urges which are the same as those observed in the lower animals; but he must also cast aside the evident unity of nature and place man outside of the established order all around him, as an alter ens. We refuse to accept such a scheme.

Finally, it is urged that the doctrine of the virgin birth forms a part of all religions and that it is a very ancient doctrine. It is claimed that the ancients were much further advanced than we are, that they possessed knowledge that we moderns lack and that, therefore, we must accept the myths of virgin births as representing realities.

This is not only poor history and bum science, it is also poor logic. The universality of a myth does not serve to establish its

truth. Nor does the fact that it is hoary with antiquity prove it to be a fact. Indeed the older it is the more reason there is for questioning it.

As old and as nearly universal as the belief in virgin born gods is the belief in evil spirits, spirit obscension, witchcraft, etc. Indeed all of these myths are part and parcel of the same system of religious fallacy and exploitation.

During the Middle Ages it was believed that the Devil and his imps frequently cohabited with women, and that children resulted from such unions. Martin Luther, himself believed in this devilish cohabitation, and on one occasion advised that a baby, a brat of the devil, be thrown into the river. Monks also accused the devil of disguising himself as a woman and ravishing women--hallucinations born of sexual repression.

It should be observed that whether it was a devil or a god that helped out the virgins, there was never a real virgin birth in the lot. There was illegitimate intercourse between god or devil and woman, producing a hybrid. The Greek and Roman gods and goddesses were an especially lecherous lot, and not only practiced homosexuality, but were very fond of seducing both men and women.

EVOLUTION VERSUS DEVOLUTION

Comment by Clements

As we have said, this is a debate on the subject of the Virgin Birth between Shelton and Clements. It has reference to humanity, and not to beasts, birds, and beetles. The proper title of the debate is the Theory of Evolution versus the Law of Devolution.

In the beginning the reader should be informed that there is no foundation to the claims of modern science as to its vast knowledge of Man. There is no greater living scientist than Dr. Alexis Carrel, a member of the staff of the Rockefeller Institute for Medical Research, and the man who has kept a piece of chicken's heart alive outside the body for 24 years. In his late work, copyrighted 1935, he writes:

"In fact, our ignorance (of man--Clements) is profound...The relations between consciousness and cerebrum (a portion of the brain --Clements) are still a mystery. We lack almost entirely a knowledge of the physiology of the nerve cells. To what extent does will-power modify the organisms? How is the mind influenced by the state of the organs? In what manner can the organic and mental characteristics, which each individual inherits, be changed by the mode of life, the chemical substances contained in the food, the climate, and the physiological and moral disciplines?" (These are questions that science cannot answer--Clements.) --Man, The Unknown pp. 4,5.

This frank confession from one of the greatest living scientists leaves the field of Human Existence open for further investigation, and for the consideration of such new evidence as may be presented. In other words, modern science has no facts nor findings with which it is able to refute or disprove the philosophy that we shall advance in this argument, and Shelton knows it if he is as well-informed as he should be.

We contend that there is a Law of Evolution as well as a Law of Devolution. Either law comes into operation in harmony with the conditions supplied. But the processes of Evolution, under their controlling law, do not transform monkeys into men.

The Law of Evolution deals with the improvement of species, and not with the change of species. Improvement of the species is a fact of common observation. But the alleged change of species, involved in the scientific theory of Evolution, is a fable of the imagination.

The Law of Evolution, correctly understood and properly applied will bring humanity back to its lost perfection. But modern science says that there is no lost perfection, as man now stands at the pinnacle of physical development. That is the reason why it does not concern itself with the Law of Evolution. Correct knowledge of this Law would quickly upset the theory of Evolution.

Modern science is purely atheistic. It stoutly denies the existence of a Supreme Creative Principle. None is needed when the theory of Evolution can begin with a primordial life cell, demanding nutrition and capable of reproduction, and construct a man physically, intellectually and morally. It is the belief of the world of science in such a theory that is responsible for the chaos and confusion found in all works of science.

In this debate, we shall arrive at a correct conclusion only by a consistent consideration of the (1) theory of Evolution, the (2) Law of Evolution, and the (3) Law of Devolution. For this reason the reader should weigh carefully all phases of the argument involving these three propositions.

Shelton regards as an empty myth of the superstitious ancients, the doctrine of the Virgin Mother and the Virgin Birth. Hence, he has taken the negative side of this argument.

We hold that modern humanity are the descendants of Superior Bisexual Beings, and that we are supported in this view by the rudimentary organs still remaining in the body of both male and female. Therefore, we have taken the affirmative side of this debate.

A belief so general as the Virgin Birth, and entertained by the most intelligent people in all lands, both ancient and modern, is on that cannot be dismissed as the product of sheer imagination. The story of the Virgin Birth and the ancient records of Virgin Mothers appear too wonderful to have been invented merely to show that a misunderstood prophecy had been fulfilled (Isa. 7:14). So miraculous a doctrine could not, without some foundation in fact, suddenly be created by any brain, however fertile.

In the biblical text it is written:

"Behold, a virgin shall conceive and bear a son." (Ibid.)

But the translators were not satisfied with their translation, for in the margin they placed this note:

"Do ye not believe (that a virgin shall conceive, and bear a son --Clements.) (Then--Clements) It is because ye are not stable" (International Series p. 695).

This language appears to indicate, that the occurrence of the Virgin Birth was once a matter so common, that he who failed to believe it was a person "not stable" in his opinions and belief.

Kersey Graves states that in ancient Greece it was so common for young women to assert that their offspring were "born of God", that the reigning king suppressed the information and stopped Virgin Births by law. He issued an edict, "decreeing the death of all young women who should offer such an insult to the deity as to lay to him the charge of begetting their children" (p.53).

How simple it is, and how reasonable it appears, to suppress any conduct or practice under the false pretense that it is "an insult to the deity." Nor should it be surprising that thereafter there were no more Virgin Births, and that all children were begotten of men, and no more were "born of God."

Suppression by the rulers has been the regular order in every age and in every land. It is occurring today all over the world; including this "land of liberty and freedom."

If a woman in the United States should now or at any time actually give birth to a parthogenetic child, the one who had the conviction and the courage to proclaim it to the public would be ridiculed and discredited in the eyes of the world by every doctor and every publisher in the country. Far worse than that happened to Harvey when he announced his discovery of the circulation of the blood.

Against such conditions and opposition, how shall we or any one else proceed to prove the truth of the Virgin Birth by an actual occurrence? Many conscientious medical doctors oppose vaccination because they know that it does not prevent smallpox; but they would not be permitted to prove it in any court in this country, and Shelton knows it. If they attempted it, their license would be revoked at the behest of the medical trust, and they would be railroaded into oblivion. This has actually happened many times in this country, and Shelton knows it.

But we shall proceed to place such facts and figures before the readers of our story, that they will find it difficult to doubt the correctness of our conclusions. We shall even present the facts and findings of modern science to show and prove, that Virgin Birth is much more than a mere myth of the "ignorant ancients."

Our debate involves a consistent and scientific discussion of the Generative Function. We must consider the Tree of Life and its marvellous methods of producing fruit (Gen.2:9). It is here that we shall either win or lose the battle.

Science and Shelton know and admit that the Generative Function is subject to two laws, as follows to-wit:

1.--Law of Asexual Reproduction (Parthenogenesis, Virgin Birth.

2. Law of Sexual Reproduction.

I contend that the Law of Asexual Reproduction is the primal, fundamental, and higher form of human generation. Shelton strongly opposes this view. He holds that the Virgin Birth legend is based on "ancient myths" and "superstitions." He contends that Sexual Reproduction is "Nature's Preferred Method" of human generation, and is a higher form than Asexual Reproduction.

Shelton feels secure in his position for the reason that he is supported by the theory of Evolution. Modern science claims that the change from Asexual to Sexual Reproduction in all instances, is a mark of improvement and advancement, and that such change occurs as the result of evolutional progress, which operates incessantly to raise man to higher levels.

This places me in a difficult position. The theory of Evolution is supported by all orthodox scientists. It is taught in our colleges and universities, which are supported by the wealth of the nation and the power of the government. The theory is opposed only by some scattered scientists who think for themselves, and who are discredited and crushed into silence by the scientific world. Any and all admissions made by modern science against the theory, are forced by evidence so overwhelming that no other course is possible.

If Sexual Reproduction is a form of generation superior to the Immaculate Conception and the Virgin Birth, as contended by Shelton and science, then why has the act of copulation, which must precede sexual reproduction, been so generally and bitterly condemned in ancient literature? and why were husband and wife penalized in ancient times for committing "the motions of sin" (Rom.7:5) which must precede the function of sexual reproduction?

The ancient historian Herodotus states that the ancient Babylonians had a law which required that--

"When a husband and wife have had intercourse at night, they must sit on either side of a burning censer until dawn, and they must then purify themselves by washing before they are allowed to touch anything" (Morals in Ancient Babylon, McCabe, p.10).

Other ancient races, including the Jews, had similar laws. We read:

"If any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even ... The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even" (Lev. 15:16, 18).

Shelton will answer this by simply hurling the charge of "ancient superstition." The course of public opinion is influenced by evidence, and not by empty and unsupported charges.

If Sexual Reproduction is a function superior to Parthenogenetic Generation--

1. Why has the Immaculate Conception and the Virgin Birth been universally regarded by all races as the higher and ideal process of reproduction?

2. Why has sexual (carnal) generation been universally regarded with disgust by the higher-minded elements of humanity, modern and ancient, and the act considered as vile and degrading?

3. Why has sexual (carnal) generation been universally denounced and condemned by the Ancient Masters and Philosophers, and declared to be a "sin unto death?"

4. Why should certain suffering invariable follow in the course and wake of sexual (carnal) generation (Gen.3:16), including those serious disturbances in the body that cause fainting, vomiting, defacation, urination, convulsions, general debility, nerve and brain disorders, epilepsy, paralysis, insanity, and even death?

As we proceed we shall see that this "ancient superstition" was well founded upon acutal facts in Nature, and not upon myths that were engendered "in some mythical and far away age of the Gods."

We meet here a condition that is vitally important in connection with this debate. We find a principle of Nature which shows immediately that something or someone is decidedly wrong. Shelton specifically states:

"All of the facts that I can find bearing either directly or indirectly upon virginal reproduction (parthenogenesis), and the conditions upon which this form of reproduction depends, both in plant and animal, show that they lead inevitably to degeneration, and that the conditions that restore vitality and vigor to the degenerate forms, invariable restore sexual reproduction."

"It is quite probable that all forms of asexual reproduction (virgin birth---Clements) except, perhaps, in the very lowest forms of life (protozoa), are pathological and are the result of the loss of integrity."

The findings of modern science refute, contradict, and disapprove the allegations and assertions here made by Shelton. If his statements were based upon an actual fact in Nature, then a course of rapid degeneration is, should and must be in progress in such "degenerate forms" as reproduce parthenogenetically, and they should run their downward course and soon disappear. On the contrary, Wiggam, Wood, and science say that---

"The popular error still is that the purpose of sex is to secure reproduction. Paradoxical as it may sound, sex has fundamentally nothing to do with reproduction. The vast majority of the organisms now known to science possess no sex, and yet reproduce asexually (virgin birth---Clements) in the most prolific manner" (Wood, Evolution of Sex, p. 11).

There is discord here between Shelton and science. And where there is discord there is error. Let us try to find the error. The humblest farmer knows that fruitfulness is a favorable sign. The man in the street knows that fruitfulness is not an indication of disease (pathology), nor of "the loss of integrity."

The most ignorant stock-raiser knows that the condition of sterility in his stock is not a favorable sign. It is an indication of degeneration and disease. These pathological conditions lead to barrenness, and never to prolific reproduction.

Healthy ...others are fruitful; fruitful mothers are healthy. Diseased mothers are barren or partially so. Their sterility is the surest sign of their degeneracy.

The prolific reproductive capacity of an organism, whether plant or animal, proves by that fact that such organism is not in a state of very serious decay.

This condition of observation, which none can well deny, disposes of Shelton's bald and unsupported statement that "virginal reproduction, and the conditions upon which this form of reproduction depends, both in plant and animal, show that they lead inevitably to degeneration," and that "all forms of asexual reproduction, except, perhaps, in the very lowest forms of life, are pathological and are the result of the less of integrity." Round One goes to Clements by a wide margin.

Round Two---"Sexual Reproduction Nature's Preferred Method," declares Shelton and modern science. Paul refers to it as "the carnal mind," and says that it "is enmity against God" (Rom. 8:7). Shelton asks:

"Are we to return to the ascetic view that all pleasure in sinful, that all gratification of our instinctive or physical desires and needs is enmity with God?"

In the matter of "Nature's Preferred Method" of Regeneration, we meet with one of those many absurd situations in scientific works which amaze a person who has the ability to think for himself. Albert Edward Wiggam, in Physical Culture magazine for September, 1935, under the title, "Is Man the 'Weaker Sex'"? says:

"The male of the species was apparently a mere after thought on the part of Mother Nature (P. 12).

Clement Wood is of the same opinion:

"The female is the primary and original sex, and continues throughout as the main trunk; the male element was added afterwards for purposes of variation. The male is, therefore, a mere after-thought of Nature" (Evolution of Sex, p. 19).

Wood writes:

"The popular error still is that the purpose of sex is to secure reproduction. Paradoxical as it may sound, sex has fundementally nothing to do with reproduction."

Wiggam falls in line:

"Of course it is commonly supposed that the object of having two somes is merely to insure reproduction; but this is obviously

not the case, since reproduction (in human being---Clements) has gone on happily for many ages with but one sex; and it is still going on in an enormous number of species" (with but one sex---Clements).--P.C., p. 13).

Since the purpose of two sexes is not to secure reproduction, Wood asks:---

"What, then, is the purpose of sex? In other words, what office does it perform in the functioning of life? Modern biology answers that sex is a device for keeping up a difference of potential energy in life by securing variation" (Evol. of Sex).

Science speaks again, this time through the voice of Prof. Lester F. Ward, and says:

"Life begins as female ... The female is not only the primary and original sex, but continues throughout as the main trunk ... The male is, therefore, as it were, a mere after-thought of Nature ... Life begins with the female organism and is carried on for a long distance by means of females alone ... The female not only typifies the race, but, metaphor aside, she IS the race ... Assuredly, it would be absurd to regard as male, an organism propagating asexually" (parthenogenetically --- Clements.).--- Pure Sociology, p. 313.

This startling admission by a modern scientist forces Frances Swiney to exclaim:

"Here we come face to face with a long-forgotten truth: The first male, the first son of the mother, was ever virgin-born." ---Woman & Natural Law, p.11.

Here is the origin of the male that we call Man. He first came into being under the primal law of Asexual Generation. He is the son of a Virgin Mother, and still carries in his body her distinctive creative organs, in a rudimentsry state, to prove both his origin and his degenerate condition.

This "long-forgotten truth" was known to the "ignorant ancients." It forms the foundation of their doctrine of the Virgin Mother and the Virgin Birth, which Shelton calls "pure speculation," and "ancient myths," and "superstition."

Modern science admits that:

1. Life begins with the female and is carried on a long distance by means of females alone (Ward, p.313).

2. The female is primary, the male sex is secondary (Wood p. 8).

3. Sex has fundamentally nothing to do with reproduction (Wiggam, Wood, p.11).

4. The male is simply and only a fertilizer (Swiney, p.35).

5. Fertilization in its essence has nothing to do with reproduction (Prof. Curtis, Science N.S. vol. 12, December 21, 1900).

Again, we clearly see that something or someone is decidedly wrong. It is not reasonable, nor logical, nor consistent, nor scientific to hold, that "Nature's Preferred Method" of reproduction did and should come into existence and operation as a "mere after-thought," long ages after the race had been produced and perpetuated by the Primal Process of Parthenogenesis.

To make matters more preposterous, we are seriously assured by modern science that "sex has fundamentally nothing to do with reproduction," and that the express purpose of "Nature's Preferred Method" of reproduction is that only of "securing variation."

The process of parthenogenesis would still be in operation had not Mother Nature grown weary of the marked similarity of her children, and sought to inject greater variety into humanity by branching off from Asexual Generation and trying a new method as an experiment. Is this the diction of science, or the prattle of a child?

Asexual Reproduction, according to the findings and admissions of modern science, was the primary and the principal method of human generation for long ages before "Nature's Preferred Method" of sexual generation came into operation. Men are not regarded by Natural Science as being equal to the Supreme Creative Principle in matters of Intelligence; yet men know enough to place things and methods of the "preferred" class at the top of the list, and things and methods of lesser and secondary importance follow in their order. Experience shows that in this respect Nature is more careful, particular, and efficient than man.

This presentation of the matter appears logical, consistent and scientific beyond the shadow of a reasonable doubt. Therefore, the primary, principal, and "preferred" method of human generation was that of Asexual Reproduction, Parthenogenesis, Virgin Birth. Sexual Reproduction appeared ages later as a lesser, secondary process, as a "mere after-thought," and the express purpose of it was simply to "multiply variety," and fundamentally, it has "nothing to do with reproduction" (Wiggam, Wood).

There you are. The Virgin Mother and the Virgin Birth are facts in Human Generation. The battle is won, the debate closed almost before it commenced.

Shelton defeated himself by his own statements almost before I had time to get warmed up. He is defeated by the findings and admissions of the same science that he expected to employ to show what a dumb dunce I am, and how stupid were the "ignorant ancients" to believe in such nonsense as the Virgin Mother and Virgin Birth.

The real debate is over, but I am not going to leave my readers on such short notice. There will be further entertainment. I shall next do some shadow-boxing in order to show what a dumb dunce orthodox science is.

The title of Shelton's article here is "Sex Alone is Real."

Let us suggest that Ice is real. Under the application of heat the ice becomes water, and more heat reduces the water to vapor that vanishes from view into thin air. This demonstrable fact is not a mere superstition of the ancients nor the "orderly workings of Nature versus ancient myths."

When I begin shadow-boxing in earnest, and turn the heat into Shelton's story of "Sex alone is real," you will see it also melt and vanish into thin air.

We suggest that our readers write us from time to time, expressing their unbiased views of the argument. State whether we may publish your letter, or excerpts therefrom, with your name. Shelton's address is Box 1277, San Antonio, Texas. We shall both be pleased to have your comment on the debate.

P.S.--- Where is Dr. Victor H. Lindlahr? Some one please send us his present address. We might as well line him up with Shelton while we have our gun loaded, and kill two birds with one shot. No use wasting ammunition. He publicly ridiculed me in his journal, and failed and refused to reply to my letter that I wrote him about it.

In his publication, "The Way," dated February, 1934, p.7 under the title "Rape of Truth," Dr. Lindlahr wrote:

"A health magazine---How to Live---published in Oklahoma and edited by G.R.Clements---has often come to my notice... On page 16 of the December, 1933, issue, writing under the title---"The Normal Woman Is Frigid--" appears "the most outrageous piffle conceivable. The stuff is so contrary to everyday knowledge and experience that, well, let me quote from the article and make my comment later."

Dr. Lindlahr then cosumes a half-page in comment upon the "outrageous piffle" that "the normal woman is frigid." One of his readers was elated to know that he did not endorse the "outrageous piffle" of the Virgin Birth, and wrote Dr. Lindlahr to that effect. A portion of his letter, without his name, appeared on p.5 of the March, 1934, number of Dr. Lindlahr's "The Way," from which we quote as follows:

"Was glad to see that some one more important than my humble self took a shot at the Editor of the How to Live magazine in connection with his articles on the Virgin Birth."...

If any more desire to take "a shot at the Editor of How to Live magazine in connection with his articles on the Virgin Birth," just fire away, and you will be answered.---Clements.

Rejuvenation vs. Prevention

By Kezia

Dr. Eugene Steinach, world famed Austrian rejuvenation expert, has recently written, between the lines more than he probably intended to say. "Sexual hormones control not only erotic life, but the whole physical and mental activity." Students of

the regenerate life have long declared that the preservation of sexual hormones, or seed, vastly increases man's power in every field of endeavor.

The abuse of sex has been the chief factor in the downfall of every great civilization of the past. Babylon, Chaldea, Assyria, Damascus, Rome, have fallen at the taint of sexuality. The nations today most restrained in sexual expression---England, America, Germany, show the greatest achievements.

Katherine Mayo has shown that sex abuse is the curse of India today; that the people are debilitated and kept on a low level of development not by climate but by sexual excesses. In the comparatively long period between adolescence and marriage in Europe and America, we find the greatest amount accomplished in all fields of progress.

Even the most primitive savages realize the waste of human energies, physical and mental, and have a series of complicated tabus governing the expression of sex-life.

The chief wastes of man's energies and powers are 1. Amusements. 2. Stimulants. 3. Food. 4. Sex. Nothing so weakens the human organism as the repitition of the nervous crisis of the sexual act; nothing so exhausts the reserve of nervous capital.

Chapter 2

VIRGIN BIRTH DEBATE

The first installment of the Virgin Birth Debate between Shelton and Clements appeared in our April Number. It will run about eight months. Seven articles have been prepared, one to appear each month.

The debate is arousing interest. Letters are pouring in. Due to limited space, we do not promise to publish them all. If received, as many will be published in favor of one side as the other.

You must not miss any of the debate. The Virgin Birth has been a motted question for centuries. Much has been written on both sides, but modern science ridicules the suggestion.

Never before has such a mass of material been marshalled into orderly form as Shelton and Clements will present in this debate. They have almost searched to the ends of the earth, and considered everything of note that has been said on the subject.

Humanity in general knows not that this is the pivotal point around which well be proven the truth or falsity of Evolution. The truth or fallacy of the Virgin Birth Doctrine goes to the very roots of human development and regeneration. Clements says:

1. If sexual reproduction is the superior method of human propagation, the race would never, can never, rise above its present level on the animal plane. Then man's superior and marvelous intelect is of small value. But if the Immaculate Conception and the Virgin Birth are facts in Nature, a reason for man's marvelous

intellect at once appears. By its proper use he rises superior to pure animality.

2. In that use man brings into operation the much-discussed but long-lost function of Creative Thought, about which the world knows little. This immediately arouses the long-lost function of self-generation, by starting a resurrection of the atrophied organs through which such function was expressed. Due to lack of use, these organs are now dormant and their function is gone.

3. It is another Law of Nature that muscles and organs atrophy when not used. The science of anatomy shows that there are many dormant organs in the body.

Nature makes nothing in vain. Everything has a purpose. These dormant organs were once useful. They may be resurrected and become useful again--When the Law of Regeneration is discovered and applied.

It was this line of logical reasoning on the part of Clements that put Shelton into action. He knew that it was stupid to suggest that the Road to Regeneration lay in a revival and resurrection of the body's rudimentary organs. In his sarcasm at the thought, he says:

"We have been pointed to this (revival and resurrection of the body's rudimentary and dormant organs---Clements) as a means of racial improvement."

Shelton admits that the body contains many rudimentary organs. What is their use, if any? Did they ever have any use? Why are they present? Why don't they disappear? If they were resurrected, what would it mean? What do Shelton and Clements say about these things? Huxley, the famous scientist, in "Anatomy of Vertebrates," made this statement:

"There is every reason to believe that Hermaphroditism (Bisexualism) was the primitive, first, or earliest condition of the sexual apparatus or reproductive organs; and that unisexuality is but the result of partial abortion of the other sex, in males and females respectively."

"If of no use, rudimentary organs, or parts, should have disappeared long ago; but if they are of use, they are arguments for telegony, which means that they are of special value, of past and future service, both."

If we accept Huxley's view, we behold in the beginning, as the first fruits of Creation, that Primal Perfection which we have a right to expect from the Source that has produced all the beauties and wonders of the world. We behold a superior organism, with all its glands developed and functional. If that if the true answer, then the Road to Regeneration lies in a course of living that will resurrect and revive the present rudimentary and atrophied organs.

If we reject Huxley's view, we have no logical way to account for the rudimentary organs, except to agree with the Evolutionist,

that they are the atrophied remains of organs once useful in the lower animal stages of man's development, but worthless and of no use now. Huxley says that if of no use, they should have disappeared long ago.

If Regeneration is possible, it lies here. If Huxley is right, then Regeneration is a fact. If the Evolutionist is right, then Regeneration is a fable. That is the substance of the debate between Shelton and Clements. Shelton supports the Evolutionist; Clements supports the Devolutionist.

Rudimentary organs point to devolution, Clements says. They point to evolution says the Evolutionist. Which is correct? This debate may help to decide.

Shelton-Clements Debate

Comment by Readers

Dear Dr. Clements: I am enjoying the study of your Advanced Course. Was quite interested in the debate between you and Shelton, in the April issue, wherein you very aptly refuted his arguments. Shall be glad to read more about it in future issues.--Miss J.H.

Dear Dr. Clements: When Shelton began to write in the debate, I thought he would give you stiff opposition. I never thought you would take the ground right out from under his feet and dispose of him so summarily. I am looking forward to the remainder of the debate with keen interest and anticipation.

You may publish any part or all of this if it suits your purpose.---G. B. H.

Dear Dr. Clements: Your debate with Shelton is excellent and good reading. If we lived according to his idea on sex, we certainly would be a lot more degenerated than we are today.---R.P.H.

Dear Dr. Clements:
The debate started in the April issue of your incomparable magazine, between you and Dr. Shelton, on the the subject of Parthenogenesis, is one of the most vital and far-reaching discussions into real truth that has appeared for ages.

Each of you gentlemen should have the commendation of humanity for bringing this old story to the fore at this time. Man will be able to catch a glimpse of his wonderful past from your noble efforts to find truth. And the future thought of the world will be influenced to appreciate our past glory as well as to head homeward to truth in reality.

Our one hope for regeneration and for reclamation of a lost heritage, is in the possible awakening and elightenment of the race on the important subject, before we are submerged for all time by the present error of our way. Through a true understanding of the facts of life, we may restore our race in time to a place that Nature made possible in the higher manifestations.

Dr. Shelton does not seem to have the perspective of the situation that will yield a true picture of the old story. He defines Hebrew words correctly. But the Hebrews did not originate the facts and fancies of their recorded beliefs and doctrines.

After these nomads had drifted around for ages, and after numerous contacts with really great people in various parts of the eastern world, they finally acquired traditions and teachings that appealed to their notions of a proper foreground. Their interpretations of the appropriations were inaccurate many times. But they were sufficient to suit their understanding and requirements.

The inner teachings of the Ancient Mysteries that appealed to these Hebrews, was not broadcasted promiscuously by the Adepts and Masters of truth.

Dr. Shelton gives definitions of Hebrew words which do not bring us any information of the original old stories of the ancients, who had them long before the Hebrews were recording anything. Past ideas and meanings do not survive readily. They undergo considerable modifications. Ordinary Greek undergoes considerable change after it has made only a few rounds.

In your profound, generous, and informative research study course on Regeneration, you go places in truth that are little dreamed of or imagined by most individuals. The same words that Dr. Shelton defines in the light of Hebrew interpretation in their times, you also give the meaning of from a much more remote date. While Dr. Shelton seems not to go beyond the time of the Hebrews, you aim to consider the earliest possible understanding of the terms that are so vital for a correct viewpoint.

I like the thorough manner you use in getting down to the bed-rock of the question at issue. Your readers will have a rich treat in the coming numbers of your magazine.

The "Nature Preferred Method" discussed is in fact the result of degeneration, which you will handle adequately in due time as the debate develops. I do not believe this "preferred method" was primarily for the securing of variations, as science indicates. Of course this method has had that effect. Originally, this method was a result of degeneration, as you contend. It is shoving us into a hole very rapidly now. I anticipate some interesting discussions as you develop your argument along this line.

Your masterly manner in handling this highly important matter is genuinely inspiring and unanswerable. You will go down in time as a unique thinker who tried to bring to the race a real message of hope for possible regeneration, to regain an almost lost paradise.

The work you are doing in your field of research, almost alone at the present time, indicates the sturdy and hardy character back of you, that does not seek nor require the superficial acclaim of your generation to maintain your balance of truth. Your advocacy of pure-air, water and food in a natural environment that can develop a clean mind, body, and life, certainly must be sincere, sane and sound, for your own life illustrates the result of such living.

As the great cycles of involution, evolution, devolution and revolution repeat themselves in time, I am sure that your mite for truth will not have been given in vain. ---Dr. A. J. Gerlach, Los Gatos, Calif.

Shelton--Clements Debate

C. F. Waegner, Jr., Lawyer, Houston, Texas.

Titling his article "Sex Alone Is Real" Dr. Shelton fired a lot of empty shells at Clements, by condemning the doctrine of the virgin birth. In reality, he is trying to expound the stupid theory of evolution, without evidently getting the full idea of just what he is aiming at.

Typical of the man who is not sure of himself, Shelton begins by calling the overwhelming evidence of virgin birth mere "rubbish", "religious" and "down right ignorance." He then proceeds to explain the "facts" upon which he stands to prove that Clements is a sap who sits in an armchair and invents crazy ideas. But, alas, his facts are only fancies. Most of them are the arguments of an amateur, trying to sustain a theory with which he is not even acquainted and on speaking terms.

In his answer "Evolution vs. Devolution" Clements makes Shelton seem like a child with his prattle. Obviously skipping the glaring mis-statement made in Shelton's article which we will mention, Clements shows that Shelton is even mixed up in the ideas that he is trying to expound about science. Shelton seems not to know that science and true religion are one and the same thing, or he would not talk about the injection of religion into science.

Dr. Shelton hears women all over the world laughing at the virgin birth eunuchs. We can't hear it. But we can produce letters from women all over this country praising Clements to the skies. These letters have come direct to us. Clements has had nothing to do with them. He probably knew nothing about them. They call Clements "Our Leader, etc."

These women are not the slaves of morbid men. They do not turn out children like a nichel slot machine, many in quanity but poor in quality. They know that junk is bulky and cheap, but diamonds rare and small.

The men who think today, are not laughing either. Every day or so the Associated Press reports that women are being found to be superior to men in all particulars, such as endurance, length of life, freedom from illness, etc. Dr. Shelton had better start taking some good newspaper and read it.

Shelton says Auto-fecundation is rare in plants--that in some cases male and female elements mature at different times. He is disproving his own case here. When the same plant such as the strawberry, pear, peach, apple, pumpkin, cucumber, cantaloupe, plum, grape, blackberry, etc. fertilize their own blossoms, is this not self-fertilization? We think so. Most of the common plants and fruits are self fertilizing. It is not "rare," but the rule.

What we wish to point out is the statement he makes "without sex life comes to an end" can be disproved on plants alone. Take

for instance the blackberry bramble. There are some varieties that produce only male flowers. Others produce female flowers and require pollen from these male plants to produce fruit. But still others bear complete self-fertilizing flowers that require no external aid except a mechanical agent as the bee, etc.

Now destroy these individual sexed flowers and we still have the perfect bisexual flowers which produce right on. The division of the sexes in the blackberry are bred back again into a perfect flowering sort, showing the same thing can be done with the human race. Thus the division of the sexes in the plants is brought back to the original plan of completeness.

Life does not "come to an end". On the other hand, the life of the imperfect plants does come to an end, since these plants are barren without the planting of pollen producing varieties. Dr. Shelton should do more investigating along these lines. He does not know his horticulture.

Sex union is not universal, as he claims. The realm of plants prove this. So do the lower animals which reproduce by division. If Shelton has other evidence than these ex parte statements, which are pure hearsay on his part, he should produce it. There is really no argument on these points. Only a jumbled mass of his own opinions, unsupported by facts.

Shelton says "God approves of sex else He would not have made so much of it." Also "He would not have made sex the source of much exquisite pleasure." The latter sounds highly erotic to those who do not engage in this polluting act. It sounds like the words of a man who panders freely to the passions.

The act of coition is not an act of love. If it were, the results would not be pain and travail, but good only. The act of coition is often a gory, destructive act, the act of a wild man bent on destruction, with no thought of the woman upon whose head he brings sorrow and pain. It is with the sole thought of his own momentary pleasure, and in his beastly way he levels his head with the bull as he fights and destroys, to reach the female and satisfy his animal lust.

To the mind of a well-bred person the sex act is degrading in the nt degree. The mind immediately suffers. It may become serious. It does when coition is frequently repeated. It fills insane asylums, and the graves. The ancients knew whereof they spake when they wrote, "In the day that thou eatest thereof thou shalt surely die." That is a scientific statement, more true than any law of physics or chemistry.

By his work Clements shows that his mind is as clean as the flowers of the field. It is free from sexual urge, that "powerful and driving sex urge" mentioned by Shelton. If Shelton should ever reach that higher mental state, he will know more about what it means to be like the gods. He will know that there are two planes of existence here and now, as well as two laws of reproduction.

The retention of the seed vitalizes the whole organism. It keeps clean and pure the temple where God dwells. Pollution fills

that temple when the mind engenders thoughts of fornication.

If a man has a wife that loves him, as Shelton says, he does not confine his thoughts of sex to the woman. Every attractive female he sees fires him through and through. Shelton may be too wise to admit it, but his writings show that his mind is filled with such ideas.

Shall we regard that state as love? We do not believe that love lives in such a place. Neither does God. He lives in a pure place---and God is love.

The doctrine that Clements expounds is the doctrine of Love, Purity, Nobleness, Enlightenment. But the doctrine of sex is the doctrine of eroticism, lust, destruction, hate, war, pollution, uncleanness. Brotherly love is the only love. This appears in the homosexual temperament of such men as Jesus, free from lust. Sex love is a snare invented to conceal man's unlawful sex urge. It is not love but animalism.

Dr. Lindlahr is another who must get eroticism out of his mind if he expects to get anywhere. If anybody had the nerve to write "piffle" as he says Clements has, he is the man. His works show his shallowness. We have read them. We bought "health foods" from him in Chicago ten years ago. We know his doctrines. They are as disordered and as unreliable as are Shelton's.

The evolutionist runs when you confront him with the change of specie idea. He thinks that modification or improvement is change of specie. His theory is full of gaping holes that you must swallow or discard the whole thing.

No one can stand on a street corner and see the passing degenerates, hopeless wrecks, cripples, feeble-minded, "improved monkeys," and not feel that the genuine monkeys in the jungles should still be proud of their straight, strong bodies and stable constitutions.

Where is all the "constant evolution" that is said to be going on? Anybody with an ounce of brains can quickly see that men are physical and mental wrecks. As the body is, so is the mind.

The Infinite Power that holds together the Universe, made man as a special creation, in its likeness and image. The myriad of glands in our bodies, atrophied, dormant, suppressed, prove it to be so. You do not have to invent any theory to prove it. You can see them with your eyes and feel them with your hands. They speak for themselves. No hair-brained theory of evolution is needed.

No man can come in contact with a person like Clements, and not see that he is seeking truth alone. He is not trying to sustain any theory. There is no theory about it. He is trying to account in a rational and consistent manner for the things that are right under our nose, our eyes, and can be felt with our hands, but all of which is ignored by modern science.

The glands are there. The organs of woman are in men, and the organs of men in women. The undeveloped breasts of women are

are on men, and the penis of man appears in woman as the clitoris. All of the known laws of nature support these plain facts. No statements like "it seems" are needed. IT IS! Look under your nose. Try it out. Read the admissions of science itself. Investigate, then see whether Clements is "piffle", bunk," "bum science", etc.

It is a bitter pill for some to swallow when we admit that the ancient races were superior to us. Such men as Churchward, Donnelly, Cann, etc., have evidence to prove it, and science admits it. The Mayas and the Egyptians are newcomers in comparison with the people of whom we speak. Degeneracy had set in with these people. They were the dying embers of a great and remote civilization. The Maya calendar cannot hold a candle to it. It is reported accurate to 3,000 or more years. We don't even understand it fully. Shelton has not done any research work in these things, or he would hide his head for making such wild statements.

We are still progressing. We don't have room for these "dieticians" and their useless, rambling books. For one thing they had better get together. There is more wisdom in a page of Clements' writings than all they have ever put on paper. And it is solely for the reason that the writer hates to see truth put on the scaffold that he is impelled to write this defense of Clements, whom he considers the greatest living exponent of the naked truth.

Bees learned how to deal with males who insist on crawling all over them after they have served their purpose. After the queen in the hive is fertilized by one drone the females get to work on the drones and starve and sting them to death.

The male of our species got the better of his mother somewhere along the line. She did not deal with him so harshly as he has with her. The human mother should have taken a lesson from the bees. They know how to deal with degenerate males. They put them away with their lust.

When our mothers put a stop to these plunderers of God's great work, we will get somewhere.

The time will arrive when woman is not regarded as a tool for man with his eroticism to gratify his animal desires upon. Then leaders like Clements will receive their just reward. They will not get it from a bunch of degenerated, lustful, erotic males, whose mind is too full of pictures of sex organs to see truth.

Note by Editor: Due to limited space, we cannot promise to publish all articles received from others touching upon this debate. But we want to be fair to both sides, and, if they are received, we shall publish as many articles in support of Shelton as we do in support of Clements.

THE VIRGIN BIRTH

CHAPTER II

Do We Want Fatherless Tumors?

By Herbert M. Shelton, D. P., D. N. T.

Parthenogenetic reproduction (virgin birth) is seen in certain low forms of life as an apparently normal mode of propagation. Scientists have succeeded in inducing parthenogenetic propagation in other forms that normally propagate by the sexual method. So far, they have found no means of inducing parthenogenetic reproduction in higher animals. While, theoretically, this may be possible and many scientists think it is, we are not justified in asserting that it is possible to produce virgin births in these until it has been done.

A beautiful and logical theory is often worked out which seems to square with all known facts. But when it is put to the acid test of trial, it falls flat. The scholastics were satisfied with logical synthesis, with or without a factual basis. The scientific method, thanks to Bacon, is to try it out and see whether it works. "Don't think, try," advised Sir John Hunter. It is time enough to interpret facts after we have them. A few facts are seldom enough. We need a large number of correlated and well-verified facts before we seek interpretation.

Clements has built up, out of ancient mythologies, an elaborate theory of a time when "gods, saviors and supermen were the offspring of undefiled virgins." A "time when man was not shapen in iniquite and conceived in sin," when the "sinless 'son of God' had not seen the 'daughters of men;'" when man, complete in body and perfect in function, was actually born of God, and not of sinful fornication." He says, "John seems to have had evidence of this ancient tradition. He writes of man as being born of God, that his seed remained in him, and he did not sin."

Clements not only postulates a supernatural method of propagation, but considers a virgin who has had intercourse as "defiled, and sex as a sin. These views are as antiquated as the virgin birth myths themselves. They are not based on a single known fact; but rest wholly upon Hebrew mythology. However, logical this theory may be, it must be rejected for the perfectly good reason that its premise is only a myth. Conclusions based on myths are themselves myths. There is no escape from this.

Virgin births that are explained as being due to the workings of supernatural causes, holy ghosts, etc., can be of no interest to us. They are not part of the established order of nature, and since we have no control over the supernatural (as the ancient priests claimed to have) we can make no use of this form of propagation.

Next, Clements and Siegmeister have based a theory or virginal reproduction upon the pathological phenomena or represented by the teratoma or dermoid cyst. A few facts about dermoid cysts may help to show how unstable a foundation they form upon which to rear

a philosophy of life and of reproduction. Of course, all the old readers of How to Live magazine know how dangerous it is to attempt to rear a philosophy of the norm of life upon the abnormal. The facts follow:

1. Dermoid cysts are distinctly pathological developments.

2. They appear as often in men as in women.

3. While they often occur in the ovaries and testicles, they are likely to appear anywhere on or within the body. (Two years ago one was removed from the buttocks of a 24-year-old Chinaman which weighed 31 pounds and contained only a hand--- this tumor consumed a tremendously long period of time and a still greater amount of nutritive substance to turn out so little. The year before one was reported removed from above the eye of a man in this country). There is neither order nor system in their location, nor in their internal development.

4. They often develop in the abdomen, where there is no possibility of their "birth" except by a surgical operation. It hardly seems probable that God or Nature designed "birth by surgery" as part of the normal plan of reproduction.

5. There is never a whole child, but only fragmentary parts of the body.

6. These parts are never capable of living when separated from the "parent" body.

7. They are never born, but after years of growth, are removed surgically.

8. They never follow the established lines of embryonic and foetal development; there is a hand, or a tuft or hair, or bones, or teeth (teeth are doubted by most authorities), or some other part of fragment of a fully formed foetus, but never a foetus.

9. They develop as often in the foetus, infant and young child as in the mature adult. In fact they seem to always begin in early life.

To account for their failure to develop into fully formed babies, as Clements does, on the grounds of degeneracy, is of no avail. Degeneracy may cause a failure of development, but it can never change the order and method of development. It is not in the order of foetal development that a hand should be developed before the rest of the body, or that the teeth should be so developed.

There are animals that have undergone degeneracy. They have so far degenerated that they have lost legs, eyes, head, stomach, and other parts. But, and I must emphasize this point in this connection, in the early stages of their development, there are no signs of degeneracy. They follow the anciently established order of development and are born perfect representatives of their ancient prototypes. It is after birth that they lose structures and lose

status. Every new birth is a new beginning. We are not justified in assuming that degeneracy would, or even that it could, take any other course in the case of man.

Nor, are we on firm ground when we assume that the primitive or original method of propagation in man was by cystic budding from any part of the body indiscriminately---on the forehead, on the ovaries, or testicles, in the abdomen, on the buttocks, etc. ---and that degeneration resulted in a systematic and invariable order and place of development. We cannot believe that degeneracy is more orderly than the norms of Nature.

The development of a new being now is seen to be from imperceptible beginnings along predetermined lines by an orderly and invariable process of development to the latest complexities of structure. These cystic buds (dermoids) start with a hand or with the teeth, or with some other part of the body. They are not orderly. They do not follow predetermined lines to predetermined goals. If they are really representatives of the primitive mode of production, let us rejoice that a better, more efficient and more orderly method has been evolved.

It is asserted that Modern Science can offer no explanation for these "mysterious phenomena." The fact is that scientists have offered several "explanations," including the virginal reproduction idea. Clements quotes scientists who offer the virgin birth hypothesis to explain such phenomena. It is true, of course, that these scientists are all either dead or too old to change their minds. However, the explanation that is regarded is as follows:

In the beginning of embryonic development all of the cells present are identical---they are all germ cells. At a certain stage a process of differentiation sets in so that different kinds of cells and tissues are produced. It is thought that some of these germ-cells, or shall we say organic buds (that is, cells that are destined to develop certain parts of the body), are misplaced, and under the endocrine stimulus of the body, developed into some part of a body.

Being essentially foreign bodies, the body encysts them and thus we have a cyst. There is almost nothing in this that is identical with or analogus to the established orderly processes of reproduction, as we see them in all of the higher animals and plants. The body walls off these fragments in identically the same way it walls off a lead bullet or other foreign body that it is unable to remove from its tissues. Plainly these dermoid cysts belong to the realm of pathology and not to the biological norms of nature.

There is a type of teratoma occasionally found in the female pelvis, called arrhenoblastoma, which is said to be capable of generating male sperm-cells. These tumors are not common, and there is no known instance where the male sperm-cells of these tumors have produced pregnancy. In fact, these cells are commonly found dead.

One author speculates on the possibility of the blastodermic or embryonic cells contained in these cysts structures (arrhenoblastoma), being capable of producing testicular tissue, capable of producing male sperm-cells. This is pure speculation and need

not detain us here. No virgin births have been reported due to these "sperm-cells".

The cases of virgin births Clements recounts are all of the past. He quotes the brain storm of Dr. Johnson. Dr. Johnson was evidently a wit and as I read his tract I get the impression that he was merely making fun of the theories and methods of so-called medical science of his day. By employing the same methods of reasoning they employed to establish their doctrines and theories of medicine and by an appeal to the same kind of fables, poetry and unverified experiments that they appealed to, he was merely showing them how easy it is to establish anything one chooses to prove. His reference to the mare becoming pregnant by sniffing the west wind must have rocked the convention with laughter. He also advanced the idea that the wind-borne animalculae might impregnate a virgin and a child result. He was evidently mocking, but Clements missed his wit.

Such a theory is too ridiculous to merit serious consideration, but even if it were true, this would not be a virgin born, unless, of course, we are to place all emphasis upon the mere mechanics of the sex act and none at all upon impregnation. The best way to prove that man can propagate parthenogenetically is not by argument, but by actual example---not by ancient myths but by verifiable experiments. Dr. Johnson was careful not to reveal the details of his own experiment.

To further support the hypothesis of human parthenogenesis, cases are offered where virgins became pregnant and in which cases sexual intercourse had been mechanically impossible. These are held to prove conclusively that virgin births can and do occur. These cases prove nothing of the kind.

There are two things to consider. First, actual intercourse does not have to occur for semen to be sent into the vagina. The man who reaches an orgasm in the effort to penetrate an imperforate hymen or a very small vaginal aperture may easily send all or nearly all the seminal discharge into the vagina, although a small drop is enough to result in pregnancy. It should be remembered that the semen is ejected with sufficient force to send it several feet.

Second: Spermatozoa may be deposited on the lips of the vagina and from there may reach the womb and go into the tubes by their own motive power. They are very energetic and active travelers, as anyone may see by watching them under a microscope.

The existence in men and women of vestigial structures that belong to the opposite sex has long been interpreted to mean that man is descended from a hermaphrodite ancestor. This interpretation may and may not be correct. If it is the correct explanation of these vestiges, it by no means follows that auto-fecundation (and auto-fecundation is not identical with parthenogenesis) was the rule, or even that it was possible. Mutual fecundation by two hermaphroditic animals. Auto-fecundation is not possible in these animals, as was pointed out in last month's article.

In human beings, where we see the most complex organic structure and the highest manifestation of life, reproduction is just as natural as elsewhere in Nature. There is no reason for us to

think that Nature should here abandon the method of reproduction common to all the higher animals, and "revert" to those methods used in the lowest forms of life. Nor that she should abandon all biological methods and employ some unknown "spiritual" means of perpetuating the race.

If the Unity of Nature has any meaning at all, we cannot reasonably expect any such breaks in regularity, and the introduction of occult or super-natural methods of reproduction. Man certainly has no sound basis for thinking that he is, or ever was, or ever will be exempt from or an exemption to the uniformities and regularities of Nature.

This world is still a world of law and order, and all living things have had an ordered past. Without actual evidence of parthenogenetic reproduction of human beings, we are not justified in proclaiming the possibility or probability of virgin births. Even should artificial means of producing parthenogenesis in man be found, as Loeb did with the sea urchin, we would be foolish to hold this up as a way of life containing the promise and potency of a new and higher civilization, where the women bear children and the men are drones. We are still less justified in holding up pathological developments as representative of the norm of Nature. Personally I prefer to see women bear children fathered by men than to see virgins have fatherless tumors.

I know that in this and the preceding articles I have not touched all of the arguments that have been brought forward in support of virginal reproduction, but I have covered the more important ones. If I have shown these to be false, the other arguments do not matter.

I do not deny that means of inducing virginal reproduction in mankind can ever be found. I simply say that they have not been found and that there is no reason to believe that the artificial method, if it is ever found, will prove superior to the natural method. Nor will the actuality of artificially induced virginal reproduction prove that this form of propagation was mankind's original method.

I shall show in a subsequent installment that the evidence we possess shows that virginal reproduction leads inevitably to degeneration, even to extinction.

Fornication and Imagination

Comments by Clements

This is Round No. 2 of the Shelton-Clements debate on the subject of the Virgin Birth. The first round appeared in the April number of this magazine. The reader saw, from the evidence submitted, that so far as the disputed point is concerned, the debate is closed. Shelton came out second best.

So much interest has been shown in the subject, that we shall not let the discussion end here. And there are more features in Shelton's assertions that I desire to consider. I want to turn on the heat on them, so the reader may see them disappear into invisible vapor.

Let us turn to Fornication. In his first article Shelton says:

"All sexual intercourse is falsely referred to (by Clements) as fornication (fornication is sex relations among the unmarried), and children of sexual unions (there are no other kind) are said to be 'conceived in sin.' This evinces a state of mental nastiness that belongs in a sewer. Such obscene mindedness should hide its head in shame and not parade itself in public in the manner it does--disguised as purity incarnate."

Whew! What a sock. A regular Joe Louis right on the button. Shelton chuckled when he penned that passage. He may chuckle again when this counter connects with his chin. But I think he'll see stars instead.

A learned person knows that the skillful debater, when he finds himself in a difficult position, resorts to word-play in an effort to distract the attention and distort the imagination. This course is evident in Shelton's case. For instance, he says:

"It is asserted (by Clements) that modern science can offer no explanation for these 'mysterious phenomena.' The fact is that scientists have offerred several 'explanation,' including the virginal reproduction idea. Clements quotes scientists who offer the virgin birth hypothesis to explain such phenomena."

Modern science is not the individual, and a certain scientist is not "modern science." Shelton is a Naturopath; but he is not the Naturopathic School, nor is such school Shelton. There are few measures endorses by the Naturopathic School that Shelton approves. Nor would that school approve many things Shelton advocates.

There is as much difference between a scientist and modern science as there is between a Naturopath and the Naturopathic School. There is as much difference between a medical doctor who condemns vaccination and the medical school which praises it, as between a scientist who condemns Evolution and the world of science which advocates it.

It is true that certain scientists have offered private opinions of the mysterious phenomena of dermoid cysts. But modern science has neither endorsed these opinions, nor offered any positive statement regarding the matter. They are simply passed over as "freaks" of Nature. That is the easiest way out of a puzzling situation.

It is also true that I quote certain scientists who present the virginal birth hypothesis to explain the occurrence of dermoid cysts ont only, but to explain other mysteries of Nature. The scientists whom I quote on these several points are years ahead of modern science. Should modern science ever accept their findings, the theory of Evolution will suffer a sudden death.

I refuse to believe that Shelton raised this question in good faith. It was a trick to confuse the reader and cast reflection upon my remarks. He is witty enough to realize that modern science is not the individual scientist. But he thought he saw a weak

place, and attempted to gain a point by taking advantage of it. He wanted to make it appear that I was either contradicting science or myself.

Shelton, in his sarcasm, can scarcely find words bitter enough to express his indignation over my statement regarding "fornication," and children "conceived in sin." In his parenthetical phrase he says, "there are no other kind" than the "children of sexual unions."

This is a broad assertion. It includes the race during all the days of its existence. It apparently opposes the Genesitical account, which seems to show that neither Adam nor his son Seth were "children of sexual unions" (Gen. 5:1-3). It is possible that the passage considered fails to give all the facts in the case. Or it may be that Shelton regards this passage as "pure bunk" and silly speculation.

No person is so well informed as he should be to write with authority on this subject, who will make the unqualified assertion that no children have ever been born other than "children of sexual unions." That statement is equivalent to the assertion that "we moderns" know all that has happened in and to humanity, from the day of its creation down to the present hour. As a matter of fact, the world of science has not, up to this time, offered, a reasonable and consistent explanation for the appearance in man's organism of the withered and atrophied glands of woman. That is only one of many mysteries surrounding man that is still an unsolved secret to science.

I desire to discuss fornication. I want the reader to see how facts are suppressed when they fail to square with our fancies. Shelton attempts to draw a wide distinction in the act of copulation between the married and the unmarried. He contends that copulation is fornication between the unmarried, but between the married the act has a softer, sweeter name. It may then be called sexual relations, or sexual unions, or any other term that grates not on the nerves of the grinders.

The word "fornication" appears some six times in the Old Testament, as follows, to-wit:

Fornication: The incontinence or lewdness of unmarried persons, male or female. Fornication (is) the act of incontinence in single persons; if either be married, it is adultery (Wharton).---Dict. p. 675.

Fornication is either fornication or it is not fornication. The term seems to mean sexual congress between man and woman. If it is fornication in any case, it should be fornication in every case. If it is fornication in the case of the unmarried, it should be fornication in the case of the married. For the act remains the same whether its name be changed, or whether the actors are married or single.

When committed by and between single persons, the act seems to be plain fornication, a crime in the eyes of the world. If neither participant be married, it becomes adultery---a greater crime. But if both are married, then no crime attaches; there is no incontinence

nor lewdness; it is neither fornication nor adultery. It is coitus, copulation, cohabitation, sexual relation, or any other soft, sweet name that you desire to give it.

Why this marked change? Why does the (1) crime committed by Adam and Eve (Gen. 3:6), and the (2) crime of fornication of single persons, and the (3) crime of adultery of a single man with a married woman, be and become no crime at all, not even felony, not even misdemeanor, not even misconduct, when committed by and between a man and woman who are married? Why should exactly the same act be criminal at one time and not at another? Just what happens to cause this vast change--in the eyes of the public?

Here is an important point. Mark it well. Around it revolves much which proves whether I am a dunce, or whether the doctrine of the Virgin Birth is "pure speculation," "ancient myths," or a fact in Nature. The reader must not miss this feature.

Dr. Johnson was a wit, and I missed his point, Shelton says. Had he been a half-wit, he would have been nearer my level and I might have understood him. Shelton says that the doctors laughed at Johnson's story. I say that his revelations made them lift their eye-brows in wonder. His experiments proved the truth of Virgin Birth Doctrine. His findings, published in 1750, are contained in my Science of Regeneration (Chap. 206). He who studies that course should know whether Johnson was a wit, a half-wit, or a nit-wit.

Shelton may be another wit. But wit is too deep for me. I must be fed lighter food. Shelton seems to handle the heavy stuff. But he walked right into a terrible trap when he entered the fornication ring. He made specific reference to the use of the word, and then attempted to show that fornication is not fornication at all under certain circumstances. It is said that circumstances alter cases. That saying works well with man-made rules; but it crumbles under the weight of Natural Law.

Shelton indulged in a display of wit at the wrong time, in the wrong place, when he attempted to show that fornication is not fornication. This matter must receive a good polishing in order to bring out its defects. They are concealed from the feeble-minded multitude by man-made laws.

We shall show that fornication is fornication under all circumstances. We shall use as additional evidence in support of the Virgin Birth Doctrine, the general repugnance and disgust the world over, among the higher-minded element, including Shelton, against fornication by and between man and woman. Even Shelton recoils from the reverberation of the world, and tries to build a sound-proof wall against it. He says that fornication is not fornication when the participants in the act are married. That must be wit, for I can't grasp it.

In this debate we are discussing facts, not fables. We are taking conditions as we find them and considering them in the light of Natural Law, not in the light of man-made rules. If fornication is wrong, unlawful, repugnant at any time, if it is "incontinence or lewdness of 'unmarried' persons, male or female," then it should, in the light of reason and Natural Law, be the same in the case of

the married. I may be too simple to see the difference indicated by Shelton.

Why should a deep, general feeling of disgust be directed, at any time, or under any circumstances, against an act that is not only "the source of such exquisite pleasure," as Shelton says, but which, he holds, is absolutely necessary for race-propagation? This feeling, entertained by intelligent people in all lands and in all times, must have a sound basis not yet discovered by the Evolutionist. It exists in the public mind regardless of whether the act is committed by the married or the unmarried.

This feeling is not of recent origin. It appears as far back as human records run. We saw in my previous article that even the ancient Masters condemned the act. They called it the "sin unto death" (1 John 6:16). They declared that those who eat of that fruit would surely die (Gen. 2:17). They urged the multitude to "flee fornication." The first church fathers followed the same course. The Roman hierarchy insisted upon the maintenance of the principle of chastity and celibacy. Why all this powerful opposition to an act that is "the source of such exquisite pleasure," and said to be necessary for race-propagation?

There is an answer to this question. Let us suggest a plausible explanation of this age-old and deep-seated antipathy. There must have been a time when human reproduction depended not upon the act under consideration. Does that not appear reasonable? Does that not furnish more evidence to support the Virgin Birth Doctrine? If this is not correct, then another reason must be found why the act has been so strongly condemned even unto this day. Those who advance another reason, should show why man-made laws have been necessary in the effort to remedy the evil. They should show good reasons why fornication under Natural Law, is not fornication under man-made law.

To an inquiring mind, it does not appear right and proper that man should find it desirable, expedient, or necessary to formulate measures under which he seeks to control and regulate the function of creation. It has never been clear to many scholars, why man should thus attempt to interfere with the fundamental function of woman's organism. It is the twaddle of an idiot to suggest that the solution of this profound problem lies in Shelton's shallow statement, that "sex (is) the source of such exquisite pleasure."

Shelton's suggestion may be sufficient to satisfy the lustful mind. But if our search for Truth is influenced by pleasure instead of by principle, then we shall never reach our goal. We shall not be able to write the Science of Man so long as we accept as our guiding-star the rules that man makes to legalize unlawful acts, in order that such acts may be prostituted by the weak-minded multitude, tolerated by a misguided society, and respected by man-made courts. The divorce court records show that the worst form of prostitution on earth occurs within the bonds of lawful wedlock. This feature is more fully discussed in my Science of Regeneration course.

These man-made laws are both arbitrary and unsound. Their very existence is enough to arouse suspicion that something is wrong. They attempt to change the color of a fact. They are calculated to legalize an unlawful act. They hold that fornication in the un-

married is not fornication in the married. They seek to control and regulate the function of human reproduction. They limit woman in her right to exercise the most fundamental function of her organism. In order to express the primal process of Life, woman is compelled to submit to man-made measures. Unless she obeys them, she and her children are disgraced forever. On this point in my book, "Bisexualism Is Perfection": "I wrote:

"It is against all the laws of reason and all the principles of Nature to suggest that the formative female, on whom the very existence of the race depends, should be compelled to submit to the wish, will, and control of the sterile, barren, degenerate son that she has unfortunately produced, in order that she may comply with the law, and exercise the most important and most fundamental function of Life. To hold that such condition is natural, normal, and reguler, is equivalent to holding that the progress of any organism. In this instance, it affects adversely the fertile female not only, but the entire race. For the progress and the improvement of humanity in general, depends upon the unrestricted and the untrammelled exercise by the female of her formative forces. Any restriction or limitation on the freedom of this function, strikes at the very heart of the entire race.

"The condition of compulsion in which the state of unisexuality places the female, is a positive condition of servitude. The victim of such servility is certain to be subject to and suffer from the abuse that is always present for the female to bring forth good fruit under a man-made law which decrees that---

"Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

The weak-minded multitude is easily swayed by the magic of words. But the magic in the words of the minister, "I now pronounce you husband and wife," has no effect on the Laws of Nature. A misguided society may think that these words are a license that circumvent Natural Law. That they make humanity immune thereafter to the evils of fornication and sexual indulgence; that they free the married from the force of the law that affects the unmarried (Gal. 6:7). But the general degeneracy of the race shows that the effect of fornication, of "incontinence or lewdness," is the same on the married as on the unmarried.

Shelton feels sure he has me cornered when he asserts the "Unity of Nature." That is the knock-out-punch. It is the straw that will break the camel's back. I shall quote him here so I may shoot right at the bull's eye:

"In human beings, where we see the most complex organic structure and the highest manifestations of life, reproduction is just as natural as elsewhere in Nature. There is no reason for us to think that Nature should here abandon the method of reproduction common to all the higher animals, and 'revert' to those methods used in the lowest forms of life. Nor that she should abandon all biological methods and employ some unknown 'spiritual' means of perpetuating the race.

"If the Unity of Nature has any meaning at all, we cannot reasonably expect any such breaks in regularity, and the introduction of occult or super-natural methods of reproduction. Man

certainly has no sound basis for thinking that he is, or ever was, or ever will be, exempt from or an exemption to the uniformities and regularities of Nature.

"This world is still a world of law and order, and all living things have had an ordered past. Without actual evidence of parthenogentic reproduction of human beings, we are not justified in proclaiming the possibility or probability of virgin birth."

Philosophers never question the Universality of Law and Nature. They assert it down "even to the components of every inference and every observation." But this fact does not force them to reduce humanity to the level of animality, any more than it forces the reduction of beasts to the level of beets and beans.

There is a sound basis for the fact, that every man and every maiden blush with shame when they consider that they began their earthly being as the fruit of fornication. Little wonder that we have striven, in our course to right the wrong (Gen. 2:17), to break the sound that Truth delivers when we think how we are born.

Can we believe in Primal Perfection as the first fruits of Creation, and assert that we are normal when we spring from fornication? every beast is ruled by Nature. which makes it the tool of Instinct. Man alone is ruled by Reason, which is used to aid his Intellect (Rom. 6:17).

This mysterious exception in Man is not the product of our work. This distinction was fashioned by the Maker when the form of Man was made. This glaring difference in constitution, appearing between beast and man has been observed by every philosopher from the most ancient days. Notwithstanding this fact of Nature, which reason dares not deny. Shelton and his Evolutionistic associates refuse it recognition. They insist upon reducing Man to the purely animal plane, under the claim that it is imperative if we observe the "Unity of Nature."

Paul may not have been so brilliant as "we moderns" believe we are, but he had sense enough to see this vast difference between beast and man, and intelligence enough to know that it had a definite meaning. While beasts are ruled by instinct, because they have no higher power, Paul says that Man's Intelligence places him above this rule of Nature, and puts him "under grace" (Rom. 6:14).

This term has a profound meaning to those who refuse to believe that the "Unity of Nature" makes Man a beast pure and simple. The term is one that "we moderns" have been unable to improve upon. And while it may sound discordant to descendants of the ape, yet it has a harmonious ring to philosophers who believe in a Supreme Creative Principle, and that we are the children thereof (Rom. 8:16).

Mind Power—Sex Power

Books and literature on Mind Power fill the world's libraries. The study of Physchology has been vigorously pursued for years. What benefit to humanity has resulted?

Mind power is wonderful. That fact reason dares not deny. But what is more wonderful than Creative Power?

The Function of Creation is the supreme function of the organism. What literature appears on that which teaches anything useful and sensible. Much of it is of such character that it smacks of obscenity. It is unfit to read. The supreme function of the organism has been so degraded that the subject may not be mentioned in polite society.

Whence comes New Life? From Sex and Seed. Humanity seems not to know that the function and elements which produce New Life will preserve the Old Life--when properly applied. Psychologists have never thought of that. They have nothing to say on it that is of value. Being the degenerate fruit of degenerate parents in whom the Tree of Life functioned on a low plane, they cannot rise above the source of their origin. They were born on the animal plane, and they live on that plane.

Mind power rises not above the quality of the brain. The Creative power rises not above the quality of the Tree of Life. Regenerate the body and you regenerate the Tree of Life. Raise the condition of the body and the Tree of Life to its Primal Perfection when it was the first fruits of Creation, and from that Tree will then come forth super-beings.

In that day, the Brain, a part of the body, will also be regenerated, and from such regenerated Brain will come forth mighty works.

Why teach the Science of Regeneration to one in whom the Tree of Life is degenerated and barren, or almost so, or almost dead? Why teach the Science of Mind Power to one in whom the Organ of Thought is degenerated and barren, or almost so?

Appropriate mental tests show that the brain or mental capacity of the average adult is no higher than that of a 12-or 13-year old child. That being the case, it is absurd to waste time teaching Mind Power to such. How can we grasp and use that which we cannot even comprehend?

Before we think of teaching Psychology or Mind power we must first regenerate the Organ of Reception and Expression, so that it can comprehend such teaching. We must begin right at the roots, not at the tips of the branches.

The secret of the ages is that knowledge which teaches how to use the Life Producing Elements, in order that they may preserve and improve the body they made.

Birds and beasts know by Instinct how to use the Life Producing Power of reproduction. Man lives on the beast-level when he uses the Life Producing Power for no higher purpose. He falls below the beast-level when he uses it for pleasure. He should use his Intelligence to rise above the beast-plane of Instinct, and learn how to sue the Life Producing Elements of his organism for its preservation and improvement.

The Ancient Masters knew how to use the Life Producing Power to rejuvenate the body and brain, and bring these to the most efficient degree of development. That is why we still marvel at their works, and why their works are the foundation of our educational systems. In direct ratio as we deviate therefrom, our sys-

tems decay.

This brings us face to face with the Secret Doctrine of the Ancient Mystery Schools, and the reason why the Bible is a book of sex worship. The Masters tried to teach the secret to the masses. The masses insisted on degrading the supreme function of the body. When the Masters attempted to impart the secret to the masses, they were stoned and mobbed and murdered. Whenever they cried out, "Flee Fornication" (1 Cor. 6:18), the masses turned away and sought after other teachers.

The Secret Doctrine of the Ancient Masters is explained in the Science of Regeneration. Never before has it been published to the wide world. As in the days of old, the truth it contains is arousing much opposition. Men are crying out against it. Human nature never changes.

Shelton challenges Clements to a debate, and takes up his pen to demolish the "myth" of the Secret Doctrine. He is applauded by the weak-minded multitude, Clements suffers the fate meted out to the Ancient Masters. Truth is forever on the Cross, while Error rules us from the Throne.

The secret of ancient sex science is the secret of regeneration.

Voice of Our Readers

Dr. Clements is a great man with a grand future. He is the first in the modern world to unite religion with science. About this unity it was spoken of its necessity, but none tried fully to clear it up. Dr. Clements has done it by a thorough investigation of a vast amount of material, with deep illumination and energy, using his profound scientific knowledge. He has made of them a Wisdom of Life.---Nicolai Scheierman, Sweden.

Dear Dr. Clements: I am 73 years old, and I never read anything so wonderful as your writings in your magazine.

During this depression I lost everything, even my friends, so I read, and oh what a blessing it is to read when one can read such wonderful articles as you write.

How my dear companion would have enjoyed reading your most wonderful articles. He passes away eight years ago. We have been taking the Christian Esoteric for many years. It is a wonderful magazine...I hope God will give you a long life so you can continue your good work. The world needs the knowledge that you are giving out. You are in a class to yourself. It is only once in about 2,500 years that such a great man is given to the world to enlighten the people. God bless you and keep you safe from harm.--John Lambert, Iowa.

Voice of Our Students

Dear Dr. Clements: One cannot help but marvel at the vast amount of research work that your Science of Regeneration has required.

To arrive at the proof of the theses of this course has called for a mind brilliant in "creative synthesis."

There are thousands of keen, analytical minds in America, but you can count on your fingers those who have the ability to take man's boilogical, chemical, psychological, physical, archaeological knowledge of himself, and build an understandable conception of man as a unified whole.

You are certainly a poineer for us on the road back to man's former glories. I have waited twenty years for the knowledge of this Post-Graduate course. I would like to meet you. --R.K. of Canada and London, The Health Institute, Calif.

But they have nothing to compare with your "three words in diet", which I consider the sum total in the Science of Nutrition.

Just a few years ago, as the result of oversea warfare, my right lung completely collapsed from far-advanced active tuberculosis, and I was in a critical condition. Using the little knowledge I then possessed, I was able succussfully to fight and lick T.B. My condition has been in an arrested state for the past two year.

The methods I used were sunbathing, deep-breathing, outdoor exercise and eating natural foods mostly raw in proportion to body needs, as these will tend to make for a clear and clean mind and body. The first three practices were condemned by medical doctors save two. I was violating rules and regulations of the hospitals and told to stop it.

The issuing of bonus bonds means that I will be independent of government hospitals forever. Even attempting to adjust myself to such hospital procedures and environment does me more harm than good. It is easy to see why only about one per cent recovers, when knowing the eating and living practices of these hospitals. T. L. A. Arizona.

Menstruation and Eugenics

The problem of menstruation is basic to future eugenic progress. As long as woman loses every year enough blood to form a full sized human body (losing the very chemical material out of which a child could be formed) we cannot expect her to produce a child of superior quality when she does.

Only by retaining within her blood-stream all of the precious chemicals required for embryonic formation, can a woman produce a super-child. I have pointed out elsewhere that geniuses are born either from very young mothers, as were Leonardo da Vinci and Goethe, who did not lose much if any blood previous to embryonic growth of their child, or from older mothers who passed the age of profuse menstruation.

We find that in sexually overstimulated races, as the French, menstruation commences at an exceptionally early age (about 12 years) while in races which live more naturally, as Slavs, Scandinavians, and Irish, menstruation starts later.

A case is reported of a young Irish servant-girl who was examinded by a physician who discovered that she had never menstruated, though she was long past the age when menstruation commences--and yet no malformation could be found to account for it. The girl

went to the doctor because she had been frightened by her friends who told her that such a condition may lead to serious consequences, but the doctor found her to be a perfect specimen of health, and told her that she should not worry as she was perfectly well. This occurred in New York City some years ago.

It is young women of this type who are capable of becoming the mothers of a better race, and indeed there are innumerable cases in medical literature of women who never menstruated in their lives and produced large families of healthy children. The idea that menstruation is necessary for childbearing is a superstition unsupported by facts. It is true that after the age when menstruation ceases (the menopause), most women are barren, but that is due to the degeneration of the ovaries and uterus caused by the devitalizing effects of the menstrual process. However, after a period of time, a regeneration may take place. Thus, Dr. Rubin reports the birth of a child from a woman of 62, after ovarian stimulation produced by radiation.

Before we can have a better race, we must first have mothers whose blood is vital, and capable of producing a superior embryo, Supermen comes through obedience to eugenic law, not through chance. Krishna and Jesus were both born from mothers who lost no blood whatsoever prior to embryonic formation. Women who suffer prolonged and profuse menstruation cannot be expected to produce superior children, at least until the organism has regenerated itself and menstruation has abated for a considerable period. That is why too frequent birth of children is objectionable, for the blood of the mother has not had sufficient time to regenerate itself after the preceding gestation and lactation, which tend to drain it of vital elements. Some claim that children should not come more often than every five years.

Conservation of genital secretions is the basis of human superiority, and the woman who will produce a superior child should conserve within her body the potential brain-food of the embryo for as long a period as she can prior to conception.

It is stated in history that the parents of Mary, the mother of Jesus, thived in chastity for 20 years prior to conception. Her mother at that time was an elderly woman long past the age of the menopause, who had not menstruated for many years previously.

Abraham likewise was born of an elderly mother, and so were the great patriarchs of antiquity. Jesus was born from a mother 13 years old. Thus the rule holds good that great men are born of young or elderly mothers who in either case are not menstruating.

A woman who menstruated profusely cannot bear a superior child, as proven by the experience of prostitutes. Such women either produce inferior children, or are sterile and baren. A woman cannot expel each month, the material of the future embryonic brain, the yolk of her future child, and expect to produce a child with a superior brain.

A superior brain in the embryo results from the convation of cholestern and lecithin and phosphates in the blood of the mother, and this requires the absence of menstruation and leucorrhea for a sufficient period of time before conception occurs. This is the Golden Rule to eugenic advance to a superior race.

Tripe about "germ-cells" is foolish. The embryo is formed from maternal blood; and for this blood to be vital, there must be no loss of its essential elements thru menstruation and leucorrhea. If such loss has occurred, the longer the blood has a chance to regenerate itself before conception, the better will be the brain development of the coming child.

Road to Regeneration

A student, and a deep one, whose name we shall not give, wrote us a letter of unusual interest. You will agree that this student is not just an ordinary person when you read the following excerpts from the letter:

"Your letter at hand this A.M. I most certainly agree with your version of Creation.

"If man is truly the image of the Divine, if he has fallen, then we must, like the God Principle, have originally been self-creative, or Hermaph.

"That view coincides with Astrology. Aries, the first sign, is male. Creative Thought, Taurus, the second is female, and this is the mating sign, and in the Third state, no doubt, came the separation of the sexes; or in the Third sign man became male and female. Probably so, he would become self-conscious again and self-creative at the end of his cyclic journey.

"All our occult studies lead us to the development of the Endocrine Glands, which, without doubt, played an important part in the Perfect man.

"It is a well-known fact that, as Man evolves (regenerates), the creative act (of copulation) is nauseating. That is a good indication that the trend is to the higher and more refined method of creating.

"In the Aquarian Age a race of Uranians will develop. Women are becoming more masculine every day (and men more feminine). The creative function (as now performed) will be left to the undeveloped, while the more advanced will create in THOUGHT. For we are learning the power of Thought, and Thought Forms have actually been photographed. I think that is the purpose of all New Thought schools, Yogi, etc.

"One ponders deeply over the mystery. I believe that to find one's soul mate is to find one as highly evolved as yourself, and for creation to occur on the mental (spiritual) plane. That would perhaps be one step back toward Edenic purity. For the soul-mate is found only when the lower (animal) nature has been overcome.

"One wonders why the whole business of sex anyway. What is the purpose of going through so much commotion in our evolution--- first to be perfect, then to be divided into two imperfect halves, and then to work so hard to get back where we originally were."

A splendid letter from a splendid person, who is not sold on the modern theory of Evolution.

The "purpose of going through so much commotion in our Evolution" is the faulty work of man, arising from that Fall which occurred in the early transgression. As we fall, so we must rise again; and it is indeed hard work "to get to where we originally were." In fact it is so hard that only a few will ever get there, as stated in the Scriptures. The multitude will wait to be saved by the scapegoat. But the Masters will save themselves.

Every sensible person is searching for the Road to Regeneration But the Road is narrow, and few there be who enter in thereat when they find it.

Dr. Walter Siegmeister well knows of the Road to Regeneration. He quotes another man who knows of that road. Of him Dr. Siegmeister says:

"I visited T. the other day. He showed me your letter. He is a fine fellow. He has 3,000 copies of his book on hand. He read to me something that he has just written, to the effect that the degeneration of Man is a product of abnormal women; and that if we are to produce normal human beings, we must have normal mothers to start with. We can never have normal mothers until women know the truth about menstruation; for demineralized blood means inferior embryonic development."

The most ignorant raiser of livestock knows that in order to produce normal hogs, horses, and cows, he must have "normal mothers to start with. But we see fine strong, healthy men marrying women with one foot in the grave and the other slipping, and expecting to produce a family of normal children.

Human degeneration began in sex and seed (Gen. 2:17) Gen. 3:9) Human regeneration must begin in sex and seed (1 John 3:9). The Ancient Masters know this. It was so important in their lives that they wove their religion around it. The "motions of sin" lead to death shouted Paul and John---but the multitude were enslaved by their lust and heeded not the message of Life.

Down through the ages, even unto this day, the message of Life has been given to the multitude. What is the result? Most discouraging. Only a few in every generation heed the message.

Virgin Birth

Zwaardemaker, a Dutch scientist, has demonstrated that potassium ions are radio-active in the human blood, omitting rays that may be detected (Chap. 212). These radiations, given off by potassium ions, may be the agents that it is these radiations which cause fertilization. Similar radiations may be supplied by the Sun, by potassium ions, or by the radiations from another body.

Dr. Casanova, in his valuable work, "Physiology and Medical Jurisprudence, a Contribution to the Prospective Reformation of Several Erroneous Doctrines in Relation to Human Reproduction," presents much clinical evidence, alone with certain physiological considerations, to support his opinion that impregnation occurs from the influence of the Aura Seminalis (Chap. 205), a theory supported by many physicians. He writes:

"Fecundation may take place without the semen being materially propelled into the uterus. This latter circumstance never occurs. It is an error to suppose that it does so, entertained by those who mistake the uterus for the vagina. This mechanical introduction of semen never occurs. It is the Aura which, being attracted from within, produces the fecundation effect, in the manner already described.

"The proof of the above assertion is to be found in the following facts:

"1. That some females, who have had an almost imperforate vagina, have been fecundated without any portion of material semen being propelled into the vagina, and therefore much less into the uterus. I have known several females in whom the passage was so narrow, that it could hardly allow the introduction of a common quill; they could not, of course, allow any degree of penetration on account of the membrane, thus partially closing the vagina, being impenetrable during coition.

"2. That women have been impregnated by men who could not ejaculate the semen into the vagina, because of organic malformation of the penis---as in cases where that organ has been amputated, and where men who were affected with hypospadias (where the orifice of the urethra is very near the root of th penis), could not ejaculate the semen into the vagina.

"3. That women who copulated by the anus, being deficient of the sexual organs externally, have been fecundated nevertheless; and others also conceived through the same channel, on account of the total occlusion of the vagina, according to the following case recorded by Devergie, in his 'Legal Medicine.:

"'Dr. Rossi attended a woman in child-birth, in the Hospital of Turin, who had the vagina perfectly closed. The presentation of the child corresponded to the natural part of the cavity; its head could be felt externally at the pudendum, and as there was no passage at all whereby the woman could be delivered, he made a longitudinal incision through the tissue that closed the vaginal canal, and the child was born alive, free from injury. On closer investigation, the doctor inquired of the husband how his wife became pregnant, to which he answered, that as there was no means to copulate through the natural channel, he used the unnatural one, the anus.'"

The theory of the Aura Seminalis finds much support in the fact that impregnation may occur as the result of two women practicing tribadism (Chap. 210). It further appears that impregnation by radiation may occur in the lower animals as well. Crew, in his work, "Genetics of Sexuality of Animals," reports that much-quoted instance of a hen which, after laying eggs and thus proving her own female qualities, began to act like a rooster and succeeded in causing impregnation in other hens.

Aristotle had information of this character. He writes:

"The hens tread one another when the cock is not forthcoming, after kissing one another just as takes place in the normal pairing (Historia Animalum).

Dr. Todd, in his Cyclopedia of Anatomy and Physiology, observes:

"Some authors have even referred to direct experiment in favor of the agency of an aura. Mondat, for example (De la Sterilite, p. 17), states that he has witnessed experiments performed by Morsque, of Turin, with this view, from which it was found that the bitch could be impregnated when it was impossible, as he stated, that the substance of the seminal fluid could in substance pass into the uterus of other parts. Recurved tubes, containing in the closed end a quantity of the (male) dog's seminal fluid, were introduced into the vagina of the bitch in such a way that none of the fluid itself could escape, but only an emanation or supposed Aura rising from it, with the subsequent occurrence of impregnation in 18 out of 30 animals on which the experiment was performed."

In another section of his work, under the title "Instances in which it has been alleged that impregnation has taken place in the human female without there being any possibility of the seminal fluid itself passing inward in the female genital passages," Todd tells of numerous cases of pregnancy in women that appeared to be the result of electro-magnetic radiation.

Much evidence has been produced to support the belief in an "Aura seminalis" emanating from the body of the male, and causing the passive ovum in the female body to become active and develop into an embryo, without the passage of semen. This theory was accepted by the great Physiologist, John Harvey, and was the generally accepted doctrine until about seventy-five years ago. Those who now reject it are unable to prove that it is false.

Preventing Impregnation Mentally

We have quoted Dr. Timme on the subject of the Immaculate Conception. In the same booklet he presents some facts, little known to the medical world, showing the dangers growing out of the attempt, during copulation, to prevent impregnation through the exercise of the psychical powers. He says:

"It is a quite prevalent idea among many of the laity that if, during intercourse, the simultaneous occurrence in both, of the orgasms, can be prevented, then conception will not occur. As a result of this, it is not surprising to find that innumerable instances come to the attention of the physician of such attempts at inhibition.

"In this particular group of patients now to be described, numbering five, a frank confession of the desire to be free of the results (impregnation---Clements) of intercourse was made, and the method to attain such freedom was to prevent the orgasm from occurring at the critical juncture.

"In each case there was added the extremely interesting and important statement that this attempt at inhibition was made with all the 'mental power' that could possibly be brought to bear in order to delay the orgasm and further, that suddenly, during the attempt, there occurred a queer feeling in the head as of something tearing or breaking within it, accompanied by severe pains, and, in two cases, of nausea as well.

"In all of the five cases, within a few days following, there

was noticed a gradual change of feature, beginning in four of the cases in the face with a gradual spreading and enlargement of the malar bones. In the other case, the change was one of beginning obesity. These changes were rapidly progressing, in four to a distinct acromegaly, in the remaining one, to a marked pituitary type of obesity."

Acromegaly: A chronic disease, characterized by enlargement of the bones and soft parts of the hands, feet, and face. The disease is often associated with hypertorphy of the pituitary gland or with disease of the thyroid gland.

"Two of the cases went to surgical intervention with the removal of a pituitary adenoma in the one and the finding of an inoperable pituitary mass in the other. One died, refusing operation, of what was indubiably a pituitary neoplasm with all the classical signs and symptoms. One disappeared from observation, though not before X-ray examination of the skull and complete physical status was compiled, giving certain evidence of a pituitary neoplasm. And finally, one is still alive, acromegalic in the extreme, with no advance of the condition, but with frequent headaches and visual disturbances which seem to be allayed by treatment, both medical and radiotherapeutic.

"Of the five cases, four were women and one man. Three of the cases were married. The ages at which the initial symptoms were inauguarated were all in the twenties, or early thirties. The cases were collected over a period of about twelve years. While in this period of time the author has questioned intensely all his cases of pituitary neoplasm, and has elicited in only five of the cases the important preceding history cited above, yet he feels convinced that in some others there was actually the same determining factor, but that the patient was averse to confessing it...

"To summarize, therefore: Five cases are presented, four women, one man, who developed pituitary neoplasm, following directly upon what might be called psychic trauma, called forth by attempts to inhibit conception at intercourse. A short synopsis of these cases is herewith appended.

"Case 1.--Unmarried woman, age twenty. Came for examination because of beginning distortion of features involving face and extremities particularly: intense 'blinding' headaches; cessation of menstruation; appearance of hair on lips, chin and body with masculine distribution. These sign and symptoms appeared after the inhibitory attempt, described in the text was made.

"The salient points in the examination were a markedly bilateral temporal contracted visual field; a skull X-ray showing an enlarged pituitary fossa with erosion; no change in the blood sugar level, but a markedly diminished blood calcium (5.6); a mild leukopenia, with a low polymorphonuclear count, (42 per cent); no change in the important reflexes except perhaps a slight increase; no Babinski or other pyramidal tract signs; no clonus; no disturbance in gait or station; a mild myotatic irritability. There was no urinary sugar, no increased frequency of micturition and no abnormality in the amount voided. A diagnosis of beginning

pituitary neoplasm was made.

"Treatment, endocrine in character, together with X-ray cross firing of the pituitary was undertaken for some months without avail. The symptoms became more and more distressing, vision rapidly diminished, papilloedema arose on both sides; headaches were unbearable and operative interference was undertaken. The operation disclosed a large mass gelatinous in character, involving the pituitary gland and spreading above and laterally therefrom. This was largely removed, and the patient made a partial recovery, although critical sugar disturbances made their appearance which retarded recovery...This patient slowly began to lose ground and eventually died.

"Case 2.--Woman, married, age 32. Distinctly acromegalic, with headaches, nausea and vomiting. This condition began almost immediately after the specific antecedent occurrences described in the article eight months previously. The examination disclosed the unmistakable signs of a pituitary neoplasm with failing vision, contraction of visual fields, cessation of menstruation. Without further particularization, she was treated in various ways, including cross radiation of the pituitary with moderate success for a time. Finally operation became imperative and a large tumor-mass was found involving the pituitary. This was declared to be on account of its size and location inoperable. The patient died soon thereafter.

"Case 3.--Woman, unmarried, aged 33. Ten years before admission to the hospital after the specific antecedent occurrence described above, she began to grow obese, sluggish mentally and physically; headaches supervened and were particularly distressing; vision became impaired. Without going into specific details --all of which indicated a progressively advanced pituitary neoplasm, the patient was advised to allow operative procedure to save what remained of her eyesight, but this was refused. Her condition became more and more grave and she finally succumbed. This case represents a different type of pituitary sympomatology --no acromegaly, but distinct obesity of pituitary character.

"Case 4.--Woman, unmarried, aged 40. Distinctly acromegalic which acromegaly began about twenty years earlier, following the same antecedent occurrence as the other cases described. This acromegaly for some years remained stationary, with occasional severe headaches only. Very slight impairment of vision but some moderate bitemporal hemianopsia. She has been under endocrine therapy and particularly cross radiation of the pituitary with success. The X-ray of the skull shows marked enlargement of the pituitary fossa with facetting but no actual destruction of the walls.

"Case 5.--Man, married, aged 43. This patient was distinctly acromegalic but in addition had superimposed an obesity or pituitary orign. In this particular instance, the desire to avoid a large family gave rise to the practice described of preventing conception. On one of these occasions, some ten years ago, which he remembered well, a sudden onset of violent pains arose in his head, followed by a feeling of numbness in his face. This gradually, in the course of a few days became less but as

it moderated, he was conscious of a beginning fulness of the facial features which became progressive. With it an enlargement of hands and feet occurred, headaches began, vision became impaired and many of the classical signs of pituitary neoplasm arose. Treatment was begun with apparently some relief, but in the course of it patient becoming discouraged, left, and no further word from him has been received."

The first and the most important law is the law of creation. When the children of that law, in their ignorance and vice, attempt to interfere with its operation, it is only logical to expect the most serious consequences to occur. It is for us to learn all we can about the first law of our being, and then carefully obey it.

THEOLOGY AND SCIENCE

We have seen that modern science is not definite and positive as to any of its several theories of impregnation. For this reason it is in no position to discredit other theories of impregnation, nor to declare impossible the Immaculate Conception and the Virgin Birth. Yet it stubbornly holds that these cannot occur.

Between the bigotry of science without faith, and the bigotry of faith without science, Truth runs a terrible gauntlet.

"All the laws of Physical Evolution cannot explain the first genesis of Mind," declares the reviewer of "Evolution" in the Encyclopedia Britannica. If that applies to Mind, how much more forceful it applies to Creation.

Modern theology is utterly devoid of science. It rests upon blind faith that is unsupported by either facts or laws. Its greatest weakness lies in its ignorance of physical facts and natural laws. For this reason the educated clergy is fearful that modern science will uncover its theological errors.

The ancient scientists, who said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17), based his statement on scientific knowledge. He has been rejected by theology and forgotten by the church.

The traveling preacher who wailed, "O wretched man that I am! Who shall deliver me from the body of this death? (Rom. 7: 24), admitted that he had not the knowledge of the ancient scientist. He has been sainted by the church and worshipped by the clergy.

The ancients made science their religion. They joined science with religion and rejected things unscientific. The strength of their belief lay in their knowledge of science. Their creeds were based upon scientifice knowledge derived from a study of the Forces of Nature and the Laws of the Universe.

Modern theology had its origin in the Dark Ages. It is

based on fables and miracles. It has divorced science and religion and rejected all things-scientific. It means of attaining its ends are absurd and preposterous. The creeds of Christendom begin "I believe" (1 Thes. 4:14). Not one begins "I know." They rest upon speculation and supernaturalism. They involve unthinkable propositions that drive a rational mind to the other extreme. It is this fact that goads the scientific skeptic into characterizing the loftiest preceptions of life as mere superstitions. The Agnostic is the product of church dogma.

Modern science enters the debate with demonstrated facts that dismay theology and disconcert the clergy. Part of these discovered facts contradict certain theological dogma. Modern science, therefore, declares that theology has no basis in fact. By this it assumes that there can be no undiscovered facts which might demonstrate the error of Evolution.

If the clergy really knew what it now only professes to believe, how quickly the whole existent order of theological discourse would change. If modern science were only able to conceive that there might be facts of Nature beyond the scope and methods of its own school, how soon would our general scientific study and experiment include the effects on man of the Law of Devolution.

Although science drives theology from one false position to another as to evolutionary history, it does not in the least affect the basis of that theology, which is faith in the belief that Man is the son of God. If theology could but rationally demonstrate a basis for its faith, human existence would be transformed with new and higher aspirations.

Theology has never made a rational and scientific effort to verify its faith in the Virgin Mother, the Immaculate Conception, the Virgin Birth, or the Higher Life. Modern science, on the contrary, has conducted a vigorous, determined campaign against what it is pleased to term the "superstitions" of mankind.

The great teachers of the world gained ascendency over humanity by force of two conditions: (1) They had something inspiring to teach. (2) Humanity responded to that teaching by reason of the fact that it appealed to the higher nature of man. These ancient Masters claimed to know knowledge on those things in which theology has only a blind faith. Without this basic knowledge, both the lives and the doctrines of these Masters become meaningless.

It is easier to conceive that modern science is not in position to demonstrate all the facts of Nature, than it is to doubt all the spiritual philosophy of the world. It is as logical to concede that modern science may draw erroneous conclusions, as to insist that these great teachers of the Higher Life were either charlatans or lunatics.

If there is no foundation for the ancient legends and traditions regarding the Virgin Mother, the Immaculate Conception, the Virgin Birth, and the Higher Life, these ancient Masters lied to humanity, and the world is without guidance. That is,

in fact, the position of scientific skepticism.

The discoveries of unprejudiced research constantly force the church to revamp its theology. The discoveries of biologists and sexologists constantly force modern science to revise its theories.

The ancient Scientist asserts that the God Principle created man. This makes man the Son of his Creator. The ancient scientist further asserts that man was created in the image and after the likeness of the God Principle, in that man was endowed with the "male and female" qualities of Creation (Gen. 1:26, 27; Gen. 5:1, 2). This assertion is scientific in that it agrees with the Law of Heredity, that like begets like.

Modern science ridicules this origin of man and rejects this priciple of law. In so doing it commits some of its many serious errors. It considers present men and women as absolutely normal specimens of human beings of the highest order. It regards them as two different distinct types, and attempts to divide the sexes into two separate groups. It asserts that hetero-sexuality is the normal psychical state of humanity, and that uni-sexuality is the normal physical state. With this fundamental error as a foundation for a working hypothesis for universal knowledge, science plunges itself into a prison of darkness and ridicules those who refuse to join it in the dungeon.

Modern science has failed in its attempts to separate the sexes into two distinct classes. It has failed to discover that present men and present women prove, by their psychical and physical states, that they have both descended from a common progenitor of a higher order.

Present men and women possess the dual, dormant qualities of each--the male with dormant, undeveloped female qualities, and the female with dormant, undeveloped male qualities (Chap. 197). The condition of the sexes shades from the seemingly feminine to the seemingly masculine in imperceptible stages, with varying degrees appearing between the two extremes that can be classed as neither (Chap. 15).

This fact is common knowledge. It has been cited by Darwin, Huxley and others as proof that present men and women have both descended from a primordial progenitor that possesses, in a perfect, functional state, all the rudimentary and atrophied organs that now appear in the present men and women (Chap. 147).

The subject of sexual modification, differentiation and separation is one which modern science asserts is an unsolved mystery. On this subject our leading biologists and sexologists have supplied certain surprising facts, which modern science ignores. Some of these facts have been cited. Many more could be mentioned were that necessary for our purpose. As the same law applies to all, we know by the Law of Analogy that what occurs in one species will occur in another.

LAW OF SEX SEPARATION

Sexuel modification and sexual seperation involve two scientific factors, as follows:

1. Modern science admits that "in all life there is no reliable evidence in favor of an ascending evolution of organic forms generally."

There is not one living creature known, including man, which, if left to its own resources, does not degenerate. This fact is one of the most important general conclusions of modern science against the theory of evolution. (Lesson 45, p. 11).

Perfection appears only in such creatures as still possess functional bisexual qualities, in the image and after the likeness of the Creative Principle, and live forever (Chap. 202, p. 19). All other creatures must be classed as degenerates (Chap. 207). A state of imperfect unisexuality, as appears in present humanity, must be regarded as a condition of degeneration. That assertion is supported by the following fact:

2. Modern science concedes that "rudimentary organs in all living forms constitute positive imperishable records of a once higher state of perfection previously possessed by the very species that now have them in part, if not in whole" (Darwin).

With these two fundamental factors before us, it becomes necessary to determine something of the changes that occur in organisms subjected to the Law of Devolution. If we may discover this knowledge as to any creature, the Law of Analogy will enable us to determine some of the unknown changes that have occurred in the human body as a result of degeneration.

Albert Edward Wiggam, in Physcial Culture magazine for September, 1935, writes under the title, "Is Man the 'Weaker Sex'?" He presents strong evidence to support the Doctrine of the Virgin Birth and our philosophy of regeneration. He holds that--

1. The male is the "weaker sex";
2. The male is the product of the Virgin Birth;
3. Reproduction proceeded for ages "with but one sex";
4. The male appeared as a result of degeneration;
5. Nature produced the male "to secure a greater variety."

On the first four factors enumerated, Wiggam and science agree with our philosophy and with the records contained in ancient literature. Reproduction proceeded for many ages "with but one sex," making man the child of the Virgin Mother by the process of Immaculate Conception and the Virgin Birth.

The fourth and the fifth factors enumerated fail to harmonize. This fact makes it certain that the one or the other of them is erroneous. For harmony is truth, while discord is error.

The correctness of our philosophy depends on and demands harmonious relationship with and between all the various factors

involved. If we cannot establish concord where discord reigns, our reasoning is faulty and our conclusion is erroneous.

It is important to analyze and examine the reason for the discord described. Out of such analyzation and examination should come the factor that will determine whether science is correct in its contention that man is only an improved ape by virtue of an ascending Evolution, or whether we are correct in our contention that present man is the degenerate son of the God Principle.

Modern science holds that Nature produced the male merely "to secure a greater variety." Does the multipliman existence? Is it a fundamental factor in human improvement? Is it an essential element in the function of Nature and the forward march of Life? Is it of such vital importance as to be the cause of a transformation of human beings?

Modern science answers these questions in the affirmative. Therefore, it remains for us to examine the evidence presented, and attempt to determine, by logical and scientific deductions, whether modern science is right or wrong.

If the multiplication of variety is the impelling cause and the controlling factor in the separation of the sexes, then the condition of "greater variety" must correctly be considered as an improvement on previous conditions; for the course of natural processes, when unhampered and unobstructed, is eternally forward to higher levels.

If the multiplication of variety is a condition of improvement, then there not only exists reason and purpose for the appearance of the male, but the improvement desired obviously demanded the superior function of an improved organism. In that event, the male must be considered as superior to the female--and this claim is made by science for the male, as we shall see.

This improved creature (the male) could appear only as the result of improved conditions, for the law is that under the same result is obtained. Here is the point where Wiggam and science commit the error that keeps the theory of Evolution alive. Correct this error and the theory of Evolution is utterly destroyed. This error we propose to correct.

Wiggam and science show that "woman" appeared first, and reproduced by the process of the Immaculate Conception and the Virgin Birth for many ages before man arrived on the scene. Under the Law of Agamogenetical Reproduction, this fertile creature of "one sex" called woman, produced fruit of its (her) kind, and, under the Law of Thelytokous Reproduction, the fruit so produced was the automorphic counterpart of the parent of "one sex."

Thelytokous Reproduction: Generation in which only female offspring is born.

The increase in "variety" resulting from this asexual process of reproduction was exceedingly slow, therefore, "Nature sooner or later sought a speeding up of this process" (of variation) by producing a separation of the sexes, says Clement Wood,

who writes:

"The one advantageous process developed (by a separation of the sexes--Clement) is the process or principle of cross fertilization (male and female--Clements). Mere reproduction (by parthenogenesis--Clements) continues the type unchanged, except by sluggish environmental changes. Heredity is repetition.

"The word sex is used loosely to describe even the earlier states of cross fertilization. From this standpoint, sex is a dynamic priciple of biology, arising gradually from the advantage it afforded in securing the commingling of the ancestral elements of heredity. Its value as a device for maintaining a difference of potential energy depends upon the degree of completeness that it attains.

"The true meaning of sex is not that of securing or perfecting reproduction; it is the secondary effect of securing variation, and through variation the production of higher types or organic structure--in a word, of speeding up organic evolution" (Evolution of Sex, p. 16).

Wiggam, Wood and science consider the subject of Sex strictly from the viewpoint of Evolution. They see in the processes of Nature nothing beyond a "speeding up of organic evolution." Hence they must believe and assert that the development of the male, the separation of the sexes, was a "speeding up of organic evolution" to "new, more complex and higher forms." Any other course would be fatal to their theory.

While claiming that the male appeared as an improvement in the scheme of Evolution and was evolved out of the female for the purpose of "securing greater variety," Wiggam and science present evidence showing that the male appeared as a result of degenerative conditions. But that line of reasoning is strictly in accord with the theory of Evolution, which is a process of evolving the higher from the lower, from the worm to the ape, from the ape to man. This is the doctrine of the Greater from the Lesser, Something from Nothing.

The theory of Evolution is in opposition to every established fact of Nature and to every known law of the Universe. Evolution makes man the product of chance, accident, a "mere afterthought of Nature." Wiggam says:

"The male of the species was apparently a mere after-thought on the part of Mother Nature" (Physical Culture. Sept. 1935, p. 12)

Clement Wood is of the same opinion:

"The female is the primary and original sex, and continues throughout as the main trunk; the male element was added afterwards for purposes of variation. The male is therefore, a mere after-thought of Nature" (Evolution of Sex, p. 19).

Wood wrote in 1924. Wiggam wrote in 1935. They both follow the observations of Prof. Lester Ward, expressed in his valuable

work, "Pure Sociology," written more than thirty years ago. He says:

"The female is not only the primary and original sex, but continues throughout as the main trunk...the male is therefore, as it were, a mere after-thought of Nature. Moreover, the male sex was at first and for a long period, and still throughout many of the lower orders of beings, devoted exclusively to the functions for which it was created, viz., that of fertilization. Among millions of humble creatures, the male is simply and solely a fertilizer" (p. 313).

The female represents the center of gravity of the whole biological system, that which Herbert Spencer terms, "the moving equilibrium." It regulates, directs, and controls the process of development. "The female sex being the organism proper," states Ward, "the female not only typifies the race, but, metaphor aside, she is the race," for she is the creative focus from whom proceed the daughter and son.

CHAPTER NO. III

VIRGIN BIRTH DEBATE

Floating Lead and Sinking Cork

By H. M. Shelton, D. P., D. N. T.

Isostasy is the condition of equilibrium which the earth's surface tends to assume under the action of terrestrial gravitation, as affected by the transference of material regions of denudation to those of deposition, and by differences in density in various portions of the earth's mass near the surface.

Only within recent years have geologists begun to understand the priciple of isostasy. The more they know of this subject the less patience they have with hypothetical land bridges, sunken continents and the repeated sinking and rising of continents, which the biologists demand in order to account for the distribution of animals, and certain pseudo-archaeologists demand to account for the distribution of ancient cultures.

The geologist resents these arbitrary interferences with the science of geology, and insists that land bridges and sunken continents should be demonstrated by positive geological evidence and should not be based on the mere exigencies of a hypothetical genealogy or of a hypothetical lost origin of civilization. "Whosoever postulates a land bridge between continents should be able to adduce solid reasons, and to assign a mechanism capable of accomplishing the five-mile uplift necessary to bring a deep-sea bottom to the hydrosphere."

Arthur B. Coleman, in his Presidential Address to the Geological Society of America (Dec. 29, 1915) said, in discussing these difficulties: "admitting that in the beginning the lithosphere (the land structure of the earth) bulged up in places, so as to form ocean beds, there are interesting problems presented as to the permanence of land and seas. All will admit marginal

changes affecting large areas, but these encroachments of the sea on the continents and the retreats may be of quite a subordinate kind, not implying the interchange of deep-sea bottoms and land surfaces. The essential permanence of continents and oceans has been firmly held by many geologists, notably Dana among the older ones, and seems reasonable; but there are geologists, especially paleontologists, who display great recklessness in rearranging land and sea. The trend of a mountain range, or the convenience of a running bird, or a marsupial afraid to wet his feet seems sufficient warrant for hoisting up any sea bottom to connect continent with continent. A Gondwana Land arises in place of an Indian Ocean and sweeps across to South America, so that a spore-bearing plant can follow up an ice age; or an Atlantis ties New England to old England to help out the migrations of a shallow-water fauna; or a Lost Land of Agulhas joins South Africa and India.

"It is curious to find these revolutionary suggestions made at a time when geodetists are demonstrating that the earth's crust over large areas, and perhaps everywhere, approaches a state of isostatic equilibrium, and that isostatic compensation is probably complete at a depth of only 76 miles."

Today the geologist and geodist picture the crust of the earth, that is the entire surface of the lithosphere, as being constituted of earth columns, all of which rest with equal weight upon the level of complete compensation. This level of compensation is estimated to exist at 76 miles below the land surfaces. At this depth viscous flows and undertows of the earth take place, compensating all differences of gravitational stress.

The materials constituting a mountain column are thought to be denser than those making up the surrounding low land columns, and for this reason the mountains are buoyed up above the surrounding territory. The columns under the ocean bottoms, on the contrary, are thought to consist of heavy materials like basalt, which tends to depress the column.

In other words, the materials composing the earth are seen to obey the law of gravitation. Heavy objects tend toward the center of the earth. Juas lead will sink to the bottom of the water of a pool, while a cork floats on the surface, so the denser, heavier structures of the earth are lowest, while the lighter structures are on top.

Therefore, to raise a sea floor, in order to produce a new continent, some means must be found to dilate the dense material composing the floor. The "lead" in other words, must be made to rise to the top of the world.

After considering the difference of density that must exist between the continental and submarine earth columns, Coleman would have us bear in mind "that to transform great areas of sea bottom into land it would be necessary either to expand the rock beneath by several per cent or to replace heavy rock, such as basalt, by lighter materials, such as granite. There is no obvious way in which the rock beneath a sea bottom can be expanded enough to lift it 20,000 feet, as would be necessary in parts of the In-

dian Ocean, to form a Gondwana land; so one must assume that light rocks replace heavy ones beneath a million square miles of ocean floor. Even with unlimited time, it is hard to imagine a mechanism that could do the work, and no convincing geological evidence can be brought forward to show that such a thing ever took place. The distribution of plants and animals should be arranged for by other means than by the wholesale elevation of ocean beds to make dry land bridges for them."

If it is difficult to expand the heavier, denser structures forming the submarine earth columns and raise them five thousand to twenty thousand feet, in order to make continents where there are now continents; it is equally as difficult to condense lighter structures composing the continental earthcolumns and depress them an equal distance in order that they may sink. It is difficult to get the lead to float, it is equally as difficult to get the cork to sink.

If the continent of Atlantis ever existed, where did it go? It sunk, is the answer. Sunk where? Five thousand feet under waters of the sea. How? How? In order to sink it would have to displace the heavier, denser structures upon which it rested. Their displacement would have to equal the space occupied by the continent. Where were they displaced to?

A small island may crumble and settle below the surface of the water, but not a continent. The distribution of man, the distribution of culture, should be accounted for by other means than the wholesale depression of continental eath-columns that formed the continent on which the culture originated. The continent of Atlantis simply never existed. It is pure hypothesis, invented to meet certain hypothetical demands of pseudo-archaeologists.

The Egyptians, the Mexicans, the Mayans, etc., did not receive their culture from the Atlanteans, for these people never existed. The striking similarity and partial identity of these widely separated cultures can be accounted for by other and semi-historical means. We do not need to call in what seems, in the light of our present knowledge, the impossible to account for these things.

The idea of a sunken Atlantis comes from Plato. No Greek writer prior to Plato ever mentions it. Plato says he got the story from a Greek, who received it from an Egyptian priest. This "priest" told it as a "proof of the wonderful genius of the Greeks." He pictures these Atlanteans as a domineering nation who attempted to put the whole world under their feet. After they had beaten the Egyptians and every other army, a handful of Greeks defeated them and drove them back. Plato has the Egyptian priest to say this was "nine thousand years ago," or about 9,600 B. C. This is nearly 7,000 years before Athens was civilized and more than seven thousand years before there were any Greeks in Greece.

Plato has elephants on the Atlantic, Greek gods in the Atlantean temples, and other impossible things in his story. He tells us that they had a powerful fleet and scoured the coasts of Europe and advanced up the Mediterranean. However, not a single stone or weapon of this lost civilization has ever been found on the coasts of Europe.

The geography in Plato's story is equally absurd. It is thought that in his tory of the lost Atlantis Plato was merely making a romance out of the actual conquest of the Persians by the Greeks, for it is known that the whole legend grew up after the battle of Marathon. It is also known that the Athenians, themselves, understood Plato's long story as "merely a piece of elegant fiction, a utopian romance."

Other Greek writers do speak of a lost civilization. Modern scholars regard these writings as blurred accounts of the lost Cretan civilization. Cretan civilization was far advanced when the Greeks came into Greece. The Greeks destroyed it. Caphtorin of Genesis X, 14, Deut. II, 23, and Jeremiah XLVII is Crete. The Philistines came from the land of Caphthor.

Cretan civilization was the highest of its age, in certain respects superior to our own, and extended its influence to Greece, Rome, Troy, Phonecia, Egypt, Asia Minor, etc. Many things in Greek mythology refer to it. It may be the world's oldest or first civilization. But Crete didn't sink and its civilization was destroyed by the same thing that destroyed all other past civilizations--by a conquering nation.

It is time we cease all silly talk about the super-civilization of Atlantis and of the secret wisdom bequeathed by its survivors to the ancient civilizations. There is not one small bit of foundation for the whole mess of romantic fiction that has grown up about this myth. "Phooey" upon those who mix bunk up with Orthopathy, from me!

There is really no ground for the fable of a lost occult wisdom possessed by the people of Babylon, Egypt, etc. The science and art of these peoples was crude. Their architecture was crude and so were their agricultural methods. The Babylonians knew a little astronomy, the Egyptians less. Babylonian priests invented astrology and derived a good income from it.

The history of ancient civilizations show that they began crudely and advanced by a slow process of development--they gained knowledge as they went along just as we do. Little or none of that knowledge is lost. There is nothing anywhere to show that they received any great wisdom nor any knowledge of virgin births nor of any age of the Gods from any destroyed civilization.

The Egyptians were not overflowing with wisdom. They retained many religious legends of their barbarous days which were infantile. They were not too intelligent to believe, as the savage does, that a dead man needs his weapons and enjoys his material treasures in the next world. Other ancient peoples were as ignorant as the Egyptians.

Fornication and Imagination

Comment by Clements

In this installment of his debate, Shelton seeks another field and endeavors to show that the legends of sunken continents are as empty as he considers those of the Virgin Birth.

Not only has the opinion of sunken continents been entertained by intelligent scholars, but much time and labor have been expended tracing their outlines. There are many good books on the subject, and those to whom the subject is new, may readily gather much information on it by reading any of these books.

As to the ignorance of the ancient Egyptians, it seems they were so dumb that we are still searching for some of their many lost arts and sciences that are superior to ours, among which is that of mummifying the dead which we have not yet discovered. They also built some stone pyramids, about five or six thousand years ago, that will be majestically standing as they are today, when the proudest of our present structures have crumbled into dust and been forgotten.

We still marvel at the wisdom of the celebrated Greek philosophers and sages, such as Solon, Democritus, Pythagoras, Plato, etc. But few people know that they gained their great wisdom from the ancient Egyptians. Nor do Christians know that Apollonius of Tyana, the real Jesus of the Gospels (1 Cor. 1:12) acquired his knowledge as an Initiate in the Egyptian Mysteries (Num. 24:8; Hos. 11:1; Mat. 2:15).

The Wisdom of the Egyptian Hierophants, touching religion and the secrets of Nature, has not been reached by us. All the valuable teaching in the Bible comes from that source. If Shelton should read that monumental work entitled "The Gods Of the Egyptians," he would suffer the shock of his life. It may be bought for about $60.00 if it can be found. It is old and hard to find.

This debate is on the subject of the Virgin Birth, to which we shall direct our remarks as closely as may be.

Last month we discussed Fornication, and shall continue here. The ancient Masters regarded fornication as fornication, regardless of whether the participants were married or unmarried. They did not coat their pills with sugar. They did not use euphonious terms in discussing "incontinence or lewdness." They shouted to the multitude:

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body"..."If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17; 6:18).

No distinction appears here between the married and unmarried. Paul says, "He that committeth fornication," whether he be married or unmarried, "sinneth against his own body," and defiles "the temple of God." All other sins "that a man doeth are without the body." But this sin directly defiles the body itself; and the effect is the same whether the actors are married or unmarried. The laws of God and Nature respect not the conventional and convenient rules of man.

The ancient Masters did everything in their power, it seems, to rescue the race from the "sin unto death" (1 John 5:16). They revealed the reason for the maintenance of the principles of

chastity and celibacy. We know today that there is something about fornication that is wrong, just as Adam and Eve did, in spite of the fact that the purpose of the institution of marriage was to remove from the mind the natural repugnance to the act. That natural repugnance is the result of an instinctive faculty, implanted in humanity to guide it safely through the journey of life. That faculty has been suppressed by the institution of marriage, and dulled by habit.

Nothing can so exasperate the sensual man as to interfere with his sensual pleasure. To inform him that indulgence for mere pleasure is a violation of the laws of the higher physiology, brings down upon one the indignation of all his wrath. It is because the Science of Regeneration lays the ax at the root of the tree, that its principles are so venomously hated by those who have no desire to rise above the sex plane.

Paul further says:

"What fruits had ye then in those things (fornication--Clements) whereof ye are now ashamed? for the end of those things is death" (Rom. 6:21).

Did the respectable maiden ever indulge in the sex act the first time without blushing in shame? But by repetition she becomes calloused to the conduct. Even the crime of murder, by repetition, becomes common to the highwayman. The same shame is experienced whether the maiden is married or unmarried. But it is not so general in the married, because of the purely psychological effect of the minister's magic words that comply with the rules of man.

The same thread of shameful thought runs through humanity, back to the biblical Adam and Eve. Their eyes were opened by the awful shock of their sexual conduct, and they were ashamed and hid themselves (Gen. 3:7, 8). They hid from their guilty conscience, from the God (Spirit) within them. Why did they feel guilty if coitus is natural for humanity, and if they were married and licensed to indulge? Was it not that their guiding conscience, their inner nature, their instinctive reasoning faculty, informed them that <u>they had committed an act unlawful to their godly constitution and harmful to their god-like construction</u>?

Shelton is not pleased with the plain statement that "children of sexual unions are said to be 'conceived in sin'". Nor do we suspect such statement of a fact finds a responsive chord in many minds. Plain truth is never pleasing to the prejudiced.

Shelton asserts that mentruation is disease. He writes:

"With mankind almost universally diseased, some portions more than others and some individuals more than others, it is quite natural that menstruation, which is but a symptom of a diseased condition, should be almost equally universal" (Menstruation, Its Cause & Cure, p. 22).

Shelton holds that disease in general is the result of un-

lawful conduct. Sin is another term for such conduct. When sin is the cause of the "almost universally diseased" condition called menstruation. It results from abuse and misuse of the Tree of Life. Out of such abuse and misuse of the Tree of Life innocent children come forth by chance and accident. They are not wanted when they are made, and not welcome when they arrive. The organ in which they are formed and moulded is polluted, and corrupted, and diseased. Shelton himself admits it, for he asserts that a menstruating uterus is a diseased uterus.

If menstruation were the only diseased conditon affecting the Tree of Life, that would be sufficient to cause untold suffering and serious degeneration. But the situation becomes really horrible when we add to this, all those dreadful venereal diseass that in general afflict the Tree of Life, and are transmitted directly to the offspring under the law of heredity.

King David saw all this. He saw with horror how the Tree of Life is used, misused, and abused. He saw that it was polluted, corrupted, and diseased. What he saw forced him to shudder and say:

"Behold, (even) I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

Did he utter a terrible truth? The history of prostitution is a disgrace to the race. Next comes the history of our divorce courts. Incontinence, lewdness, Sodomy, pederasty, buggery, blacken every page. And we are the feeble fruit of that unlawful, disgusting conduct.

In truth are we shapen in iniquity, and in sin do our mothers conceive us. The subject has reached a stage where sex in general is dealt with only as an inherently shameful thing. Such terms as "iniquity" and "sin" may be used even in polite society, where no one would dare to discuss the shameful subject of sex.

Next month Shelton will discuss Virgin Born Monsters. I shall pursue the subject of Fornication. Before I finish I shall show that fornication is fornication at all times under Natural Law.

During May Shelton lectured in New York City on Health, and discussed our debate. He writes me that the people want us both to come there and hold a joint debate on the subject.

On May 15 we mailed our students lessons 73-78 of our Science of Regeneration course, in which it is shown that Man is merely a degenerateWoman. This is the pivotal point of whether the Virgin Birth is a fact or a fable, so we put in much work on it. The student will agree with us that the critics have no guns powerful enough to destroy the fort we have built in those lessons.

Regeneration

By G. R. Clements, LLB., N. D., D. C., Ph. D.

The puzzling parable of Genesis conceals within its symbolic-

al envelope the Secret Doctrine of the greatest religious order of the ancient world. This was the Atlantean Sacred Mysteries.

About 14,000 B. C. Thoth went to Africa from Atlantis, and founded on the banks of the Nile the first civilized center of Africa. He established the Atlantean religion, and chose a certain number of select persons whom he judged fittest to receive the secret wisdom. He united them in a body, known as the "Priests of the Living God," instructed them in the Atlantean sciences and arts, and explained the symbols by which they were concealed from the people in general.

Among the sciences taught by Thoth was the secret of Regeneration and Spirituality. This secret he communicated to the "Priests of the Living God," and bound them by the most terrible oath never to put the secret in writing, nor to reveal it to any one, except to those who by long trial and severe test should be found worthy to receive it. These in turn were bound by the same conditions and oath.

Ages later the Jews contacted the ancient Egyptians and discovered the Edenic parable. They copied the parable into their sacred writings, but were never able to acquire the explanation of it. That is the reason why no direct reference to it appears in the Bible after the Genesis account.

Then about 170 A. D., at Alexandria, Egypt, came the birth of the church. It adopted the Jewish scriptures, but was unable to secure the esoteric explanation of the Edenic parable. So it prepared the New Testament, and substituted the doctrine of a crucified god, based its plan of salvation on belief in a series of unsound conditions, then began its campaign of destroying science and learning in Europe and forcing converts into the fold. This finally plunged Europe into the Dark Ages, a true account of which is not allowed to be taught in any school in Christendom.

No institution has ever been able to discover the true explanation of the Edenic parable. The secret doctrine was never reduced to writing. It remained locked in the breasts of the Priests of the Living God. When the church at last rose in power, plundered and destroyed the Temple of the Ancient Sacred Mysteries, and murdered the members that it could not convert, the Priests of the Living God sealed up their leading Temple, the Great Pyramid of Gizeh, and fled with their secret to the jungles of the Himalayas. Since the crucifixion of Jesus, they have made no further attempts to enlighten the people. They learned that while the world clamors for truth, ti crucifies the teachers of truth.

Freemasonry is the oldest and greatest secret society of the modern world. Its members include the kings of empires and the presidents of nations. But its secret, unwritten work is merely the prattle of a child when compared to the profound science concealed within the Edenic parable. Yet no member of the order dares to put that secret work in writing, because he is bound by several of the most blood-curdling oaths never to do so.

The Edenic parable has puzzled students and scholars. The

very theory on which it is founded--the placing by God, in the way of Eve, of a temptation that He knew she could not resit--is sufficient to discredit the ordinary reading of the narrative. The effect that was to follow the eating of the forbidden fruit, appears to an ordinary mind to furnish the most laudable motive for disobeying the command to abstain.

That "eating of the forbidden fruit" was simply a figurative mode of expressing the performance of the act apparently necessary to the perpetuation of the race, an act which in its origin was thought to be the source of all evil, is evident from the consequences that followed, and from the curse it entailed.

What conditions were imposed upon the woman as a penalty for eating of the "forbidden fruit"? "In sorrow thou shalt bring forth children; and thy shall be to thy husband, and he shall rule over thee" Gen. 3:16).

The curse inflicted on Eve has always been a mystery to commentators. What connection is there between the eating of fruit and sorrow in producing children? "The meaning is evident," says Staniland Wake, "when we know that conception and childbearing were the direct consequences of the act forbidden" (Ancient Worships, p. 39).

The Fall of Man resulted in race degeneration. It caused the loss of the Dual Elements of Creation. The degenerative course finally produced the present imperfect unisexual condition. With these changes came--

1. Sexual consciousness (their eyes were opened) Gen. 3: 17).

2. Sexual generation (in sorrow thou shalt bring forth children--Gen. 3:16).

3. Death (in the day thou eatest thereof thou shalt surely die--Gen. 2:17).

In the perfect state, before the fall, the organism was complete. The sacred function of creation was performed by one Supreme Unit, possessing the dual elements of creation in a functional degree. The body still possesses these dual elements, but the positive elements is rudimentary and useless in the female, and the receptive element is rudimentary and useless in the male. This condition has divided the primal Unit into two imperfect, degenerate halves.

In the perfect stage, the offspring is produced by the spiritual process of the Immaculate Conception and the Virgin Birth, as we see in the case of the Adam who begat a son in his own likeness, after his image (Gen. 5:3), in that offspring inherited from the perfect parent the Dual Elements of Creation in a functional degree.

This is the Law of Parthenogenesis. It is definitely mentioned by Paul, who says that there is another Law of Generation which wars against the Primal Law--

"I see another law (of generation) in my (generative) members, warring against the law of my mind (spiritual generation--parthenogenesis), and bringing me into captivity to the law of sin (cranal generation) which is in my (generative(members" Rom. 7:21-23).

These two laws of generation Paul refers to as the (1) Spiritual Mind, and the (2) Carnal Mind. These are the laws of Spiritual Generation (Parthenogenesis) and Carnal (Sexual) Generation. Again Paul says:

"So then with the mind (spiritual generation) I myself serve the law of God (Gen. 1:28); but with the flesh (carnal generation) the law of sin" (Rom. 7:25).

Paul admits that the Secret Doctrine of Regeneration and Spirituality was unknown to him; for he cries out in despair:

"O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

Nowhere in the Bible, except in some fragmentary passages in John, appears any direct reference to the Law of Parthenogenesis. The reference by John reveals the fact that he must have been a member of that highest order of the "Priets of the Living God." He says:

"Whoever is born of God (Spirit--John 4:24) doth not commit sin; for his seed (of life--Gen. 3:22) remaineth in him: and he cannot sin, because he is born of God (spiritual generation). In this the children of God (spiritual generation) are manifest" (1 John 3:9, 10).

This is the Law of Parthenogenesis. This is the law of the Immaculate Conception and the Virgin Birth. This is the Law of Spirituality, says Dr. Raleigh. "This is Regeneration, and this is the only Plan of Salvation," he adds.

This is the true explanation of the Edenic parable. This is the Secret Doctrine of the Ancient Mysteries. But this explanation of the parable is never mentioned by the church or the priest. They know nothing about the Secret Doctrine of the "Priests of the Living God."

The Law of Parthenogenesis is the Law of Immortality. That startling secret is revealed in the case of those creatures which generate under this Law. They rise above the Law of Sexuality, which is the Law of Death (Gen. 2:17). This amazing fact of Immorality appears in the life of the amoeba, infusoria, rhizopods, and, in general of all animals that generate parthenogenetically. They are endowed with eternal life. They are potentially immortal. Was humanity placed by the Ruler of the Universe on a plane below these lowly creatures? Most certainly not.

The gigantic stegosaurus that lived from a million to ten million years ago, as large as a railroad coach, weighing 80,000 pounds, possessed in its body the dual elements of creation in a functional degree, and generated under the Law of Parthenogenesis.

It was several hundred years in reaching full growth, and it had a life-span of several thousand years--potentially immortal.

Modern science admits that man is created potentially immortal. Dr. Monroe writes:

"The human frame as a machine is perfect. It contains within itself no marks by which we can possibly predict its decay. It is apparently intended to go on forever."

Professor Weismann observes:

"Death is not a primitive attribute of living matter; it is of secondary origin. There are animals that never die; for instance, the amoeba, infusoria and rhizopods, and, in general, all unicellular organisms."

Modern science proclaims that it has penetrated deeper into the secrets of Nature than have any of the scientists of preceding civilizations. It admits that it is unable to solve the secret of death. It asserts that it is more difficult to explain why man dies, than to explain why he does not live forever. But the scientists of Atlantis, more than 25,000 years ago, had already solved the secret of death. This knowledge is concealed in the Edenic parable. It was the secret doctrine of the "Priets of the Living God."

Modern biologists have begun to solve the secret of death. The startling discoveries now being made by the leading biologists are disclosing the mysterious priciple of immortality concealed in the Edenic parable. They assert that present humanity are abnormal creatures, divided into two imperfect unisexual halves (as the result of the Edenic Fall). Through degeneration, humanity has lost its primal Unity, and is now struggling to regain it. They are at last approaching the secret doctrine.

On June 14, 1935, Dr. Emil Novak, Baltimore biologist, read a paper at the 86th annual convention of the American Medical Association, in which he declared:

"There is no man that is all man, nor is there a woman who is all woman. There is a bit of the feminine in all males, and all women have a faint streak of the masculine."

Dr. Edgar V. Allen of the noted Mayo Clinic, Rochester, Minn., is reported in the press of January 4, 1936, as stating that "the female of the species is stronger than the male." He supported his statement with a list of facts to show that the female has more vitality then the male.

Dr. David Causey, University of Arkansas, is reported in the press of January 1, 1936, as stating that we may look forward to a time when there will be "a world without males." He says:

"Sexual reproduction appears to be an afterthought of Nature which she is slowly trying to forget. Some species already show evidence of swinging back to the time when life was perpetuated without benefit of masculine support."

"I wonder in those days long ahead, will your daughters and my daughters some day point with amusement, in some great museum of the future, to the beautifully preserved specimen of the last man, standing alongside the great auk and the dodo?"

After six thousand years of study, leading biologists are at last approaching the secret doctrine, but know it not. Being blinded by the theory of Evolution, they cannot recognize truth when they find it. Five hundred years more will pass before modern science discovers the secret doctrine concealed in the Edenic parable.

Dr. Raleigh shows that positive approach toward the secret doctrine is appearing. He says: "The Feminine Principle is awakening in the Universe" (p. 17). The Sceince of Unity, concealed in the secret doctrine, will bring the Dual Elements of Creation into being through conjunction, making that which is now two imperfect, unisexual halves, the manifest divine form, the final, integral, immortal bing that existed before the Fall.

In the works of Koresh we read:

"The divided personality is widowed, whether it be male or female. The individual is undivided, unwidowed; united to God in such manner as to embrace the male and the female elements in one form entire, no longer male and female in two separate forms, but male and female united in one form, which is neither male nor female" (Flaming Sword, p.2).

Similar observations appear in the writings of Swiney:

"The deep import of the single life of Jesus on earth has not yet been fully comprehended. In all reverence be it said, He, in every respect, fulfilled in Himself, as an ideal and as a living example, the perfect complement of both sexes. In Him was brought to pass the realization of the occult saying attributed to Him by the early church Fathers, on being asked when the kingdom should come, 'When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female" (Awakening of Woman, p. 96).

Prof. Lester Ward writes:

"Life is feminine. Life begins with the female organism, and is carried on a long distance by means of females alone... Assuredly it would be absurd to regard as male an organism propagating asexually" (virginal birth--Clements).--Pure Sociology, p. 313.

This makes a female of the Adam that "begat a son in his own likeness, after his image (Gen. 5:3). It is still the female that is productive. The male in undeveloped and barren. Dr. O. A. Wall remarks:

"While the ovum may, and in many species and under certain conditions does, develop into a new being without the cooperation of a male cell, the latter is by itself unable to produce anything; the male spermatozoon is of value only when required by

the female cell or ovum; otherwise its katabolic tendency asserts itself and the cell perishes: death results--never reproduction" (Sex & Sex Worship, p. 53).

Frances Swiney observes:

"If the female sex is the reproducing, the fertile sex, the male, the fertilizer, is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the female. Thus there is only one sex, the female...The male, the immature organism, is produced by the female, of the female, from the female" (Mysteries of the Circle, p. 28).

Modern science asserts that the sexes normally form two definite groups, and that man is a distinct type. This is an error. It disregards the Law of Heredity, (each after its kind). Man has always been born of women. She is still his mother, and he is still her child. He bears in his body the anatomical marks as evidence to prove his origin, and his degeneracy.

Under the Law of Heredity, woman cannot produce any type other than her kind. She cannot give birth to a distinct type, as science claims man to be.

"Life begins with the female organism and is carried on for a long distance by means of the female alone." "Here we come face to face with a long-forgotten truth," says Swiney, who adds, "The first male, the first son of the mother, was ever virgin-born."

At last we have discovered the origin of the ancient Doctrine of the Virgin Mother. This doctrine is recognized by every religion on earth. Yet, it is rejected by scinece as an ancient superstition. The doctrine is founded on a scientific principle in Nature, undiscovered by modern science. This principle constitutes the secret of the Edenic parable.

One of the generally conceded facts of science is, that "all living forms, if left to their own resources, undergo a process of progressive degeneration." Even humanity, when left unguided, shows signs of decay. It was to prevent this downward course that constrained the leading scientists of the ancient world to search for the secret of Regeneration. The secret they found, but they guarded it so jealously that it has never been disclosed to the world.

Startling discoveries recently made by leading biologists explain the Edenic Fall of Man. The first human beings were perfect, self-generating Units. Under the influence of devolution, the bisexual organism was gradually weakened, and became incompetent to perform the perfect function of parthenogenesis. Additional aid became essential to save from extinction the crowned work of Creation. Infinite Intelligence, always alert and ever ready to overcome all threatening dangers, then rose in the emergency and met the occasion by producing a separation of the sexes for the needful and important purpose of dividing between two weak halves, the creative work that was previously performed by a more perfect and powerful Unit.

How is the lost perfection to be regained? By invoking the aid of the Law of Regeneration. This is not done by belief in a crucified god. The secret doctrine teaches that it is accomplished by correcting the sin committed by Adam and Eve, and teaches how to correct this sin. When this is done, the Law of Regeneration automatically comes into operation, and restores and resurrects the organism as it was in its primal perfection. Then there will be neither male nor female. This is the true rebirth in which they will neither marry nor be given in marriage (Mat. 22: 30, etc.).

This is the secret doctrine of the "Priets of the Living God." The science of how this restoration and resurrection may be accomplished, are explained by Dr. Clements in his home-study course entitled Science of Regeneration, about which Dr. Walter Siegmeister of New York writes:

In Dr. Clements' course is revealed a mass of knowledge so startling, so revolutionary, and so original, that one who has gone through it must declare that it is the greatest work which one has ever read. It is undoubtedly one of the greatest contributions to anthropolgy, archeology, history and religion that has been made in modern times.

"Each lesson grows more and more interesting. It is a most remarkable and revolutionary body of information. In it the following facts are revealed:

"1. Man did not evolve from the ape, but degenerated from a previous race of Supermen or Gods.

"2. The Gods of antiquity were a race of superior beings who were our remote ancestors; and the Sons of God (Gen. 6:2) represented a more inferior race that degenerated from the previous race of Gods. The race of men represents still greater degeneration.

"3. Originally there was only one sex, not two, and these superior, fruitful beings reproduced parthenogenetically, by the Immaculate Conception and the Virgin Birth. In other words, the virginal birth was the normal method of reproduction in the early days of the race. Thru degeneration, the male sex appeared. Then came the "fall" into sexual degeneration, with sexual debauchery.

"4. Woman still possesses the latent capacity for asexual generation, manifesting in the development of 'dermoid cysts,' or malformed embryos, in virgins, which is recognized by the medical world as a parthenogenetic development of an unfertilized ovum.

"5. The embryo is originally bisexual. Then for some unknown cause it degenerates, and imperfect males and imperfect females come into being. The perfect person that existed before the race degenerated, was like the embryo in its early stages of development. Only through degenerated did the two imperfect sexes arise.

Sex Regeneration

By Kenneth S. Guthrie, N.D., Ph.D.

Circulation--In the former section it was seen that it is a natural process, that everything which was not used was resorbed by the lymphatic ducts; spermatozoa, the lymphatic ducts abounding near the vas deferens and theseminal vesicles. What becomes of this resorbed material?

The answer is not far to seek: The same destiny awaits this as the absorbed food-products from the intestines; viz., to be poured into the blood by the large lymphatic duct immediately after it leaves the heart. The destination of the resorption is then the blood.

Under these circumstandes it becomes easy to see how the developments of the testicles can effect the usual viril changes of puberty. The blood nourishes the tissues of the muscles, and makes them firm. It nourishes the tissues of the vocal cords, and the roots of the hair of the chin and genital member. Besides, its presence after puberty as much determines the vigor and power of which Goizet speaks, as much as its absence permits the weakness and disease which are proverbial of the absence of the signs of virility in the cases of eunuchs.

The fact that the natural resorption of the gone enters the blood is proved by the fact of the great strength of the Brown-Sequard testicular injection, when injected into the blood directly, and of its comparative uselessness when injected into the anus, or taken into the digestive tract through the stomach. In these cases it must make the round through the lymphatic system, which is avoided by the direct sub-cutaneous injection into the blood.

The Nervous System--The blood nourishes, however, not only the muscular skeleton, but also the nervous centers. Consequently, besides nourishing the muscles and determining the signs of virility, the rich regenerate blood feeds the nervous centers, and imparts them its dynamogenetic properties.

Then influence of the regenerate blood on the nervous system is asserted by Goizet and Jozan.

Goizet, experimenting with direct injection into the blood of testicular secretion reports such nervous improvement, as also Brown-Sequard himself, in sixteen cases mentioned particularly, some of which considerably at length. But Goizet's most important contribution is in regard to several cases of leprosy. "From a physiological standpoint, therefore, these facts yield an incontestible and decisive proof of the most energetic action of the spermatic fluid on the spinal cord." (Jozan). Jozan details some cases in which ascarids produced disturbances in the brain, and concludes that they prove the "reciprocal influence of the genital organs and the brain, both in sleep as well as in the waking state.

Continence and Longevity--Noiret devotes many pages to show

that continence prolongs life, and incontinence hastens old age. So the canary, according to Hervieux, if permitted to raise offspring yearly, lives not more than 8 or 10 years, while the celibate bird has survived 22 years. Goizet details minutely four cases of simple senility in which injection of testicular secretion caused a return to the virile age. Similar experiments have been made and reported by Loomis and Hammond of New York, Brainerd of Cleveland, Dehoux of Paris, Gregorescuz of Bucharest, and Villeneueve of Marseilles. Brown-Sequard had the case of senility in view in beginning the practice of using his vaccin, and he expresses himself thus on the subject: "The idea which has guided me in these experiments was the weakness of old age depends largely on the diminution of the activity of the spermatic glands. I believed and still believe that the facts which I have published prove that the vigor of the nervous centers and other portions of the organism is bound up with the swiftness of the testicular secretion process. This granted, it would seem natural that in adding to the blood of an old man by subcutaneous injections a fluid extracted from the testicles of young and vigorous animals, it would be possible to supply the insufficiency of his own spermatic secretion-process, and to increase the activity of that processes."

Vitality--The two proofs, from castration and old age, may be supplemented by a thrid, one which appeals to every person, by virtue of forming part of his experience. It should not be hard to judge of the importance of the sperma from the effects of the retention of it, and of ejection of it, contrasted.

(1) The pathological effects of the loss of sperma is well seen in the well-nigh hopeless ravages of onanism or masturbation. They are so terrible that it is both impossible and indecent to recount them. Over the gate of their domains may well be written, All hope abandon, ye, who enter here. Words are too weak to portray the evil, and its frightful universality is well instanced by the innumerable advertisements of quack nostrums for its cure. Yet the following words of Mercier (the noted psychiatrist) may not be out of place here." The function of reproduction has by its very nature a disintegrative desteriorating influence upon the organism in which it occurs. Down at the bottom of the scale of life, in the simplest organisms, reproduction is effected by fission...(In the case of the gregarina) "the performance of reproduction is attended by the entire destruction and disappearance of the parent. The individual ceases to exist as an individual, and exists only in the offspring."...(In higher animals and man) "the whole life of the parent is not lost, but a part of it is lost...Hence the reproductive act has an effect on the highest regions of the nervous systems which is of the nature of a stress, and tends to produce disorder."...(In the male) "the repeated loss of energy eventuates in a state of anergy, apathy, lethargy, and dementia. The tension of energy in the nervous system is reduced to the lowest ebb, and all the manifestations of the existence of this energy are wanting or are exhibited in a feeble and perfunctory shape. The condition is one of dementia...there is want of mind, the inability to perform mental operations of even moderate difficulty, the dullness and slowness of feeling, the loss of all the higher emotions and of many of the lower ones also, that characterizes dementia. There is the deficiency of movement, the

absence of muscular exercise, the inability to make exertions that are at all prolonged or continuous, the general degradation of conduct, the loss of all the higher attributes of humanity and the retention of all the lower and more animal characteristics. Such are the results of the indulgence of the sexual passion in great excess. When the indulgence is less excessive, the degradation is less profound, but in every case there is degradation, and in every case the deterioration is of the nature of dementia, that is to say, it is a manifestation of deficiency in the amount of stored energy...Besides those cases in which the dementia so produced is sufficiently pronounced to incapacitate the wretched individual for the duties of life, and to render it necessary to commit him to asylum care, there are an eneormous number of cases, forming together a considerable portion of the total population, in which premature decadence of the mental powers, premature exhaustion of the energies, premature inability for vigorous and active exertion, result from excessive indulgence in early life. The young man, full of vigor, boiling over as it were, with energy and activity recently loose from the restraint of school or college, unaccustomed to control himself or to deny any gratification, launches out into excesses which at the time appear to be indulged in with impunity. But sooner or later comes the sad day of reckoning. He has felt himself possessed of abundant energy, and he has dissipated it lavishly, feeling that after each wasteful and weakening expenditure, he had more upon which to draw. But he is in the position of a spendthrift who is living on his capital. Had he husband his capital would have sufficed to keep him in comfort to old age; but he has lavished his capital; lived a few short years in great profusion, and before midddle life he is a begger."--Mercier: Sanity & Insanity.

Male Is Secondary

"The male, then, is secondary to the female. Therefore, from Nature's point of view, the male is of little importance in comparison with the female; hence, among many species, there is a great superabundance of males, and only comparatively few individuals among them are able to fulfill the function for which they were brought forth, as is seen among the drones of the bees and the useless males of the ants" (Women & Natural Law, p. 12).

Wiggam, Wood and modern science ignore the leading fact, that all the processes of Eternal Formation, and all the functions of living organisms, occur in response to, or under the control of, one great law. Nothing occurs in the entire Universe as the result of chance, accident, or "after-thought." Nothing is produced, changed or modified in the living world except under the control and direction of one great law, which solves all biological and sexological problems.

Paradoxical though it appears, Wiggam, Wood and science take the very factors that agree with our philosophy, and reach a different and opposite conclusion. This paradox arises as a result of their disregarding the established facts of Nature and the known laws of the Universe. By a process of ascending evolution they make man superior to the female, admitted by science to be "the primary and original sex," who gave man birth many ages after

she appeared on earth. This is the doctrine of the Greater from the Iesser.

Our doctrine is the Lesser from the Greater through infinite time to infinite results. Our doctrine makes man inferior to his Virgin Mother. It makes man appear as the result of descending evolution. We propose to present much evidence, agreeing with the established facts of Nature and the known laws of the Universe, to show that man is merely a degenerate woman.

Consideration of the problem resolves itself into a question of Evolution versus Devolution. The correctness of the conclusion depends upon the correctness of the process involved.

Science holds that woman appeared first, and for long ages was the race itself. We endorse this view. Science asserts that woman originally produced man by the process of parthenogenesis. We endorse this view. Science then holds that, under the process of ascending evolution, man becomes superior to the source of his existence and being and stands now at the pinnacle of human devolopment. Dr. Wall observes:

"Philosophers have contended that woman is but an undeveloped man; hence it was but natural that she was early reduced to the position of a dependent--a slave. Plato, for instance, considers the wife to be merely a part and parcel of the husband's estate; to be, in the same sense as was his horse or dog or slave, his property.

"Darwin's theory of evolution by sexual selection presupposes a superiority of the male line, inherent in that sex. Spencer thought that in woman further development is early arrested by her procreating functions by menstruation, or in a more marked manner, by pregnancy. Darwin's man is, as it were an evolved, or developed woman, while Spencer's woman is an undeveloped man, arrested in her development before she had arrived at full evolution.

"Tiedman regarded every embryo as naturally male, but frequently some of them failed to fully develop and became females: or as he expressed it, degenerated to the female state"--Sex and Sex Worship, p. 67.

This is the theory of science. We oppose this view. It is highly misleading. It is contrary to all the established facts of Nature and all the known laws of the Universe. It is the work of a patriarchate that scorns the Maternal Source of its origin. The figures of ancient worship were feminine long before they were masculine. The Cross of Ankh of the ancient Egyptians, the sacred emblem of Isis, the Great Mother, was the mystic sign of Life, Lester Ward writes:

"Life begins with the female organism, and is carried on a long distance by means of females alone...Assuredly it would be absurd to look upon an organism propagating asexually as male" (Pure Sociology, p. 313).

Woman appeared before man. She is the abnormal descendant

of a degenerate god, and was produced by the process of the Immaculate Conception and the Virgin Birth. She is and represents the first step in the long course of degeneration from the premordial state of human perfection. Being the abnormal offspring of a degenerate god, she is one continuous degree below the god plane. (Adv. Ortho., Chap. 65).

Woman, under the Law of Heredity, received from her progenitor the dual qualities of generation in a functional degree. She produced for many ages before man appeared by the process of the Immaculate Conception and the Virgin Birth. But degeneration slowly and gradually working in her organism, weakened her generative capacity, and man appeared as the fruit of such degeneration--just as woman had appeared, many ages before, as the fruit of degeneration working certain detrimental changes in the body of her progenitor.

According to this philosphy, woman is the descendant of a degenerate god, making her in fact a degenerate god, whereas man is the descendant of a degenerate woman, making him in fact a degenerate woman. This assertion makes woman one continuous degree higher than man and explains the reason why there is a universal "superstition of a higher feminine nature," in some mysterious way implying a fundamentally different type of being," says Wm. F. Fielding in his work "Woman--The Eternal Primitive," p. 11, Chap. 213).

Law of Sex Separation

Clement Wood says that "biologists have ony recently discovered the priciple of Sex," and adds:

"The popular error still is that the purpose of sex is to secure reproduction. Paradoxical as it may sound, sex has fundamentally nothing to do with reproduction.

"The vast majority of the organisms now known to science possess no sex, and yet reproduce asexually in the most prolific manner. What then is the purpose of sex? In other words, what office does it perform in the functioning of Life? Modern biology answers that sex is a device for keeping up a difference of potential energy in life by securing variation" (Evolution of Sex, p. 11).

Wiggam falls in line with this opinion as follows:

"Of course it is commonly supposed that the object of having two sexes is merely to insure reproduction; but this is obviously not the case, since reproduction had gone on happily for many ages with but one sex; and it is still going on in an enormous number of species" (with but one sex).--Physical Culture, Sept. 1935, p. 13).

Henry Proctor, F. R. S. L., M. R. A. S. (London) writes:

"The virgin Birth has hitherto been denied in the name of science, because it has been considered as being contrary to Nature and to known law. Now, on the contrary, leading biologists

and physiologists prove that not only is the Virgin Birth possible, but that the greater number of living organisms are enterely virgin-born, and that actually more species are brought into existence without the assistance of the male organism, than with its co-operation" (Evolution & Regeneration).

S. Laing observes:

"By far the larger proportion of living forms, in number at any rate, if not in size, have come into existence without the aid of sexual propagation" (A Modern Zoroastrian)

Modern science affirms our philosophy. It shows that the Immaculate Conception and the Virgin Birth in human beings are facts in Nature when it admits that--

1. The male is not necessary for reproduction;
2. Reproduction had gone on for many ages with but one sex before the male appeared;
3. The vast majority of organisms known to science possess no sex, and reproduce in a most prolific manner;
4. The male was originally produced by the female by the process of parthenogenesis.

Science exposes more of its ignorance of the function of generation when it asserts that organsims which "possess no sex" may reproduce by asexual generation "in a most prolific manner." Dr. A. S. Raleigh asserts that--

"A clear view of the Laws of Life will demonstrate that, in their Essence, all the Forces of Nature are Sex Forces. In a word, all creative action is sex action, and the truth of the matter is that there is no Force which does not possess within itself the potency of self-creative action" (Woman & Super-woman, p. 105).

Expressing the matter in strictly logical form, the existence of living things depends upon Sex and Seed. Sex Function is Creative Function. It is not only the Function of Generation, but the Foundation of Life unto the body and unto all the Living World. The element of Sex is a fundamental factor not only in the operation of Eternal Formation, but in the construction of a Creator. Sex and Seed are the primal and fundamental elements in the production, perpetuation, and development of living things (Chap. 144)

A creature of "no sex" does not exist. A creature of "no sex" is unbalanced and is sterile and barren. No creature can create without Sexual Qualities of Creation. A Supreme Creator could not create without these essential qualities. The ancient Lemurians, more than a hundred thousand years ago, believed and taught that the Creator "is of a universal principle, both positive and negative, male and female" (Wishar S. Cerve, Lemuria, p. 134).

If the so-called Female can produce, and has produced, offspring by the process of the Virgin Birth, she can do so only because she is endowed, under the Law of Heredity, with the func-

tional bisexual qualities of creation. We shall later show, by anatomical examination, that this is true. We shall show that, while man possesses, in a rudimentary degree, the bisexual qualities of creation, present woman possesses them in a much greater degree.

If we employ the careless language of modern science, we may refer to such creative "female" as "one sex", or "no sex." But if we use more correct terms, we must refer to such "female" as a superior being that possesses the functional, bisexual qualities of creation. On this point we shall say more in due time.

Specific and scientific terms are necessary to make our discussion consistent and concordant, and our conclusion correct. However, it is the rule of modern science that things consistent, concordant and correct, seldom appear in its discussions. It is utterly impossible to advance and support the theory of ascending Evolution with any language that is logical, consistent and concordant.

The discord in the discussion by science increases as we proceed. The creative female appears first. Asexual generation progresses for many ages "with but one sex" (female). Then science shows that a condition of degeneration arises, bringing into being a "superior" creature called man. This man is a product of the Immaculate Conception and the Virgin Birth, for previously there was "but one sex" (female), says science.

Science considers the appearance of man as resulting from the "drive called evolution." This view makes man superior to his Virgin Mother in the scale of development under the "law" of Evolution, which is always "upward into new, more complex and higher forms." The more we analyze this theory of science, the more absurd it becomes.

Let us be more particular in the examination of Wiggam's statements. He says:

"Men are larger than women, with bigger bones and muscles, and naturally they can lift more and run faster, being specialized along lines of muscular effort and power. But let not that deceive you as to relative strength in the organic or vital sense."

There are thousands of women in every race at this day who have bigger bones and muscles than many men. There are some women so large and strong and some men so small and weak, that any comparison between them is pitiful for such men. However, the "weaker sex" is not determined alone by strength in lifting and speed in running. It is determined by other factors, including the condition of health and the length of life. Wiggam further says:

"Dr. Pearl shows that out of each 100,000 whites of each sex who were born alive, there were 2,291 females but only 1,523 males living at the age of 90 and beyond. In simpler terms, for each 100 white males there are 151 white females who are still going concerns at 90 or more years of age. Plainly, by every

criteria we know of, the woman has demonstrated that she is the stronger sex."

Wiggam produces an important point here in our favor. The more perfect and resistant an organism is, the longer it will last. Under similar conditions, women outlive men in the ratio of 151 to 100. This fact shows that women are much superior to men organically. But the theory of Evolution forces Wiggam and science to bring man into being after the advant of woman, under the "drive called Evolution," which is always "upward into new, more complex and higher forms." This theory makes man superior to woman, while the facts presented prove the reverse.

We shall digress briefly here to tell more about Wiggam. George H. Hubert of Berkeley, California, one of our students, sends us a picture of him clipped from Physical Culture magazine. Under the picture this appears:

"Albert Edward Wiggam, LL. D., D.Sc., has written more best-sellers among non-fiction books than any other American writer. In this article he tells the important things he has learned in thirty years of public speaking, in which field he is perhaps the most brilliant talker known to American audiences. As an author, he was, in 1920, this magizine's discovery."

The student will observe that Dr. Wiggam is a man of education and experience. His statements are the last word of modern science on the subject under consideration. Let us quote further from him:

"The male of the species was apparently a mere after-thought on the part of Mother Nature. She had got along quite well for several billions of years without any Father Nature at all. Indeed, just why Mother Nature ever took a husband in the first place is still an unsolved mystery, since she was getting along quite famously without one.

"An enormous number of species had evolved before the male came into existence. The general theory of biologists is, that Mother Nature took a husband unto herself in order to secure a greater variety of individuals among her offspring. She seems to have concluded that if there were two streams of heredity instead of one, each making its own contribution of hereditary elements, the children from such a union would likely manifest greater differences than if there were but one set of ancestors."

(1) "Reproduction had gone on happily for many ages before the male appeared." (2) "Just why Mother Nature ever took a husband in the first place is still an unsolved mystery." (3) "The general theory of biologists is, that Mother Nature took a husband unto herself in order to secure a greater variety of individuals among her offspring."

We as intelligent people are required to accept such speculative theories as scientific philosophy, or be classed as an ignoramus for rejecting it. We understand why it is that modern science, as well as the church, lives and thrives on ignorance. The scientific theory of Evolution, as well as the

churchanic theology of salvation, are the product of a misinterpretation of the facts of Nature.

Again Wiggam observes:

"Of course it is commonly supposed that the object of having two sexes is merely to insure reproduction; but this is obviously not the case, since reproduction had gone on happily for many ages with but one sex; and it is still going on in an enormous number of species (with but one sex). Necessarily, the passage from the sexless mode of reproduction to the well-defined male and female types did not occur suddenly. Nothing occurs suddenly in evolution. This transformation was accomplished only by slow stages throughout long eons of time."

We now reach the pivotal point in the argument. Modern science holds generally, that Nature did not produce two sexes (separate the sexes) "merely to insure reproduction," for "reproduction had gone on for many ages with but one sex." "What, then," asks Wood--

"is the purpose of sex? What office does it perform in the function of life? Modern biology answeres that sex is a device for keeping up a difference of potential energy in life by securing variations."

The scientific theory of the separation of the sexes rests on this point: yet this view of the mystery fails to harmonize with the established facts of Nature and the known laws of the Universe. Furthermore, it is opposed by many leading medical doctors, including Dr. Rice, who writes:

"Suppose that every individual of a given species were free to reproduce himself by asexual means for an unlimited number of generations. It is easy to see that a given strain might come rather soon to be quite different from the original species. In this way there would arise an enormous number of varieties, and a condition approaching chaos would result. This is indeed, exemplified by the bulbs, cuttings, and tubers, such as roses, dahlias and gladioli (which reproduce asexually--Clements), commonly have a great number of varieties" (Hygeia, August, 1935, p. 723).

Dr. Rice believes that "Nature holds the majority of species more constant" by the method of sexual generation, and that greater variety arises from the asexual method. This is an example of the confusion and contrary opinions entertained by various scientists on the leading subjects of life. This is the logical result found in every system that employs a fundamental error as the foundation for a working hypothesis for universal knowledge.

We reject the theory of "variety" as having any influence on the separation of the sexes. We shall present a different theory as being the primal purpose for sexual separation and sexual (carnal) generation. This theory is more consistent with the facts and findings of the higher science. It agrees with the ancient doctrines of the Virgin Mother and the Virgin Birth. It supports the basic belief of theology, that man is the son of

God, as stated by the biblical scribe. It is more in harmony with a philosophy based on truth. In presenting it, we are not compelled to commit the error of theology by appealing to the "supernatural," nor the error of Evolution by disregarding the established facts of Nature and the known laws of the Universe.

CHAPTER NO. IV

Degeneration and Devolution

Devolution appears as the regular order of living things. All plants and animals, when left to their own resources, degenerate. The farmer is constantly caring for his fields and groves to keep his products from degenerating. For the same reason the stockraiser is diligently working with his breeding animals.

Regeneration demands the best conditions that can be supplied. In both animals and plants the course of regeneration requires time and attention. Plants must have the best soil and the best care. The best of seed must be sown. Animals must have proper food and protection from inclement weather. They must be the offspring of the best in the herd. They are easily stunted during their growing period. So are many plants.

Degeneration is the easiest course. It flows readily from lack of care and attention; from an unfavorable environment; from evil habits; from excessive indulgence; from heavy manual and mental labor; from worry and discomfort; from privation and poverty; from struggle and strife; from wars and famine.

Just as animals and plants respond quickly in regeneration under the good influence of favorable conditions, so man is a few generations of proper care would make wonderful progress. But to begin the work would mean to combat and overthrow practically every established institution on earth.

Point out one place that leads to human betterment as to the psychical and physical elements of man. There is not a single one whose purpose it is properly to train children as to the creative function. Letters pour in on me from students and readers, telling how neglect and ignorance allowed them to begin the terrible practice of masturbation when they were just reaching their teens. He is a fool who thinks that human regeneration can begin under such influences.

Until the creative function is regarded in the right light, it is absurd to speak and think of regeneration. The seat of regeneration lies in the creative function, and children and adults must be taught that the creative function is the most sacred function of their body, and be treated and respected as such. We are pursuing a false course when we worship a barren God as the Creator, and debauch the Creative Principle of the Universe.

Answer to Dr. Shelton

Dr. Jacob Goldwasser

I have read the debate on "Sex" between Shelton and Clem-

ents, and I must make some comment on the phrases thrown at Clements by Shelton.

Shelton is undoubtedly only a superficial observer and an every day wise cracker. Clements is a scientist, and like the real scientist, presents facts that cannot be evaded. Shelton wants momentum, thrills, justified fancies and morbid desire. According to his argument we may as well eat for enjoyment instead of the necessary physiological needs. We may as well indulge in the sex act for thrills instead of for the propagation of the species only. This is the way Shelton would have it.

Pleasure is only a state of mind. If a person breathes foul air, and then breathes some good air into his lungs he derives pleasure for a few mements by inhaling the good air. After the few moments are over the good air ceases go give pleasure.

Man is driven to sex because the vital centers are unduly stimulated. Man is driven to good air because of bad air. In other words, when there is a bad condition there must be an outlet for it.

The sex organs become irritated because they become highly packed. If there was no foul air the desire for good air would not exist. It is the conditions brought about by man that bring other conditions into existence. If conditions created by man are bad, it brings other conditions into existence which must cope with the bad.

That is the law. Shelton ought to know this.

Bisexual creatures existed at one time. Asexual reproduction exists and the virgin birth is a fact. Perhaps the condition is rare. Most deep students of the universe are aware of the important fact that a complete cycle of vibration is possible of absorption from the atmosphere only. This complete cycle of vibration can only enter those forms that have regenerated to such a degree until the cycle enters complete and perfect. The present form of humans, being in a state of degeneracy, cannot absorb the complete cycle of vibrations and therefore require the aid of some other human, who furnishes these vibrations in the form of friction and in an inferior way.

Degeneration and inferiority could not exist in the beginning. Mortality prevails only because immortality prevailed at one time. Uni-sexual creatures exist because bisexual creatures existed at one time. Imperfection reigns becuase perfection reigned at one time. Bigger and more perfect things exist, because the writer must acknowledge a bigger and superior thing created poor little me. That this poor little me, came from this big and more perfect existence, and that this bigger and more perfect existence created everything perfectly in the beginning, and the imperfect form of poor little me came as the result of acts committed, and not from the First Cause.

The evolutionists commences with a circle. He calls that the cycle, without a beginning and without an end, and then proceeds to bring two into existence where only one is possible.

If two different forms came into existence, then something happened with the one, then the two came from the one. Something had to happen with the one as long as degeneration existed and still exists.

Why do we say that the "male was an afterthought?" This is wrong. Provisions were made by nature for every condition, long before the condition obtained. If this were not so there would indeed be chaos.

Shelton talks about food, gluttonous habits, sex debauchery. Of course, one thing leads to another. Food was not required at one time. A complete cycle of nourishment was absorbed from the atmosphere. When this complete cycle of nourishment was not capable of being absorbed from the atmosphere, food was then required, and food came into existence to nourish the imperfect forms.

Food is consolidated gas. It must return to gas before the body can absorb it. Pure gas emits heat and cold, the heat and cold being a more perfect state, that can penetrate an imperfect object. It is only when the state is perfect, that it can penetrate and build perfect cells and tissues, for an imperfect object cannot penetrate another imperfect object. I wonder whether Shelton knows this when he talks about food and feeding. Therefore the body lives on gases (air). Only today, because the act of breathing has degenerated, man requires liquified gases (water) and consolidated gases (food).

Now when man commences to eat food to make for the deficiency, he becomes a glutton, consuming more than necessary. Because of this degenerated act, the organism of a fine and super-constructed state, became packed, irritated, bloated and assumed a degenerated state. Irritated feelings ensued, and degenerated acts resulted, bringing with it the sex act. It was when man partook of food that the sex act was born. Superior, immortal bodies existed in the beginning. First the bisexual creatures. Then followed the females and finally the males. These are all entities, and the existence of a First Cause was acknowledged by all the old time sages and philosophers.

Shelton thinks that our modern educators know something and that the ancients were boobs. The classical works of old philosophers cannot be surpassed and this ought to show something. I would suggest that Shelton get hold of the "Ethics of Spinosa" and read what this philosopher stated about the First Cause. Man is absorbing currents of electricity (vibrations) every moment that animates and constructs his form, and these currents eminate from a central point. They certainly come from somewhere and not from nowhere. Man has not dropped down from nowhere. (The writer's book, Scientific Living, Devolution and the Super-Man, should be read).

Some of our geologists even admit that this very earth was something else millions of years ago, and this earth will be something else millions of years from now. Some of them even admit that man must have dwelled on some other planet where perfection reigned (perhaps on one of the sunken continents). Then a big

mass of earthy substance formed that finally broke away from this perfect planet. And the earth formed with all the degenerated forms on it. Well, that happened with the earth. Something also happened with man. Man was something else millions of years ago, and man will be something else millions of years from now.

What man is today ought to make one weep. Shelton thinks man is O. K. Shelton even thinks because of that fact colonization will fail, and that man must not seek a better environment and better health.

Shelton must then say, that because a man is a failure, man must not improve. If Shelton considers himself a scientist by shouting day and night about "food and feeding" as a panacea for all of man's ills and stops there, then he is dwelling on a superficial plane. If Shelton cannot see the virgin birth demonstrated before his eyes, he ought to conclude that something is the matter with our present humans and not with the perfect conditions. If the perfect conditions can be obtained, and the human does not reach out for it, who are we to blame? If the old sages stated and some of our modern scientists state, that man is immortal and immortality is man's birth right, must we conclude that it is bunk because no human today has proven immortality?

If the act of generation means death (a proven fact), then such a condition is one of imperfection and degeneration. Imperfect conditions that exist are the result of degeneration.

When a woman gives birth to a motionless mass of flesh or to an idiot, can we say that the First Cause was responisible? Are not the degenerated habits of the humans responsible? The Creator, even in such a condition, did the best It could while the humans did the worst they know how.

Can we escape this indictment? Can Shelton escape the serious charges that we must hurl against man? Can he deny his acts, his debauchery, his habitation in an environment where he does not belong? What can all these conditions lead to? Has it not lead man into degeneration and misery?

Are not our sages and philosophers weeping at this two legged creature called man? Shelton must be taught more. And the man who does not want to learn more, and the man who will not change, is a fool.

Virgin-Born Monsters

By Herbert M. Shelton, D. P., D. N. T.

I deem it necessary, in this discussion of virgin births, to show how and why the myth arose and what purpose it served. I do not believe that any intelligent reader can believe that there was a grain of truth in any of the virgin birth myths when he or she learns their origin and purpose.

As I shall show in this article, the fable of a virgin birth was invented as a tool of the exploiting classes and was effectively used by them in enslaving and exploiting the ignorant and

superstitious masses.

The history of man has been one of despotic authority and complete subjection. The abject submission of the masses of the people to the control of their collective lives by despotic authority was accomplished partly by the aid of religion. Religion was never anything but a class agent; a mental opiate to lull the minds of the masses to sleep and prevent them from rebeling under the otherwise intolerable burdens they were forced to bear.

When the fiction arose that the chief was in some way more related to the gods than the other members of the tribe, either by descent from higher spirits or by having had power conferred upon him by the gods, despotism and exploitation began.

There has always been a collusion of the royal and ecclesiastical interests. Where royalty has disappeared the ecclesiastical have allied themselves with the exploiting classes that succeeded the royalty. In all countries, in all ages, the teachings of the priests have always been used to defend the foundations of royal authority and cause the people to submit to forced labor, heavy taxes, and the constant demand for military services. In practically all ancient nations and for long periods of time the priests were the only teachers that existed.

Emperors and kings claimed to rule by divine right and invented myths of their divine descent as proof of their title. In many cases the emperor was also a priest. Clements has merely mistaken these mighty ones (rulers) for gods and supermen and has been lead to believe their stories about their divine origin.

It was not difficult to deceive the untutored masses of ancient nations. Almost nothing was known of the biology of reproduction. There are living tribes that do not know the connection between intercourse and pregnancy and childbirth. They become angry and vehemently deny its truth when told of the relation of coitus to reproduction. It is not difficult to induce people as ignorant as these tribes, to believe in virgin births and to think that there are cohabiting gods. In dealing with the peoples of antiquity, it should be always remembered that what little they possessed was in the hands of a favored few who jealously guarded it lest it reach the common people. For the exploiting classes knew that only ignorant people can be exploited.

What happened in Egypt may be taken as typical. As early as 3,000 B. C. the kings of Egypt ruled despotically over millions of people and the Egyptian state was so well organized that forced labor could be brought from all parts of the empire. The fiction of a mystic dignity, an actual descent from the gods, was invented. Every child conceived by an Egyptian queen had a deity for a father. The courtiers were supposed to bow to the ground in awe when it was officially announced that the queen had been visited in her bed by one of the gods and was soon to give birth to a semi-divine child. Here was the source of all this fiction about virgin births so much believed in by the ignorant and superstitious peoples of the past--it was an invention of the ruling class and was employed by them as a powerful aid in keeping the masses in subjection. The Egyptian king owned the land and

everybody in it and his descent from God guaranteed his right thereto. "They imposed on the world an example of royal despotism and ruthless explcitation which stains the whole human chronicle."

Hummurabi, of Babylon, was but a few generations removed from ancestors who were but patriarchal shieks of tribes, but it was unhesitatingly proclaimed that his power was of divine origin. At the close of his famous code of laws he repeats "in an infinite variety of phrase that he received his authority to rule the Babylonians from the sun-god, Shamash."

Moses received the laws, which he gave to the Hebrews, directly from the hands of God. It is the Bible that declares "the powers that be are ordained of God." The doctrine of the "divine right of Kings" is taught in the Bible. The Hebrew kings were all chosen by God, though none of them were virgin-born.

Romulus, the mythical founder of Rome, resulted from a chance meeting of the god, Mars, with Rhea Sylvia.

After the collapse of the Roman Empire the kings and emperors of Europe all ruled by divine right. They did not claim divine descent, but received the divine right to exploit their subjects from the hands of the Pope, who claimed to be God's viceregent on earth. The German Kaiser and the Tzar of Russia both claimed to rule by divine right and each was head of a church. The divine authority of each was upheld by the churches.

Scholars in ancient Persia, China or in medieval Europe entirely acquesced in this theory and it cost the modern world a prolonged and terrible conflict to free itself from the divine authority of kings and emperors.

In those far away days the sons of gods by human mothers were quite common. Draper tells us that "Immaculate conceptions and celestial descents were so currently received in those days, that whoever had greatly distinguished himself in the affairs of man was thought to be of supernatural lineage."

It will be observed that virgin births did not occur among the common people. The common people had no need for god-fathered children to toil under the lash of cruel task-masters. God remained always on the side of the exploiters and spawned his progeny only among this class.

Peruvian maidens, who dedicated their lives to the sun, became brides of the sun, belonged to the Inca or royal class, and not to the common people. If one of these virgins became pregnant and swore she had conceived by the sun and not by a man, she was allowed to live. Naturally, to save both her life and her social status, she swore that the sungod had sent a vivifying ray in her direction. One must not take such testimony seriously.

The statement that God must like the common people, for he made so many of them, was not made by a king, but by a man who needed the votes of the common people. The god-begotten kings were not elected by the people and did not look upon them as

children of god.

Alexander the Great signed his orders and decrees. "King Alexander, Son of Jupiter Ammon." Arrian, who wrote the history of the Macedonian campaign, says: "I cannot condemn him for endeavoring to draw his subjects into the belief of his divine origin, nor can I be induced to think it was any great crime, for it is very reasonable to imagine that he intended no more by it than merely to procure the greater authority among his soldiers."

Thus it is plain that the myths of the virgin birth was much used in the past to bolster up the authority of the rulers. It was merely part of the equipment of the exploiting class to aid them in exploiting the masses. If the ignorant masses could be made to believe that a leader or ruler, be he of the priestly, military or royal order, was a superior being, born of a virgin and, therefore, star-dust rather than common clay, they bowed to him (I can find no myths of virgin born women) and submitted to his domination and allowed themselves to be exploited.

The myth of the virgin birth of Jesus was not heard of so long as he was known as a radical leader of the exploited masses. His biographers trace his genealogy through his father, Joseph, and ignore the maternal line. It was only after his name had been appropriated by the ruling class and he had been converted into a means of exploitation, that we learn of his virgin birth. The radical Jesus who scourged the money-changers out of the temple was a carpenter, the son of a carpenter; the Pauline Christ, who admonished, "slaves, be subject to your masters," was a mythical man-god born of a virgin.

The sun was god to most of the ancient peoples. Accordingly, we find the myth of solar impregnation among many peoples. It was believed in among the Chineses, Japanese, Egyptians, Peruvians, Babylonians, and others.

Most of the distinguished Chinese emperors were thought to have been descended from the sun. The Siamese god, Sommonocodon, was a virgin-born god, sired by the sun-god. The royal line of the Incas in Peru were all directly descended from the sun-god. The sun-god Amon-Ra, was the divine progenitor of the Pharoahs of Egypt. This god frequently approached the chamber of Egypt's queens.

The Babylonians were taught that the kings and "great men" of Babylon were fathered by the sun-god. Nebuchadnezzar proclaimed himself to have been engendered by the Son of God (Mardukson of Hea), who, himself, "deposited the germ of my life in the womb of my mother."

These things no longer occur. Maidens no longer give birth to god-begotten children. Even kings are sired by their fathers today. The sun no longer impregnates virgins. Zeus no longer holds court on Mount Olympus surrounded by a goodly company of gods and their wives and mistresses. The miracles of the Iliad and of the Hebrew scriptures have completely ceased. The gods, so often seen by people in the past, are no longer seen. They no longer interfere with the orderly working of the processes of

nature. The sun-gods of Egypt and Babylon, the Ionian gods of Homer and the Doric gods of Hesiod have ceased to father kings and great men.

Why can we not leave the old myths in their graves along with the old gods and their kings? What matters if that there still exist savage tribes that believe in solar impregnation? It does not matter how old nor how widespread the myth of solar impregnation is; these features do not serve to establish its truth. If there is any truth in the myth of solar impregnation, both sunbathing and nudism is dangerous for unmarried girls and women. They will have great difficulties persuading modern society to believe that their sun-begotten children are not the results of liason with mere men.

The effort to give these myths a semblance of scientific backing by an appeal to ultra-violet-ray-induced parthenogenesis in low forms of life is ridiculous. There is not the slightest bit of evidence that the sun's rays can activate the unfertilized eggs of sea-urchins, as Lillie and Hinrichs did with ultra-violet rays. The ultra-violet rays of the sun are very different to those of the lamps and have very opposite results upon living things. They are also much less abundant and therefore weaker. The eggs of the sea-urchin may be rayed directly, the human ovum is not accessible to the sun's rays.

The human monsters who cursed the earth for ages, needed divine sanction to uphold their misuse of their ill-gotten power. We shudder when we look back over the trampled and sanguinary field of history. From the impenetrable mists of time down to our own thresholds, which are still wet with the blood and tears of the oppressed and exploited, on every page of history, in ghastly horror, are heaped the corpses of men, women and children, slain and worked to death by the god-begotten kings and great men.

These monsters are gone. Their finedish gods perished with them. The exploiters and war lords of the present are on their way out. May we not let the myths that added power and prestige to the Cyruses, Alexanders, et al., lie under the dust of the ages? They served their ghastly purposes. We want no more to do with them.

Virgin Birth Debate

Fornication and Imagination

Comments by Clements

Paul shrewdly says that the "carnal mind (of man)is not subject to the law of God (creation), neither indeed can be" (Rom. 8:7).

That statement is religiously and scienfitically correct. The Law of Creation rules sexual conduct and reproduction on the animal plane thru the instinct of the female. The Law arouses in her organism a condition that impels her to seek the male. Her amorous conduct, and not his desire to create, arouses in

the male a state that impels him to respond in sexual conduct. So the male of the animal kingdom, indirectly, is subject to the Law of Creation. He is not subject to the law directly, for his organism has no distinctly creative qualities. It is the female that creates.

An organism must possess creative qualities in order to respond to the Law of Creation. Man's organism possesses no such qualities; that is why his "carnal mind is not subject to the law" as Paul scientifically observes. Man is not impelled by creative desire to indulge in sexual conduct. He has no definite powers of creation. He is impelled by lust and lewdness. And the female is helpless under his laws. To force her to submit to his wish and will, he has enslaved her sexually by marriage laws. Under these laws reproduction is subject to the conditions of chance and accident.

Shelton says that sexual indulgence is "the source of such exquisite pleasure." Mary Ware Dennett agrees with him. She writes:

"Sex union is the very greatest physical pleasure to be had in all human experience, and it helps very much to increase all other kinds of pleasure" (Sex Side of Life, p. 11)

It appears from her remarks that Mary's experience in this field is rather limited. She also laments that the seat of such "exquisite pleasure" is located so near the rectum and anus, and wonders why "we were created this way." She says:

"Sometimes it seems very distasteful to us that the sex or generative organs should be placed so near to what we might call our 'sewerage system.' We do not like to have to connect in our thoughts anything so...happy and precious as the sex embrace with the waste of our bodies, which we want to be rid of with as little thought as possible, as it is disagreeable at best, and we wonder why we were created this way" (p. 12).

Perhaps the peculiar location was determined by Infinite Intelligence as a further help in human effort to refrain from debauching and corrupting the sacred Creative Function.

It is difficult for intelligent people to believe that dainty ladies, with painted lips and fingertips, would seek their pastime and pleasure in a part of their body so close to the "sewerage system."

It is difficult for the higher minded element to believe that the psychic part, the divine soul, of woman, could find pleasure in dwelling in the filthy "sewerage system" of her body.

It is actually beyond human reason to consider that "the very greatest physical pleasure to be had in all human experience" as our friend Mary says, could be centered in a region so close to the "sewerage system" of the body, that to dwell on the thought in its true light, is to arouse a sensation of loathing and disgust.

And worse yet, instead of propagation being the desire of sexual indulgence, if impregnation occurs, then consternation reigns. Man's "exquistie pleasure" is ended for a season. The woman weeps because the law has been fulfilled. She seeks a doctor and pays him to commit the crime of aborticide, or actual murder. And birth control societies that should be trying to uplift the race, and thus emulate the ancient Masters whom they are prone to scorn as ignoramuses, would teach women how to be more wicked by violating the supreme Law of Creation and escaping the penalty. It is not surprising that modern civilization is decaying before our very eyes.

The Law of Creation teaches us that sexual union is for the sole purpose of propagation. It is obeyed by every aniaml on earth but man, and the penalty, severe and lasting, must be paid for its violation. It was the violation of this law by the shameful act of masturbation by bisexual beings that resulted in the separation of the sexes, by a hypertrophy of the male element and a corresponding atrophy of the female element. It is masturbation now, between man and man, and woman and woman (Rom 1:24, 27), and man and woman, that continues the condition that it originally produced.

Sexual union between man and woman depends upon a condition of sexual separation that resulted from devolution. The process of devolution was set into operation by a violation of the Law. Masturbation by the Bisexual Gods caused a distorted condition to develop in the generative centers. We see evidence of this process today. Tribadism and masturbation among women and girls causes hypertrophy of the male elements in them, and excessive development of the clitoris. It sometimes attains a length of three and four inches--exceeding the length of the penis of some men (Prof. Mantegazza, p. 93).

Science know there are two laws of generation, and Shelton admits it. Paul and John refer to both. The operation of one of these invokes the process of devolution. This course in man John calls the "sin unto death" (1 J. 5:16). Paul agrees with him (Rom. 6:21,23). Under the other law, the offspring being born without sexual union between man and woman, is said to be born of God, without the "commission of sin" or the expenditure of the Seminal Essence of life (1 J. 3:9). We refer to this sublime process as the immaculate Conception and the Virgin Birth.

Every person longs to be born under this Divine Process; and every intelligent person blushes with shame when he or she remembers that they came into being as the fruit of fornication. But Shelton says that the Virgin Birth is only silly, ancient superstition. Modern science has as yet discovered no evidence that supports Shelton's position, and he should know it.

The ancient Masters clearly indicate that they had certain knowledge relative to the authenticity of virginal births. They indicate that it was at one time regular for people to be (1) born of God (parthenogenesis), or be (2) born of sexual (carnal) generation--shapen in iniquity and conceived in sin. If this were not true, how shall we account for the fact that they give the matter such explicit attention in their writings? The mean-

ing intended in their statements seems so clear, that it cannot be misunderstood by an intelligent person who is free from prejudice.

But we do not base our case entirely on the testimony of the ancients. Modern biology comes to our aid. It is discovering long lost secrets of generation, which the works of the ancient Masters show were well-known to them. Modern biologist have shown that in the process of impregnation, "the spermatozoon (of the male) can be replaced by a chemical or physical agent. Only the female element (ovum) is essential," says Alexis Cerrel, the greatest living scientist, in his late work, Man, the Unknow, p. 91.

Dr. Gregory Pincus of Harvard reports the results of experiments in this connection. They show that we are at last approaching and rediscovering the Secret Doctrine of the Ancient Masters. He too an ovum from a female rabbit and, by merely using a salt solution, so modified it that, when transplanted into a female rabbit, it will promptly grow int a normal rabbit. He found that even the salt solution could be discreded. High temperature (113 degree F.) was sufficient. In one case a salt solution became the sire; in the other case, plain heat was the substitute.

David H. Keeler, M. D., of New York City, says of this case:

"So far the experiments have been with rabbit. But if it works on them, it certainly should work with humans, too.

"A most surprising phenomenon occurs in connection with this artificial offspring, in that it is impossible in this manner to produce males. Only females can be produced, for reasons not as yet understood. Feminists, therefore, might look forward to a manless world--the ideal, perhaps, of many of them.

"It is also well-known that sometimes, tumors appear not only in the female uterus, but also in the male scrotum. These tumors (teratoma) often contain bones, hair, teeth, and sometimes there are incomplete growths of the type of monsters. In the female, such tumors have frequently appeared in virgins, in whom there could be no suspicion of impregnation, and in males who, certainly could not be suspected of having a female egg implanted by artificial methods into the masculine body. These cases indicate further that it is possible, even in mammals, to have a sort of incomplete parthenogenesis. The future will tell us more in this highly exciting domain." Sexology, p. 615, June, 1936.

As we progress in the little-understood field of creation, we discover that the Ancient Masters knew whereof they spoke when they referred to virginal births. The light of recent research work in the field of genetics, illuminates the scientific character of the teaching of these Masters. Since our knowledge is being shocked and our prejudice removed by the recent discoveries of biologists, the ancient parables of the Tree of Life and the Garden of Eden are becoming clear. Many surprises are in store for us as soon as we are educated up to a point where we are able to grasp the secrets of Nature concealed in these ancient parables.

Sexual Generation Secondary

Asexual Generation is the primary and the original process of human propagation. Sexual Generation is a secondary and a later method of human propagation. Such is the conclusion of science after years of investigation.

Modern science, in the words of its various disciples, makes the five following positive declarations:

1. Life begins with the female and is carried on a long distance by means of females alone (Prof. Ward, p. 313).
2. The female sex is primary, the male sex is secondary (Wood, p. 8).
3. Sex has fundamentally nothing to do with reproduction (Wood, p. 11).
4. The male is simply and only a fertilizer (Swiney, p. 35).
5. Fertilization in its essence has nothing to do with reproduction (Prof. Curtis, Science, N. S., vol. 12, December, 1900).

The varied sciences almost unanimously agree that the entire phenomena of separate sexedness are but a secondary factor in the process of propagation. This agreement expresses the fact that there is a different priciple of human generation than a uni-sexual or separated sexed reproductive one.

Consequently, we are compelled to conclude that the rudimentary organs in the human body are not the useless, superfluous impedimenta that we once considered them to be. We are slowly but surely discovering that they formerly belonged to some supremely organized entity from whom we remotely descended, and that our part prosession of them constitutes Nature's imperishable record that she has made no mistake nor freaks, such as we have falsely and ignorantly assumed them to be. Nor has she made and left various appendages for the surgeion's knife or skill, to be operated upon forever, but, instead, to be regenerated again, as though to remind us that we have descended from a higher being on a higher plane (Cap. 230).

All living forms are subject to the same immutable law. By the universality of Natural Law, we know that what occurs in any creature is universal throughout living existence, just as Gravity is in universal control of masses of matter, and Polarity of atoms of matter.

Under the law, we are forced to concede that such sexual modifications as occur in aphids, will also occur in other creatures, including humanity. We saw additional examples of this in the bees (Lesson 48, p. 3), and even in human beings (Chap. 153, 214).

Science admits that: (1) these changes occur in humanity; and that (2) asexual generation in humanity preceded sexual generation. Science agrees with our philosophy on all points except one. Science contends that (3) sexual reproduction is "Nature's Preferred Method" of human generation, and that its primary purpose is to "secure a greater variety."

If Sexual Reproduction is a form of generation superior to

the Immaculate Conception and the Virgin Birth, as contended by Shelton and science, then why has the act of copulation, which must precede sexual reproduction, been so generally and bitterly condemned in ancient literature? and why were husband and wife penalized in ancient times for committing "the motions of sin" (Rom. 7:5) which must precede the function of sexual reproduction?

The ancient historian Herodotus states that the ancient Baylonians had a law which required that--

"When a husband and wife have had intercourse at night, they must sit on either side of a burning censer until dawn, and they must then purify themselves by washing before they are allowed to touch anything" (Morals in Ancient Babylon, McCabe, p. 10).

Other ancient races, including the Jews, had similar laws. We read:

"If any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even...The woman also with whom man shall be with seed of copulation, they shall both bathe themselves in water, and be unclean until the even" (Lev. 15:16, 18).

Shelton will answer this by simply hurling the charge of "ancient superstition." The course of public opinion is influenced by evidence, and not by empty and unsupported charges.

If Sexual Reproduction is a function superior to Parthenogentic Generation--

1. Why has the Immaculate Conception and the Virgin Birth been universally regarded by all races as the higher and ideal process of reproduction?
2. Why has sexual (carnal) generation been universally regarded with disgust by the higher-minded element of humanity, modern and ancient, and the act considered as vile and degrading?
3. Why has sexual (carnal) generation been universally denounced and condemned by the Ancient Masters and Philosophers, and declared to be a "sin unto death?"
4. Why should certain suffering invariably follow in the course and wake of sexual (carnal) generation (Gen. 3:16), including those serious disturbances in the body that cause fainting, vomiting, defecation, urination, convulsions, general debility, brain and nerve disorders, epilepsy, paralysis, insanity, and even death?
5. Why did Paul shout to the multitude: "What fruits had ye in those things (motions of sin--Rom. 7:5) whereof ye are now ashamed? for the end of those things is death" (Rom. 6:21). "For to be carnally (sexually) minded is death:...because the carnal (sexual) mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:6, 7).

Against this uplifting teaching of the Ancient Masters, Shelton cries out:

"Are we to return to the ascetic view that all pleasure is sinful, that all gratification of our instinctive or physical de-

sires and needs is enmity to God?"

Paul does not include "all pleasure." He refers to sensual lust, and is specific in his statments. He definitely says that the motions of sin...did work in our (genative--Clements) members to bring forth fruit (Offspring--Clements) unto death (Rom. 7:5). That he should not be misunderstood, he explains his statement by declaring:

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (1 Cor. 6:18).

This definite explanation is too strong for Shelton. He tries to soften its sound by asserting that "fornication is sex relations among the unmarried." He says:

"All sex intercourse is falsely referred to (by Paul and Clements) as fornication (fornication is sex relations among the unmarried), and children of sexual unions (there are no other kind) are said to be 'conceived in sin'.

This evinces a state of mental nastiness that belongs in a sewer. Such obscene mindedness should hide its head in shame and not parade itself in public in the manner it does--disguised as purity incarnate."--Debate on Virgin Birth.

Shelton draws a wide distinction in the act of copulation between the married and the unmarried. Copulation is fornication between the unmarried, but between the married the act has a softer, sweeter name. It may then be called sexual relations, or sexual unions, or some other term that grates not on the nerve of the grinders.

The word "fornication" appears some six times in the Old Testament. But in the New it occurs many times. Webster defines the word as follows, to-wit:

Fornication: The incontinence or lewdness of unmarried persons, male or female. Fornication (is) the act of incontinence in single persons; if either be married, it is adultery (Wharton). --Dict. p. 675.

Fornication is either fornication or it is not fornication. The term seems to mean sexual congress between man and woman. If it is fornication in any case, it should be fornication in every case. If it is fornication in the case of the unmarried, it should be fornication in the case of the married. For the act is the same whether its name be changed, or whether the actors are married or single.

When committed by and between single persons the act seems to be plain fornication, a crime in the eyes of the world. If either participant be married, it becomes adultery--a greater crime. But if both are married, then no crime attaches. There is no incontinence nor lewdness. It is neither fornication nor adultery. It is coitus, copulation, cohabitation, sexual relation, or any soft, sweet name that we desire to give it.

Why this marked change? Why does the (1) crime by Adam and Eve (Gen. 3:6), and the (2) crime of fornication of single persons, and the (3) crime of adultery of a single man with a married woman, be and become no crime at all, not even felony, not even misdemeanor, not even misconduct, when committed by and between a man and a woman who are married? Why should exactly the same act be criminal at one time, and not at another? Just what has happened to cause this vast change--in the eyes of the public?

Here is an important point. Mark it well. Around it revolves much that proves whether our philosophy is right or wrong. Ancient and modern authorities agree that sexual generation (fornication) is a function not proper nor esthetical for humanity--unless performed under specific conditions.

These conditions are not prescribed by Nature, nor by God, nor by natural instinct. They are arbitrarily prescribed by man --for a reason. Marriage is just another man-made institution designed for his pleasure and convenience, for the more complete subjugation and enslavement of woman, and for the subversion of Nature's infalliable method by which the Mother is the Queen that dictates her own course, free from limitations and restrictions (Chap. 178).

When the act in question is performed within and under the conditions prescribed by man, there is still a certain degree of opprobrium involved, and, in ancient times, husband and wife were penalized for its performance. All these things have a profound meaning, if we would try to discover it. But science sweeps them aside as acient superstition.

Fornication and Imagination

When Shelton attempted to draw a distinction in the sexual act between the married and the unmarried, he raised a point that develops into a boomerang. He walked into a terrible trap when he entered the fornication ring. He made specific reference to the use of the word, then sought to show that fornication is not fornication at all under certain circumstances. It is said that circunstances alter cases. That saying works well with man-made rules; but it crumbles under the weight of Natural Law.

This phase of the matter must receive a good polishing in order to bring out its defects. They are concealed from the weak-minded multitude by man-made measures. We shall show that fornication under all circumstances, as stated by Paul. We shall consider this as additional evidence to support the Virgin Birth Doctrine.

This Doctrine is supported by the general repugnance and disgust the world over, among the higher-minded element, including Shelton, against fornication by and between man and woman. Even Shelton recoils from the reverberation of the word, and tries to build a sound-proof wall against it. He says that fornication is not fornication when the participants in the act are married. The Law of Nature respects no such differentiations. They are man-made, not God-made.

We are discussing facts, not fables. We are taking conditions as we find them, and considering their logical explanation in the light of Natural Law, not in the light of man-made rules. If fornication is wrong, unlawful, repugnant, revolting at any time, if it is "incontinence or lewdness of 'unmarried' persons, male or female," then it should, in the light of reason and Natural Law, be the same in the case of the married. Nature does not recognize the difference indicated by Shelton.

Why should a deep, general feeling of disgust be directed, at any time, or under any circumstances, against an act that is not only "the source of such exquisite pleasure,' 'as Shelton says, but which, science holds, is absolutely necessary for race-propagation? This feeling, entertained by intelligent people in all lands and in all times, must have a sound basis not yet discovered by the Evolutionist. It exists in the public mind regardless of whether the act is committed by the married or the unmarried (Lev. 15)16, 18).

This feeling of disgust is not of recent origin. It appears as far back as human records run. The ancient Masters condemned the act. They called it the "sin unto death". They declared that those who ate of that fruit would surely die. They urged the multitude to "flee fornication." The first church fathers followed the same course. The Roman hierarchy insisted upon the maintenance of the principles of chastity and celibacy. Why all this general and powerful opposition to an act that is "the source of such exquisite pleasure," and said to be necessary for race-propagation?

There is an answer to this question. There must be an answer. There is a good reason for every age-old and deep-seated antipathy. These conditions are based on causes which, in the progress of the race, have been lost and long-forgotten. Many centuries later, when they are suggested, they seem strange, and often ridiculous. They are frequently so contrary to our experience and observation that they appear preposterous.

Let us suggest a plausible explanation of the general, ancient, and modern antipathy against fornication. There must undoubtedly have been a time when human reproduction depended not upon the act under consideration. Does that explanation not appear reasonable? Does not that fact furnish more evidence to support the Virgin Birth Doctrine?

If this explanation is not the correct one, then another reason must be found why the act has been so strongly condemned, even unto this day. Those who advance another reason, should show why man-made laws have been necessary in the effort to remedy the condition, so that it would be tolerated by society. They should show good reasons why fornication under Natural Law is not fornication under man-made-law.

To an enquiring mind, it does not appear right and proper that man should find it desirable, expedient, or necessary to formulate measures, under which he seeks to control and regulate the function of creation. It has never been clear to many scholars, why man should thus attempt to interfere with and limit the

most fundamental function of woman's organism. It is the twaddle of an idiot to suggest that the solution of the problem appears in Shelton's shallow statement, that "sex (is) the source of such pleasure."

Shelton's suggestion may be sufficient to satisfy the lustful mind. But if our search for Truth is influenced by pleasure instead of by principle, then we shall never reach our goal. We shall not be able to write the Science of Man so long as we accept as our guiding-star the rules that man makes to legalize unlawful acts, in order that such acts may be prostituted by the weak-minded multitude, tolerated by a misguided society, and respected by man-made courts.

These man-made laws are not only arbitrary, but unsound, their very existence should arouse suspicion that something is wrong. They attempt to change the color of a fact. They are calculated to legalize in the eyes of the married, an act that is unlawful in the eyes of the unmarried. They hold that fornication in the unmarried is not fornication in the married. They seek to control and regulate the function of human reproduction. They limit woman in her right and power to exercise the most fundamental function of her organism. In order to express the Primal Process of Life, woman is compelled to submit to man-made measures. Unless she obeys them, she and her children are disgraced forever. We shall refer to this phase of the matter again.

The meak-minded multitude, being blinded by miseducation, is easily swayed by the magic of the minister's words when he says, "I now pronounce you husband and wife." These words have no effect on the Laws of Nature. But a misguided society accepts and receives them as a license that circuvents Natural Law; that they make humanity immune thereafter to the evils of fornication; that they free the married from the force of the law that affects the unmarried (Gal. 6:7). But the general degeneracy of the race shows that the effect of fornication, of "incontinence or lewdness," is the same on the married as on the unmarried. Natural law is not changed by man-made rules.

Shelton feels sure that he has destroyed the doctrine of the Virgin Birth when he asserts the "Unity of Nature." He writes:

"In human beings, where we see the most complex organic structure and the highest manifestation of life, reproduction is just as natural as elsewhere in Nature. There is no reason for us to think that Nature should here abandon the method of reproduction common to all the higher animals, and 'revert' to those methods used in the lowest forms of life. Nor that she should abandon all biological methods and employ some unknown "spiritual" means of perpetuating the race.

"If the Unity of Nature has any meaning at all, we cannot reasonably expect any such breaks in regularity, and the introduction of occult or super-natural methods or reproduction. Man certainly has no sound basis for thinking that he is, or ever was, or ever will be, exempt from or an exception to, the uniformities and regularities of Nature.

"This world is still a world of law and order, and all living things have had an ordered past. Without actual evidence of parthenogenetic reproduction of human beings, we are not justified in proclaiming the possibility or probability of virgin births. Even should some artificial means of producing parthenogenesis in man be found, as Loeb did with the sea urchin, we would be foolish to hold this up as a way of life containing the promise and potency of a new and higher civilization, where the women bear children and the men are drones. We are still less justified in holdin up pathological developments as representative of the norm of Nature. I prefer to see women bear children fathered by man than to see virgins have fatherless tumors."

Philosophers never question the Universality of Law and Nature. They assert it down "even to the components of every inference and every observation." But this fact does not force them to reduce humanity to the level of animality, any more than it forces the reduction of beasts to the level of beets and beans.

There is a sound basis for the reason and the fact, that every man and every maiden blush with shame when they consider that they began their earthly being as the fruit of fornication. Little wonder that man has striven, in his course to right the wrong (Gen. 2:17), to break the sound that Truth delivers when he thinks how he is born.

Can we believe in Primal Perfection as the first fruits of Creation, and assert that we are normal when we spring from fornication? Every beast is ruled by Nature, which makes it the tool of Instinct. Man alone is ruled by Reason, which is used to aid his Intellect (Rom. 6:14).

This peculiar exception in Man is not the product of our own work. This distinction was fashioned by the Maker when the form of Man was made. This glaring difference in constitution, appearing between beast and man, has been observed by every philosopher from the most ancient days. Notwithstanding this fact of Nature, which reason dares not deny, Shelton and his Evolutionistic associates refuse it recognition. They insist upon reducing Man to the purely animal plane, under the false claim that it is imperative if we observe the "Unity of Nature."

Paul may not have been so brilliant as "we moderns" believe we are, but he had sense enough to see this vast difference between beast and man, and intelligence enough to know that it had a definite meaning. While beasts are ruled by Instinct, because they have no higher power, Paul says that Man's Intellect places him above this rule of Nature, and puts him "under grace" (Rom. 6:14).

This term has a profound meaning to those who refuse to believe, that the "Unity of Nature" makes Man a beast pure and simple. The term is one that "we moderns" have been unable to improve upon. And while it may sound discordant to the descendants of the ape; yet it has a harmonious ring to philosophers who believe in a Supreme Creative Principle, and that we are the children thereof (Rom. 8:16).

The ancient Masters considered fornication as fornication, regardless of whether the participants were married or unmarried. They did not coat their pills with sugar, nor use euphonious terms in discussing the subject of "incontinence or lewdness." They shouted to the multitude:

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body...If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17; 6:18).

Paul drew no distinction here between the married and unmarried. He did not differentiate here between the effect of fornication on the married and on the unmarried. "He that committeth fornication," whether he be married or unmarried, "sinneth against his own body," and thus defiles "the temple of God."

In order to impress more forcibly upon the mind, the gravity of this "sin" in comparison with all other "sins", Paul was particular to say, "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Even these words, while apparently sufficient under certain circumstances, were too weak to satisfy him, and he added: "if any man defile the temple of God, him shall God destroy; for the temple of God's holy, which temple ye are."

In a few words, fornication is the greatest crime that man can commit, according to Paul, John, and other ancient Masters. This act directly defiles the body itself. This means the defilement of the "temple of God." Man-made marriage measures do not change that temple. It remains the same, and so does the act.

The effect of the act is the same, whether the actors are married or unmarried. The Law of Nature respects not the conventional customs of man. Many of his rules, as shown in this instance, are made to legalize in the eyes of the world, certain practices that are unlawful under the Law of Nature.

The ancient Masters appear to have done all in their power, to rescue the race from the "sin unto death" (Rom. 6:23; 1 John 5:16). They revealed the reason for the maintenance of the principles of chastity and celibacy.

Just as Adam and Eve did, so do we still realize today, in an instinctive way, after all these ages of legalized fornication in the married, that there is something about the act that is inherently wrong. This is so in spite of the fact that the purpose of the institution of marriage was to remove from the mind the natural repugnance to the act. That repugnance is the result of an instinctive quality, implanted in humanity to guide it safely through the journey of life. The chief object of marriage seems to be the suppression of this higher quality.

Nothing can so exasperate the sensual man as to interfere with his sensual pleasure. To inform him that indulgence for pleasure is a violation of the laws of the higher physiology, bring down upon one the indignation of all his wrath. It is be-

cause this course of study lays the ax at the roots of the tree, that its principles will be venomously hated by those who have no desire to rise above the animal plane.

Even in the sublime and solemn function of Creation the shallow-mind seeketh only pleasure, while the wise blush with shame at such folly. Paul further says:

"What fruits had ye then in those things (fornication--Clements) whereof ye are now ashamed? for the end of those things is death"...For the wages of sin is death" (Rom. 6:21, 23).

Did the respectable maiden ever indulge in the sex act for the first time without blushing in shame? But by repetition she becomes calloused to the conduct. Even the crime of murder, by repetition, becomes a common occurrence to the highwayman. The same shame is experienced whether the maiden is married or unmarried. But it is not so general in the married, because of the purely psychological effect of the minister's magic words that comply with the rules of man.

The same thread of shameful thought runs through humanity, back to the biblical Adam and Eve. Their eyes were opened by the awful shock of their sexual conduct, and they were ashamed and hid themselves (Gen. 3:7, 8). They hid from their guilty conscience, from the God-spirit within them. Why did they feel guilty if coitus is natural in humanity, and if they were licensed to indulge? Was it not their guiding conscience, their inner nature, their instinctive reasoning faculty, which man has attempted to stifle and suppress with marriage laws, informed them they had committed an act unlawful to their godly constitution, and harmful to their god-like construction?

Shelton is irritated by the plain statement that "children of sexual unions are said to be "conceived in sin." Nor do we suspect that such statement of a fact finds a responsive chord in many minds. Plain truth is never pleasing to the prejudiced. But facts are facts regardless of how they fit in our mind.

Shelton asserts that menstruation is disease. He writes:

"With mankind almost universally diseased, some portions more than others and some individuals more than others, it is quite natural that menstruation, which is but a symptom of a diseased condition, should be almost equally universal" (Menstruation, Its Cause & Cure, p. 22).

Shelton holds, and I believe correctly, that disease in general is the result of unlawful conduct. Sin is another term for it. Then sin is the cause of the "almost universally diseased" condition called menstruation. It results from abuse and misuse of the Tree of Life. Out of this abuse and misuse of the Tree of Life, under the cover of man-made marriage laws, innocent children come forth by chance and accident. They are not wanted when they are made, and they are not welcome when they arrive. The organ in which they are formed and fashioned is polluted, and corrupted, and diseased. Shelton himself admits it, for he asserts that a menstruating uterus is a diseased uterus.

If menstruation were the only diseased condition affecting the Tree of Life, that would be sufficient to cause untold suffering and serious degeneration. But the situation becomes many times worse when we add to this, all those dreadful venereal diseases that in general afflict the Tree of Life, and are transmitted directly to the offspring under the law of heredity.

King David saw all this. He saw with horror how the Tree of Life is used, misused, and abused. He saw that it was polluted, corrupted, and diseased. What he saw forced him to shuder and to say:

"Behold, (even) I (the King and the Ruler of the realm) was shapen iniquity; and in sin did my mother conceive me" (Ps. 51:5)

Did he not utter a terrible truth? Do we not all blush in shame when we contemplate that we begin our earthly being as the fruit of fornication, reduced toprostitution under the protection of man-made marriage laws. And Shelton tries to make it appear that fornication committed out of the bonds of lawful wedlock, is a lower and viler function that prostitution committed within the bonds of lawful wedlock.

The history of prostitution is a disgrace to the race. Next comes the history of our divorce courts. Incontinence, lewdness, Sodomy, pederasty, buggery, blacken every page. And we are the feeble fruit of this unlawful, disgraceful, disgusting, revolting conduct.

Looking facts in the face, can we say that we are not shapen in iniquity, and that our mothers did not conceive us in sin? The subject has reached a stage where sex in general is dealt with only as an inherently shameful thing. Such terms as "iniquity" and "sin" may be used even in polite society, where no one would dare to discuss the shameful subject of sex.

Paul says that the "carnal mind is not subject to the law of God, neither indeed can be" (Rom. 8:7). The law of God rules sexual conduct and reproduction on the animal plane. But conditions of chance and accident rule reproduction in humanity. Lust rules sexual conduct in man. Not the desire for offspring. Indulgence for pleasure, not for propagation.

Shelton says that sex indulgence is "the source of such exquisite pleasure." If impregnation occurs, then consternation reigns. Man's "exquisite pleasure" is ended. The woman weeps, and pays a doctor to commit the crime of murder, of aborticide. Birth control societies that should be trying to uplift the race, like the ancient Masters, would teach women how to be more wicked by violating the Law of Creation and escaping the penalty.

The Law of Creation limits the Function of Creation to the Purpose of Creation. It is obeyed by every animal on earth but man. It was the violation of this law by the act of masturbation that resulted in the separation of the sexes. It is mutual masturbation between man and woman that continues the very condition that it produced.

Coition between man and woman depends upon sexual separation that resulted from the work of devolution. The Law of Devolution was set into operation by a violation of the Law of Creation. By the practice of masturbation the Bisexual Gods caused a distorted condition to develop in the generative centers. We see evidence of this today. Tribadism and masturbation among women and girls cause hypertrophy of the clitoris. In some women it becomes three and four inches long--exceeding in length the penis of some men (Prof. Mantegazza, p. 93).

The ancient Masters knew there are two laws of generation. They plainly indicate that they had certain knowledge regarding the authenticity of virginal births. They seem to have known that it was possible for people to be (1) born of God (parthenogenesis), or be (2) born of sexual (carnal) generation--shapen in iniquity and conceived in sin. The meaning intended seems so clear, that it cannot be misunderstood by an intelligent person who is free from prejudice.

We do not base our case entirely on the testimony of the anciants. Modern biologists have shown that in the process of impregnation, "the spermatozoon (of the male) can be replaced by a chemical or physicel agent. Only the female element (ovum) is essential," says Alexis Carrel, M. D., the greatest living scientist in this fild, in his late word, "Man, the Unknown," p. 91).

The light of recent research work in the field of genetics illuminates the profound teeching of the ancient Masters. Since our prejudice is being penetrated by the knowledge coming with recent discoveries, the ancient parables as to the Tree of Life are becoming more clear. Many surprises are in store for us as soon as we are educated upto a point where we can grasp the secrets of Nature concealed in parables.

Sexual indulgence between the unmarried is condemned by the public and penalized by man-made laws. But science can discover no difference in the effect on the body of such indulgence between the married and unmarried. One strong feature appears in favor offornication between the unmarried. The children resulting are usually of superior character. The reason is that such indulgence is more often the result of love than lust on the man's part, and silent submission on the wife's part.

In the "holy bonds of lawful wedlock" the wife is frequently so weakened by the lust and lewdness of her incontinent husband, that if impregnation occurs, a miscarriage is likely to follow. If the child is delivered in due time, it may be a weakling, defective. It may die before maturity, or develop into an idiot or a cripple.

This is one reason why insane asylums are filled to overflowing; why our social problems grow more burdensome with the years; why birth control societies are springing up; why efforts are being made to teach people how to sin and escape the consequences of it.

In referring to the general feeble-mindedness of the people of this generation, Carrel says:

"In certain states the multitude of the insane confined in the asylums exceeds that of the patients kept in all other hospitals. Like insanity, nervous disorders and intellectual weakness seem to have become more frequent. They are the most active factors of individual misery and of the destruction of families. Mental deterioration is more dangerous for civilization than the infectious diseases to which hygienists and physicians have so far exclusively devoted their attention."--Man, the Unknown, p.20.

Shelton holds that sex relations in the unmarried is plain fornication, but the same act in the married has another name. This twisting of words is alleged to change mutual masturbation between man and woman from "fornication" to "sexual intercourse" by the magic in the minister's words.

To be more definite, the words of man have the power to change the law of Nature. Fornication between the unmarried is sinful, revolting, and a crime under the laws of man; but "sexual intercourse" in the married is a "pleasure" that is legal and not "sinful", and it must not be condemned. As a matter of fact, marriage is merely legalized prostitution, and has been so declared by Tertullian and many others.

On marriage, Lucinda B. Chandler writes:

"When a woman has made this agreement...she has made herself permanently...a legal prostitute till death or divorce dissolves the contract. I demand the immediate and undonditional abolition of this vilest system that ever cursed the earth.

"Marriage is legalized prostitution...The term marriage is more offensive than the terms rape, murder, or prostitution, because it involves all of them, and all combined are worse than either alone...The wife is the most degraded of all prostitutes; ...a forced prostitute...Popular prostitution,bad as it is, is not so bad as the forced prostitution of marriage" (Social Purity)

Swiney makes these observations:

"The prevalent error has been the false presumption that marriage was instituted to sanction the reproductive act. On the contrary, it was instituted to restrain it, and further restraint is sought by birth control societies that seek legal means to teach people how to violate the law of generation and escape the consequences of their act" (Awakening of Woman).

Ellis Ethelmer joins in with these remarks:

"The excess of sexual proclivity and indulgence, general on the part of man, has been a constant cause of wonder to women of intellect. Indeed, there are few wives, high or low, but could bear testimony to incidentally distasteful or painful approach, silently suffered at the husband's instance."

"One of the most revolting spectacles, still existent in our civilization, is that of a husband wearing out (i. e., literally killing) his wife with child-births, with abortions, with sheer licentiousness: the crime being sometimes extended to a second

and a third conjugal victim. Scarcely less appalling is the fact, that of the further manifold feminine ailments, specifically classed as "the diseases of women", the large majority are but the various results of her sexual wrong-doing on the part of man" (Life to Woman).

When we consider what we know of this matter, we discover the naked truth of Paul's shrewd statement, that the "carnal mind is not subject to the law of God (desire for offspring), neither indeed can be" (Rom. 8:7). It is not the divine desire to fulfill the law and be fruitful (Gen. 1:28), that moves man to sexual indulgence. It is the "carnal mind" pure and simple,with no thought of reproduction. It is ruled by lust, not by law.

Marriage is for pleasure, not for propagation. Sex relation between the married may be plain prostitution, worse than fornication, but the deluded public believes that "marriage is honorable in all, and the (marriage) bed undefiled" (Heb. 13:4). Thus read the rules of masculine religion.

The general condition of prostitution is worse among the married than the unmarried. Because she is not compelled to do it, the public prostitute refuses to tolerate the sex conduct forced upon some suffering wives. This tatement is supported by divorce court records, containing stories too vulgar and obscene for any paper to be permitted to publish. Yet Shelton says that I should hide my head in shame because I have the courage to label these things with their true name. He coats his pills with sugar.

Leading biologists assert that sexual relation is simply mutual masterbation, whether between the married or unmarried. It produces in the married and the unmarried alike, all the many evils, ailments and degenerative changes that are charged to sinful and loathsome masturbation. They ruin the victim in time, and send him or her to an early grave. Neither the doctor nor the defunct suspected the cause lying behind the condition.

Naked truth appears as "mental nastiness" to those who desire to delude themselves. It should never be "mental nastiness" to call things by their correct name. When David as an adult saw the general sexual debauchery in which children are shapen and conceived, he knew in his heart that he also was tainted and polluted to the core with the same sinful corruption. This knowledge grieved him sorely, and he was moved to express his thought in words. His statement is not only true today, but will remain so for centuries to come.

The Right Road

Asexual Reproduction, according to both the findings and admissions of modern science, was the primary and the priciple method of human generation for long ages before "Nature's Preferred Method" came into operation. The latter method came into existence as a "mere afterthought," and it had no other purpose than the "multiplication of variety."

The process of parthenogenesis would still be in operation had not Mother Nature grown weary of the marked similarity of her

children, and sought to inject greater variation into humanity by branching off from Asexual Generation and trying a new method as an experiment. Is this the diction of science, or the twaddle of an idiot?

Men are not regarded as being equal to the Supreme Creative Principle in matters of Intelligence; yet men know enough to place things and methods of the "preferred" class first and at the top of the list, and things and methods of lesser and secondary importance follow in their order. Observation and experience show that in this respect Nature is more careful, particular and efficient than man.

This view of the matter appears consistentand scientific beyond the shadow of a reasonable doubt. Therefore, the primary, principal, and "preferred" method of human reproduction was that of Asexual Generation, Parthenogenesis, Virgin Birth. Sexual Generation appeared ages later as a lesser, secondary process, as a "mere afterthought," and the express purpose of it was simply to "multiply variety," and, fundamentally, it has "nothing to do with reproduction" (Wood, Wiggam & Science.)

Under the law, the leading difference as between aphids and human beings in the phenomenon of sexual modification and change, is the length of time required for these to occur. A creature that develops slower and lives longer, will not change so rapidly in the psychical and physical departments as one that develops much faster and lives only a few minutes, a few months, or a few years. Due to this fact, it would require "long eons of time," as Wiggam says, for such changes to occur in man as would occur in aphids in a short time.

We acquire a better understanding of the phenomena by reviewing chapters 147 to 154. The foregoing facts of observation account for the peculiar conditions in humanity that have long puzzled science. The rudimentary organs, the various phases of sexual consciousness, the sexual separation into imperfect unisexuality, the appearance of hermaphrodites--all these and many other mysteries of Nature are swept away, and correct knowledge takes the place of confusion when we see things in their true light. We then realize that Darwin stated scientific facts when he said:

"I look at all the species of the same genus as certainly descended from a common progenitor, as have the two sexes of any one species" (Origin of Species, p. 124).

"The oldest living forms known, are still capable of modification into higher or lower forms or types, and in fact they do yield new varieties whenever and wherever so influenced" (Variation of Species, p. 5; this course Chap. 148).

It is immaterial what cause produces the condition of degeneration. We may yet be saved. The way lies in knowledge gained by a study of the Sex Principle. Salvation will never come throgh the blood of a crucified god. We must save ourselves. An able writer says:

"Until a new sexual education has succeeded in balancing and purifying the passions of man, he will continue to be the slayer of the gods, and 'to sully the miserable world with tainted blood and influences foul.'"--Sex Force, p. 21.

Like humanity, the aphids, in their degenerate state, still possess their previous bisexual qualitites, but in a latent, dormant, rudimentary degree. When favorable conditions are supplied to the aphids, the dormant qualities are revived, resurrected, restored, in which may be called a re-birth. The aphids are truly born again. They come forth in their former perfection which they lost through their fall into degeneration (John 3:3, 7).

Here is experimental evidence to prove the Fall of Man described in the Edenic parable. It resulted from a course of degeneration that caused the loss of the bisexual qualities, by working changes in the body that produced the present imperfect uni-sexual race. With these changes came--

1. Sexual consciousness (their eyes were opened--Gen. 3:7);
2. Sexual generation (in sorrow thou shalt bring forth children--Gen. 3:16);
3. Death (In the day thou eatest thereof thou shalt surely die--Gen. 2:17).

The scientific demonstration in the case of the bees and the aphids, furnishes a startling analogue of the historical "separation of the sexes." It solves at one stroke a problem that has long baffled the best scholars and teachers for many ages. It establishes the fact that the ancient scribe had positive reasons for his particularity in stating that Adam begat a son in his likeness, after his image (Gen. 5:3), and in not making a similar statement as to woman, or as to Cain and Abel (Gen. 2:22, 33; Gen. 4:1, 2).

The ancient scribe plainly indicates that woman appears as an abnormal being, out of the regular order and requiring a new designation. This abnormal creature is so different from Man that she is called Woman yet "she was taken out (of the womb) of man"(Gen. 2:23). At this point the Law of Heredity (Like Begets Like) is subject to the Law of Modification, operating under a change of conditions.

The multiplication of variety now begins, not as a cause of sexual separation, but as an effect of sexual separation.

The biblical scribe stated a scientific fact when he said that man has fallen. When modern man discovers that he is really the degenerate son of the Creative Principle, and turns for help toward the only source whence help can come, he will find the help he needs. He is taught by the Ancient Masters to look within, and not without. The "kingdom of God" and all things worth while lie within. There man must search for the higher things that he desires (Luke 12:31).

A kingdom of crafty priests (Ex. 19:6), a church founded on falsity, a greedy system of commercialism sucking the blood of humanity--these orders being largely responsible for the degener-

ation and corruption now so prevalent, will never give to man that which can come only through Faith in the Creative Principle, and labor in harmony with that Faith (James 2:20).

The true way to Life is shown by the lessons of the little aphids. Hope for fallen humanity appears in the fact that, by supplying these creatures with more favorable conditions, they immediately respond to the law, pass thru a process of regeneration, and duly regain their lost perfection and bisexual qualities.

Leading biologists have proven the correctness of our philosophy. They have shown that the theory of Evolution is false. They have shown that imperfect uni-sexuality is the work of Devolution. They have demonstrated that the power and capacity of asexual generation are superior to the power and capacity of sexual generation. They have shown that sexual generation grows out of degeneration.

"The discovery of an unsuspected analogy between two branches of knowledge has been the starting-point for a rapid course of discovery," says Prof. Jevons (Chap. 148, p. 4). When the Law of Analogy comes to our aid, mystery and confusion quickly disappear.

Like the aphids, humanity, being subject to the same universal law, lost its bisexual qualities when it suffered degeneration, as we have seen. With the loss of these bi-sexual qualities, Creative Thought became ineffective, and man was no longer born of the Spirit, but of the flesh in carnal generation (John 3:5-7; Rom. 8:5-8). The now defective organism, with its rudimentary and functionless organs, lacked the capacity to respond to the psychic influnece of Creative Thought, and, like the degenerate aphids, human generation became subject to the Law of Sexuality, and humanity became subject to the Law of Death (Rom. 5:12).

The analogy in this instance is not a forced one. It is perfect, legitimate, logical. We are surprised to think that the secret could have so long escaped the searching eye of the earnest workers.

In the case of the aphids, a change in conditions produced a corresponding change in results. In the case of humanity, had there been no change from the original conditions, there could have been no change from the original results, and man today would be born of the Spirit as were Adam and Seth (Gen. 1:27; Gen. 5:3). This is a scientific fact explained by Dr. Walter, who writes:

"Certainty is the product of unchanging law. Anything done is proof that it will always be done in the same manner under the same conditions. Variety of production comes secondarily from the same cause. Under the same conditions the same result is obtained. Under change of conditions, it is evident that there must be a corresponding change of result. This is true whether in chemistry, mechanics, or physiology" (Vital Science, p. 204).

A careful, consistent, logical, and scientific examination

of the subject shows that--

1. The male is the inferior organism;
2. The male is the product of sexual generation;
3. Asexual generation proceeded for ages before the male appeared;
4. The male appeared as a result of degeneration of the race;
5. Nature produced the male to save the race from extinction.

This re-statement of the subject corrects the discord appearing between the fourth and fith factors enumerated in Chapter 217. Wiggam and science show that (4) the male appeared as a result of degenerative conditions, and then created confusion by stating that (5) Nature produced the male, an allegedly superior organism, "to secure greater variety."

Biologists have proven that degeneration produced the division of the sexes as a principle of race salvation. When the original species had degenerated to the extent that it could no longer produce asexually, then within the ranks EternallIntelligence developed the necessary "help-meets" (Gen. 2:18) to aid their kin and kind in the function of generation, to save the race from extinction.

Inter-Sexuality

Inter-Sexuality is a condition in which the person is neither male nor female. There are multitudes of these cases. In fact, a condition of inter-sexuality, both physically and psychically, appears more or less in every person, as we have seen and shown. Dr. Shelton disagrees with this assertion. He declares:

"There are two sexes. They are complements of each other. Each is useless without the other...The sex organs of man and woman are rigorously made the one for the other, and there is harmonical, mechanical, and mathematical accord between them. They are cog-wheels that 'bite' one on the other with the same exactitude that is observed in the sex organs of the lower animals."

The facts in the case fail to support the declarations of Shelton. H. H. Rubin, M. D., says:

"It is probable that one hundred percent 'maleness' or 'femaleness' does not exist--for in every individual there is some leaven of the character of the opposite sex" (Your Mysterious Glands, p. 59).

That is a damaging statement against those who hold that "there are two sexes," and that men and women are distinct types, whose "sex" organs are rigorously made the one for the other". It appears that there is one sex, one main trunk, with variations in some instances extending in the direction of maleness, and in the direction of femaleness in other instances.

Otto Weininger, a German genius, in his "Sex and Character,"

a monument of erudition and encyclopaedic information, worked out an absolute formula proving that a composite male and female characteristics, in varying proportions, exist in every individual. Furthermore, medical literature reports numerous cases in which certain individuals, after a careful medical examination, were pronounced female, whereas, the opposite condtion was later proven.

These records contain evidence to show, that sexual differentiation is simply certain variations of one main trunk, and not due to the creation of two distinct types. The evidence clearly shows that sexual variation and differentiation are the result of certain degenerative changes, with many individuals representing, in a more or less degree, both sexes in one body.

The last assertion is supported by the research work of biologists. They produce evidence to show that man is really a degenerate woman. "The male is secondary to the female," says Swiney (p. 12). To be more specific, the male is a malformed female, with the cause of such malformation arising from the action of Devolution.

This undeveloped, degenerate female is sterile, barren, unproductive. It cannot create itself, nor procreate itself. It must depend for its existence and perpetuation upon the fertile, functional female that unfortunately produced it. When she rises out of her present degeneracy and regains her lost power to reproduce herself absolutely instead of relatively, she will then give birth to no more degenerate, sterile, barren, unproductive offspring, and the degenerated, deformed organism that we call male will disappear.

The dawn of that day is appearing. Leading biologists are sensing its approach. Dr. David Causey, University of Arkansas, before the American Association for the advancement of Science, on January 1, 1936, at St. Louis, Mo., read a paper entitled, "The Decadence of the Male in the Animal Kingdom," in which he cited numerous facts to support his assertion, that "a twilight is settling over masculinity in the animal world, and that the male of all species is slowly becoming extinct." He adds:

"Sexual reproduction appears to be an afterthought of Nature that she is slowly trying to forget. Some species already show evidence of swinging back to the time when life was perpetuated without the benefit of masculine support.

"I wonder in those days long ahead, will your daughters and my daughters some day point with amusement, in some great museum of the future, to the beautifully preserved specimen of the last man, standing alongside the great auk and the dodo?"

This is not the observation of the "ignorant and superstitious ancients," but of a modern biologist. Nor do we believe that the "ancient myth" of the Virgin Birth constrained or influenced Dr. Causey to make these remarks. We do not believe that he was influenced by the rumors of the Dark Ages that "the Devil and his imps frequently cohabited with women, and that children resulted from such unions."

Let us observe another important feature. If the time should be when parthenogenesis is the rule of propagation, men will be reduced to the status of "drones", declares Shelton. Worse than that will come o pass: It will mean the disappearance of Man. Blood and War, unrighteousness and wickedness, fornication and female slavery (Gen. 6:2-5), will come to the final end. There will be only a happy, harmonious, homosexual group of friendly, fruitful beings, in whom the quality of sexual consciousness, by reason of non-use, will again lapse into dormancy, and the race will rise from its Edenic Fall. Then the quality called love will have no more relation to the organs of generation, than it had in the case of Jesus and in others of that exalted class (Chapters 163-4). This is the heaven described by the ancient Masters (Rom. 14:17).

Under the law of parthenogenesis there will be no sterile men, no separation of the sexes, no differentiation of type. The organism is then of the fruitful kind, having been regenerated and resurrected from its previous sterile or semi-sterile state. This fact of Nature is proven by the experiments of modern biologists. Dr. Gregory Pincus of Harvard proved it in the case of rabbits.

At a recent Washington meeting of the American Society for Experimental Biology, states the press of April 5, 1936, Dr. Pincus presented a paper in which he disclosed his more recent work in this mysterious field. He put the ovum of a female rabbit in a salt solution, and, lo, the egg, when transplanted into a female rabbit, grew into an embryo. He found that even the salt solution could be discarded. High temperature (113 degree F.) was sufficient.

In this work Pincus made another discovery that proves our philosophy. He found that Asexual Reproduction in mammals resulted always in the production of females. He says, "Without the sperm of the male, human society would consist of females."

And so Dr. Causey is not exactly crazy in his assertion that a "twilight is settling over masculinity in the animal world, and that the male of all species is slowly becoming extinct." He says that there is evidence that we are swinging back to the time when life was perpetuated without the benefit of masculine support." He indicates that there was a time in human history when the Immaculate Conception and the Virgin Birth were the regular order of human generation (Is. 7:14), and that the race even now shows signs of swinging back to those former days, when the earth was free from sterile, barren, dormant, degenerate males, and was inhabited only by fertile, productive organisms, like the Adam that lived 130 years and begat a son in his image and likeness (Gen. 5:3).

This declaration by Dr. Causey confirms our statement to the effect, that it is impossible for the Creative Principle to produce a sterile organism, and that the condition of sterility in an organism appears as the result of degenerative changes (Chap. 227).

Unbiased investigation will show that there is much more

science than non-sense and superstition in certain parts of the Bible. This remark does not mean that theology correctly interprets the esoteric teaching of the Bible, nor that the Bible contains nothing that is absurd and ridiculous. But to be free from prejudice, we must give credit where credit is due. When modern science makes discoveries and presents evidence that confirm certain things contained in the Bible, we should be broad-minded enough to admit that the ancients were not so dumb and superstitious as modern science proclaims.

The Adam described in Chapter five of Genesis appears to be neither male nor female, but was both in one superior organism, and generated under the Law of Agamogenesis and the further Law of Arrehenotokous Reproduction, making the offspring the automorphic counterpart of the parent, as stated by the ancient scientists.

This opinion is supported by ancient legends, and Dr. Causey appears satisfied that these legends are based upon scientific principles in Nature as yet unknown to modern science, which arrogantly sets aside the Law of Creation, and produces living creatures by the unsound and unscientific process of Evolution.

How can we question the correctness of this philosophy when we see females degenerating into males right before our eyes? Medical literature cites numerous instances of this amazing phenomenon. Students in many lands have sent Clements newspaper clippings of accounts of cases of such transformation. Some of these have been mentioned. (Chap. 153)

On March 30, 1936, the press contained the picture of a girl who changed to a boy, and under the picture stated:

"At 18, this Turkish girl, Ines Mitrani, was a student at the Italian Girls' College in Turkey. That was two weeks ago. Today 'she' is a boy, Nasim Mitrani. Dr. Avni Mustafa Aksel made the transformation in Istanbul."

On December 28, 1935, the leading papers of the world reported a case in which a "girl athlete changed sex and becomes a man." One of these reports reads:

"Prague, Czechoslovakia, Dec. 28.--Zdenka Koubkova, 24, who won athletic fame as a girl, has had her sex changed and now is woking as a man, the Prager Abend Zeitung said today:

The change of sex, the press states, was due to a slight surgical operation, but failed to give the nature and details of it. If modern men and women were not the degenerate descendants of a common, bisexual ancestor, no minor nor major surgical operation could change a woman into a man.

Accounts of this girl athlete changing into a man recall a similar case that occurred in Cincinnati, according to Dr. Raymond Hilsinger, deputy county coroner, as reported in the Cincinnati Post of December 30, 1935, which says:

"The Cincinnati case was that of a young woman who, as she

reached adolescence, developed masculine characteristics. She underwent an operation, became a man, married, and was the father of six children...

"In the Cincinnati case, as in similar cases, Dr. Hilsinger stated, the 'girl' was born with dual characteristics (of creation like Adam--Clements). During youth, the less dominant traits of the feminine sex rule, he said. As adolescence approaches, dormant masculine traits appear. A surgical operation brings the new personality to the fore, leaving the old inactive."

"There is no man that is all man, nor is there a woman who is all woman," declares Dr. Emil Novak, prominent biologist of the Gynecological Department, Johns Hopkins Medical School.

Dr. Novak made that statement on June 14, 1935, in a paper read before the Section on Pathology and Physiology at the 86th annual convention of the American Medical Association, Atlantic City, N. J. Clements has been able to procure a copy of this paper, a printed booklet of 20 pages, in which Novak says:

"There is no more interesting biological or clinical problem than that of intersexuality. What, as a matter of fact, does one mean by sex? Biologists answer that there is no such biologic entity and that the concept of sex is confused with that of the sexes. The latter term, again, merely indicates our concept of what constitutes maleness on the one hand and femaleness on the other, and opinions are quite apt to vary on this point.

"To begin with the absurd, a visitor to earth from some sexless planet might soon deduce that the males of our population are those wearing trousers and the females those wearing skirts. But the trousered Marlene Dietrich on the one hand and the kilted Scotch Highlander on the other would later convince him of the fallacy of such generalization.

"Such sex attributes as hair distribution, character of voice and body contour are certainly unreliable criteria, for many females of the 'virago' type exhibit extensive hairy overgrowth, possess deep voices and show the large frame, flat breasts and angular body contour commonly associated with the male. Conversely, one sees the effeminate 'pansy' type of man, with little or no beard, a rounded figure, large fat breasts, and a soft, high-pitched voice...

"The external genitalia are not safe criteria in the distinction between the sexes, for typically female external organs have been found in individuals in whom the gonads, and perhaps the only gonads, were testes. Furthermore, in some intersexual conditions it is difficult to determine whether the external genitalia are primarily of male or of female type."

These statements being based on facts of observation and experience, Shelton is either ignorant of these things or was influenced by blind predjudice when he stated that:

"There are two sexes. They are complements of each other... The sex organs of man and woman are rigorously made the one for

the other, and there is harmonical, mechanical, mathematical accord between them."

Shelton and other scientists seem to be ruled by the same prejudice displayed by Paul. He warned his audience in advance that he was "determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). Modern science is determined not to know anything among us, save two sexes that are complements of each other.

Like Paul, the mind of science is closed. It is not seeking truth. It suppresses every fact that fails to support its assertions. Paul said: "being crafty, I caught you with guile" (2 Cor. 12:16). So with similar craftiness science beguiles the credulous masses.

Science enters the field of sexology with its belief already formed and fixed, like Paul. His only desire was to sustain his belief, even tho he must resort to guile. And so science winks at facts and law, and works diligently to twist its findings to support its assertions and suppress truth. But the evidence of primordial Bisexualism is too positive and conclusive for science to silence the assertions of the thinkers.

Reverting to Novak's paper:

"Even the character of the gonads, on which the decision of actual sex has been commonly based in doubtful cases, is an incorrect criterion, as the biologic studies of recent years have shown. It is really this consideration, more than any other, that has served as the incentive for the preparation of this paper. The usual classification of hermaphrodites and pseudo-hermaphrodites, that originally suggested by Klebs, is based on the concept of gonadal characters, and, if recent studies of sex determination and sex differentiation are to be accepted, this classification is incorrect and should be abandoned.

"It is my purpose in this paper to review, at least sketchily, some of the newer biologic points of view concerning the general question of sex, more particularly as they bear on clinical problems in the same field. Biologic knowledge in this field is still lamentably incomplete, and the study of this question involves methods of approach which those of us who are primarily clinicians do not find it easy to grasp. And yet certain general truths seem to be crystalizing out fairly sharply, and familiarity with these should be of great practical interest and value to the clinician."

Dr. Alexis Carrel states that "the science of man" has not yet been written (Man, the Unknown, p. 42). Dr. Novak asserts that biologic knowledge in this field of sex "is still lamentably incomplete." Then by what authority do writers presume to declare that imperfect unisexuality is the normal state of humanity, or that Bisexuality is "an absurd proposition" to which "no scientist can give credence"--Wall, Sex Worship, p. 59.

Scientists are only men. Like other men, they are saturated with the prejudices of their environment and of their epoch.

They willingly believe that facts which cannot be explained by current theories, do not exist. They quickly suppress evident facts that have an unorthodox appearance. By reason of these difficulties, the inventory of the things that could lead us to a better understanding of humanity, has been left incomplete (Carrel, p. 40).

Darwin, Huxley, Causey, Novak, and others have presented evidence that will solve the problem of human development if properly considered. In the case at hand, Novak offers surprising information on the question of sex. His paper contains the account of a girl 19 years old, considered in early life as a normal female. As she developed, her instincts had been typically feminine. She had well-marked libido toward males, and had "frequently noted turgidity of the clitoris." She had a strongly developed maternal instinct. But when menstruation failed to occur, and masculine qualities commenced to appear, he was consulted.

An examination of the external genitalia disclosed no marked irregularities, except an enlarged clitoris. The vulva was well developed, with a small vaginal orifice, protected by an intact annular hymen.

Rectal examination showed an apparently complete absence of the uterus, although two oval bodies, evidently the ovaries, could be palpated at the usual site.

An operation was performed, disclosing an unusual picture in the pelvis. There was a complete absence of the uterus and tubes. In the broad-ligament-structure, at the usual site of the ovaries, were found two glands "which grossly suggested testes rather than ovaries. Curled over each gonad was a structure that grossly suggested an epididymis." (p. 5).

Here is the case of a person who, to all appearances, is a woman, but having testes instead of ovaries. Shall we dismiss such strange incidents as "freaks" in Nature? as conditions inexplicable? To do so is unscientific. Yet the world of science merely regards them as monstrosities that cannot be accounted for, and asserts that there are "two sexes."

In the case at hand, the gonads were removed by an operation, and so was the hypertrophied clitoris. Following this, the external feminine qualities immediately began to assert themselves, with a corresponding retrogression of the masculine.

In other words, men and women are made to order while you wait, by a simple surgical operation. "There are two sexes," say science and Shelton. But it is the work of man, not of God or Nature, that produced the present divided condition of humanity. To produce "two sexes" it is necessary for surgeons to work the body over and resort to operations and thus change the formation of Creation. The "two sexes" are not made by God or Nature. They are a myth of modern science.

Medical records teem with accounts of persons who were neither male nor female, being made the one or the other by surgical operations, somewhat similar to the case at hand. No one knows

how long this has been going on. The further back we search, the more frequently we find accounts of it.

When we observe that persons must be worked over to make them either male or female, it discredits the assertion of science that man and woman are two positive and distinct types, and that there are "two sexes."

This artificially made woman, some time later, in a letter to the surgeon, wrote:

"Every normal desire that a woman ever had is doubly strong in me now. Naturally, the fact that I can never have my own children is probably the most poignant and greatest disappointment of my life."

In his comment on this case, Novak observes:

"Every zygote is bisexual, though the characters of one sex dominate and those of the other are submerged. This bisexual potency is carried through life, and its results are illustrated in the occurrence of organs and tissues which are exactly homologous in the two sexes. For example, every woman has a potential testis in the rete ovarii; every man has a potential uterus (the uterus masculinus in the floor of the prostatic urethra); the woman has a vas deferens (Gartner's duct) and so on" (p. 12).

If every woman has a potential testis in the rete ovarii, the development of this potential or rudimentary testis would result in a condition of Bisexualism, and reproduciton would occur under the Law of Parthenogenesis. The solution of the problem lies in a discovery of the cause that prevents the development of this rudimentary organ.

Leading biologists assert that the initial cause for the failure of proper development of any organ of the body is primarily the work of degeneration, and that these queer cases of Intersexuality represent reversionary attempts of the forces of the organism to revive and restore the original perfect forms. By adopting this view of the matter, we find an answer immediately to many otherwise mysterious problems that appear in the present physical and psychical condition of the race.

Woman Appears First

We have said that modern religion is exclusively masculine (Chap. 203). In man-made religious philosophies and theoretical dissertations, the masculine principle and the male organism are primary in the cosmic scheme. The feminine priciple and the feminine organism are secondary. But Natural Law, at all points, reveals the fact "that originally and normally all things center, as it were, about the female. In a word, "life begins as female" (Ward, p. 313). Frances Swiney says:

"Life is feminine. On the physical plane the first living organism was a mother-organism, the first organic substance was mother substance, the first standard of form was the mother-form, and the one purpose throughout creation is to bring, relatively,

all units approximately to the full development of the potentialities that creative life possesses; to evolve the highest expression of the forces of Life through the creative powers and the transmissive functions of the female" (Woman & Natural Law, p. 10).

Clement Wood endorsed the above assertions:

"The Female Sex is Primary, the Male Secondary, in Life--Originally and normally all life centers about the female. The male, not necessary in the scheme of life, was developed under the operation of the principle of advantage, to secure organic progress through the crossing of strains. This explanation, staggering under the ponderous title of the Gynaeconcentric or woman-centered theory is the most impressive contribution to the thought of the world of Prof. Lester F. Ward, the great sociologist who taught so long at Brown University" (Evolution of Sex, p. 8).

"The female sex, which existed from the beginning, continues unchanged; the male sex, which did not exist at the beginning, makes its appearance at a certain stage, has a certain history and development, but never becomes universal. There are probably many more living beings without it (the male--Clements) than with it (the male--Clements), even in the present life of the globe.

"The female is the primary and the original sex, and continues throughout as the main trunk. The male element was added afterwards for purposes of variation" (Evolution of Sex, p. 19).

Swiney again remarks:

"The female organism is the one on which Nature has bestowed the most care, prevision, and attention. This is only logical when it is considered that organized forms begin their existence in the elementary womb of the allmother--the center of nutrition, of conservation, and of self-reproduction. Life is feminine, formative, and organic forms begin with the single mother-cell."

"Modern science asserts that in the mysterious evolution of sex, the male element was first non-existent; and on its initial appearance was primarily an excresence a superfluity, a waste product, discharged or expelled by the formative female or mother organism, and, unless reunited to the parent, perishes" (p. 19).

Geddes and Thomson write:

"At the very threshold of sex difference, we find that a little active cell or spore, unable to develop of itself, unites in fatigue with a larger, more quiescent individual" (Evolution of Sex).

Prof. Bjerregaard observes:

"All facts point to the Feminine as the primary and fundamental basis of organic existence. Modern biological studies have also shown that the masculine is secondary" (Eternal Feminine).

Prof. Drummond endorses this view:

"Life is exalted in proportion to its organic and functional complexity. Woman's organism is more complex, and her totality of function larger than those of any other creature inhabiting our earth. Therefore her position in the scale of life is the most exalted, the sovereign one."

Not only do modern scientists admit that woman appeared on earth many ages before man, but they admit that woman is "the main trunk," a more substantial type, a higher order of being. Wm. J. Dielding writes:

"Woman is the Eternal Primitive. Woman is closer to primordial nature, and is therefore more primitive than man" (p. 6). "Woman is more in harmony with nature than man" p. 47).

"The superstition of a 'higher feminine nature', in some mysterious way implying a fundamentally different type of being, is so widespread as to be quite universal" (Woman--The Eternal Primitive, p. 11).

Overwhelming evidence compels modern science to admit that--

1. Life is feminine (creative, constructive);
2. The female is primary; the male is secondary;
3. The female is the main trunk of the race;
4. The female produced the male by parthenogenetic generation;
5. The female is superior to the male;
6. The female is closer to Nature than the male;
7. The female is more in harmony with Nature than the male.

The "superstition of a higher fiminine nature" is well founded, as we have seen. When the facts are known, this universal "superstition" is not so superstitious and stupid as it may appear to modern science. Every unprejudiced investigation discloses the fact that woman is of a higher order than man.

Why should this not be so? In the book of Nature, from the lowest to the highest organism, the whole work of creation and propagation rests upon the fertile female. She fills a higher function than the male. It is only logical that she should be of a higher order than the male. It is only reasonable that Nature has devoted the greatest solicitude to the female.

Woman is of a higher order than man because of the fact that man is the product of degenerative influences that affected his Virgin Mother. Man is merely a degenerate woman. His existence is due to a condition of degeneration. Under adverse influences the formative female suffered certain degeneration, and man came into being as the result of adverse influences that affected her godly progenitor.

Conditions of degeneration suffered by the parent, are transmitted to the offspring in an augmented degree (Darwin). Such affected offspring fails to devlop normally. In this case, the

affected offspring failed to develop in a functional degree, the bisexual qualities of creation. The offsrping developed into an infra-normal, semi-sterile creature, possessing in an atrophied and rudimentary state the fruitful organs of its ancestry. This creature is present man, as admitted by Darwin when he said:

"There is a parallel resemblance in the sexes that proves and shows their conformity in essential parts to some remote ancestor or progenitor, which preceded them before division of the sexes" (Original of Species," p. 211; this course, Chap. 147).

"When any deviation of structure or constitution is common to the parent, it is also transmitted in augmented degree to the offspring; hence we may feel sure of the theory of descent with modification" (Origin of Species, p. 102; this course, Chap. 148).

There is the conclusion of science that explains the separation of the sexes. The condition of degeneration produced an abnormal, unbalanced condition in the body. The Dual qualities of creation did not developevenly and harmoniously. The positive (male) qualities of the organism continued to develop, but the receptive (female) qualities withered and atrophied. The sex hormone excreted by the positive glands promoted the development of these glandular qualities. But the sex hormone excreted by the receptive glands was deficient, as the glands were deficient, and the receptive (female) qualities wasted and withered, because of their not being furnished with sufficient nourishment. The unbalanced sexual deficiency continued the atrophy of the receptive qualities, until there finally came a time when the receptive qualities appeared as latent, dormant, rudimentary traces of that perfect condition which once had been.

"This transformation," says Wiggam, Wood and modern science, "was accomplished only by slow stages throughout long eons of time." Very true, but the law of this marvelous and mysterious transformation, which so completely confuses modern science, is clearly revealed by and in the sexual changes suffered by lower organisms, when they are subjected to unfavorable influences.

Under the Law of Devolution, the male appears, long ages after the female. In this finding of science is revealed the truth of the ancient legends and traditions of the Virgin Mother. The male appears after woman had been on earth for many ages, and he appears as the product of degenerative influences. So asserts modern science. But it commits the error of making man superior to his Virgin Mother under the "drive called Evolution," which is always "upward into new, more complex and higher forms."

Research workers in the field of health agree that humanity is in a decadent state. Dr. Alexis Carrel says that present humanity is degenerating, and adds that "the groups and the nations in which industrial civilization has attained its highest development, are precisely those which are becoming weaker" (Man, the Unknown, p. 28).

Diseased and dgenerate creatures are not progressing "upward into new, more complex and higher forms." They are devoluting, going down, like diseased fruit trees. The race is generally dis-

eased. It has been so for thousands of years. Hence it has been devoluting for thousands of years.

Under the Law of Devolution, the weakening formative females were slowly but surely transformed into semisterile males. These males still possess, unto this day, the indelible evidnece of their descent, under the Law of Modification, from their remote Virgin Mothers, as Darwin, Huxley, and other leading scientists have shown.

This is the first logical and consistent explanation offered in modern times of the "unsolved mystery" of the reason why "Mother Nature ever took a husband." This explanation is supported by the findings of science, and it is in harmony with the established facts of Nature and the known laws of the Universe. It is ignored by science because it disagrees with the theory of Evolution.

The Degenerate Woman

A thorough study of humanity is indispensable. The emptiness of scientific data arises from the fact that scientists have never apprehended Humanity in its entirety with sufficiently penetrating effort.

To lean something of Man in past ages requires that we must do more than consider the aspect of him at a certain period of his history, in certain conditions of his existence. To know him, we must grasp him in all his stages of development and in all his activities, those that are ordinarily apparent as well as those that remain potential. Such information can be had only by looking carefully not only in the present, but in the past, for all the manifestations of his organic and mental powers. Also by an examination, both analytic and synthetic, of his constitution and of his physical, chemical, and mental relations with his environment.

There is no privileged territory. In the constitution and the construction of the human organism everything has a meaning. We cannot reach our goal by choosing only those parts that please us, according to the dictates of fancy, our imagination, the scientific and philosophic form of our mind. Because a subject is difficult and obscure, it must not be neglected. Darwin, Huxley and Wallace, whose discoveries cannot be described in algebraic formulas, were as great scientists as Galileo, Newton, and Einstein. Their discoveries should be as faithfully considered.

Darwin, Huxley and other scientists have shown, that the rudimentary organs in man indicate that Bisexuality "was the primitive, first, or earliest condition of the sexual apparatus or reproductive organs; and that unisexuality is but the result of partial abortion of the other sex." In other words, man is merely an unbalanced organism by reason of the fact that the male element is hypertrophied while the female element is atrophied.

This view seems to offer a reasonable cause as to the development of two imperfect unisexual organisms from a prior condition of Bisexualism.

Modern man and woman are both degenerates. But the fact that woman is still fruitful while man is sterile, is conclusive evidence of greater degeneration in the male organism. Were it not for woman's productive capacity, the race would end with the end of the present generation.

The capacity of creation is lost in organisms most seriously deteriorated. Man is degenerated to such extent that his organs of fecundity are atrophied and functionless. His mammary glands, as we have seen, may occasionally develop to an active stage; but his fructiferous glands are unable to engender the child that he might be able to suckle at his breast (Chap. 152). The total extent of his fructiferous capacity is that of the very minor aid which he can render woman in the function of fertilization. Take from him this monor function, and he becomes a useless figure.

The sexes do not form two distinctive groups. They shade gradually into each other, both psychically and physically, like daylight to darkness, with the hetero-sexual woman at one extreme, and the hetero-sexual man at the other (Chap. 163). But it is absurd to assert that this development of man arose as "a mere after-thought of Nature," who apparently forgets to complete her work, like a thoughtless child. The only logical conclusion to be derived from the facts presented is, that man is a degenerate woman, for (1) woman appeared first, and (2) man evolved from woman under the Law of Devolution.

We assert, and we believe, that the Supreme Principle of Creation not only is, but that it is a self-generating Unit (Chap. 219). Therefore, the first forms engendered by the Creative Principle would necessarily and lawfully be self-generating Units. For under the Law of Heredity, it would be impossible for the Creative Principle to produce a barren, sterile organism. Nor was a sterile organism ever produced until that condition was caused by the work of degeneration (Chapters 222, 229).

It is the dream of a dunce to suggest that God made Man, the sterile creature we know him to be, and then, seeing His mistake, had said "it is not good that man should be alone," and proceeded to "make him a help-meet" (Gen. 2:18, 21-23), so that these two halves of a productive unit might cooperate, cohabit and copulate with each other in order to perform the process of reproduction (Gen. 4:1).

The same law that rules the Supreme Principle of Creation, reaches down and governs every living organism. Under the Law of Heredity, woman, a normal, fruitful female, cannot produce nor reproduce any type other than her kind. Under the law of like begets like, woman, who has reproduced all humanity and still produces all humanity, could not, cannot, give birth to a distinct type, a sterile creature, such as man seems to be.

"Life begins with the female (fruitful) organism, and is carried on for a long distance by means of the female alone" (Ward, p. 313). "Here we come face to face with a long-forgotten truth," says Swiney, who adds, "The first male, the first son of the mother, was ever virgin born" (p. 11).

Man has always been born of woman. She is still his mother, and he is still her son. Under the Law of Heredity he bears in his body, and will always bear in his body, certain anatomical marks and certain psychical mainifestations as evidence to prove that he is born of woman.

Because of the newness of the thought presented, it may be difficult for the student to grasp the deep significance of these statements. But as a matter of fact and of law, we behold, no doubt with some surprise, that the male is only a secondary female, a degenerate, sterile, barren, unproductive female (Swiney writes:

"If the female sex is the reproductive, the fertile, sex, the male the fertilizer, is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the female. Thus there is only one sex, the female" (Mystery of the Circle, p. 28).

Wiesmann, in "The Germ Plasm," recognizes the basic unity of the sex by the implied deduction that the male is but a disintegrated part of the female; while Ward points out the obvious fact, that the mother forms the son, the male in most organisms gradually assuming more importance and ultimately approaching the size and general nature of the female.

Due alone to the fact that woman has been abused, enslaved, and treated as an inferior or for so many ages, Prof. Ward asserted:

"The idea that the female is naturally and really the superior sex seems incredible, and only the most liberal and emancipated minds, possessed of a large store of biological information, are capable of realizing it"...

"That which might naturally surprise the philosophical observer is not that the female is usually superior to the Male, but that the male should have advanced at all beyond its primal estate as either a fertilizing organ attached to the female, or, at most, a minute organism detached from her but devoted exclusively to the same purpose. In other words, while female superiority is a perfectly natural condition, male development requires explanation" (Pure Sociology).

The process of creation operates according to fixed law. But when the process is obstructed by any cause, its work will be faulty, and the organism will fail to produce its kind absolutely. The resemblance will be relative only, and the offspring appears as a new type.

The product of faulty function should be what we would reasonably expect. It would be an abnormal, deformed, malformed creature, possessing the female elements in a rudimentary state, while the male elements would appear in a hypertrophied state. This would be a decline of the fruitful organs in the direction of barrenness, a positive indication of degeneration.

In conditions of decay, the higher, formative, productive

qualities suffer first and most. Fruitful mothers are healthy mothers. Diseased women are barren or partially so, depending upon the degree of their decadence. Their sterility is the surest sign of their degeneracy. Their creative organs are atrophied and consume less nourishment. The law of balance maintains the equilibrium of the organism by diverting to the male elements the nutrition not needed nor used by the atrophied female elements. For his reason we find maleness appearing in women as they advance in age and their formative organs atrophy (Chap. 224).

This briefly describes why present men and women appear as the two unbalanced and undeveloped halves of a former balanced, developed, self-generating Unit. In the course of time all knowledge of the previous condition of Bisexualism would be lost and forgotten, and the unbalanced organisms, called male and female, would become a racial characteristic, and be regarded as normal structures.

This statement agrees with the Law of Modification, "that when any deviation of structure or constitution appears in the parent, as the result of degenerative influences or other causes, it is transmitted to the offspring in an augmented degree" (Darwin). Under this law, a time would eventually come when the modified creature would assume such a marked variation from the original type, that it would be considered a "new variety," as Darwin says. But under the Law of Heredity, this modified creature, which we now call man, could be nothing more nor less than a woman, presenting surpernormal male qualities and infranormal female qualities. To be more exact, this modified creature would be nothing more nor less than a degenerate woman.

Under the Law of Atavism, there would be occasional returns toward the more original type through pertly modified descendants, such, for instance, as those queer creatures called Hermaphrodits (Chap. 153), who are such a mystery to science but not to the student of Nature. In these peculiar persons we behold physical evidence of the efforts of the Creative Principle's attempt to revive, restore, and resurrect that which has been.

Atavistical reversion may reach back to the very beginning of humanity, and some qualities of the first Great Mother may appear in the child of today. It is another law of Nature that Hermaphrodites could never be, had not the original type of humanity possessed in one supreme body the dual elements of Creation. Nothing can be that never was, and anything that has been can never entirely disappear. (Chap. 152).

In attempting to account for the appearance of man, Clement Wood observes:

"The adult male represents a reversion to an inferior early type, which in man means a more beastial type" (Evolution of Sex, p. 9).

Wood, consistent with the theory of Evolution, has exactly reversed the order of development, and indirectly admits it by asserting "that long after the female had been the race itself, the male developed" (Ibid.).

The Evolutionist must constantly contradict himself to support his theory. He fails to account for the appearance of woman, but asserts that she came first, and that man descended from woman by the process of the Immaculate Conception and the Virgin Birth. Then Wood says that man "represents a reversion to an inferior early type, a more beastial type." Such as the ape, for instance, from which man ascended, we assume.

How can this opinion be true, if woman appeared on earth first, and man descended from her? If man descended from woman, as science asserts, he did not ascend from an ape. If man is an inferior type, as compared to woman, the inferiority arises from degeneration, and not from reversion.

When man reverts toward the type of his ancestry, he does not become an ape. He develops his dormant and rudimentary female qualities, and becomes an Hermaphrodite. This is Atavistical Reversion. This fact of observation is more proof of the correctness of our philosophy of Devolution, and more proof of the erroneousness of the theory of Evolution.

Equally as imppртant, this fact of observation shows that to reach the Higher Life, man must first rise above the Law of Sexuality. He must revert to a woman, and then revert to a god by the development of the Dual Elements of Creation.

"This is Regeneration, and this is the only Plan of Salvation," says Dr. Raleigh (p. 109). These are the stages through which man has passed in his descent; and these are the stages through which he must pass in his ascent. Only by reversing the process can man ascend to the Higher Life from which he has fallen under the force of the Law of Devolution.

Our doctrine is the Lesser from the Greater, the Lower from the Higher; man from woman, and woman from a god. If present man represents an improved ape, why has he stopped short in his ascending progress? If man came up from nothing, then he has within himself the power to develop into the Infinite by virtue of the force of Evolution.

We hold that if man has ever improved in the slightest degree from his original starting point, then, as we have said, every relation of Cause and Effect must fail, and not only Science but the human mind be proved incompetent to form any conclusion.

Man a Degenerate Woman

Since modern thought has increasingly encouraged our doubts in the objectivity of knowledge, it would not be amiss to approach with great caustion every problem of Living Existence. The one-sided view expressed by modern science as to the development of humanity, leads to such a vast amount of confusion, that a new theory offered on the subject, if considered without prejudice, may make it necessary to re-write the history of humanity.

Science states that "the female is the primary and the original sex," and that "the first male, the first son of the (virgin) mother, was ever virgin-born." "The female is the fertile sex,

and whatever is fertile is looked upon as female" (Ward). At this point Swiney says:

"In the second stage of reproduction, the female produces a fertilizer. Instead of endless daughters, she forms an organism that is unlike herself, but made by herself, of herself, to meet a certain end. It has no power, like the daughter, to reproduce of itself, but yet the mother, the fertile sex, destines it to be a fertilizer (p. 27).

"If the female sex is the reproducing, the fertile sex, the male (generated in her body), the fertilizer, is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the female.

"Thus there is only one sex, the female--sex differentiation being a transitory phase of existence to attain certain ends in the variation of type and species. The male, the immature, (the degenerate organism--Clements) is produced by the female, of the female, from the female, for the female alone" (Mystery of the Circle and the Cross, p. 28).

In the primary state of reproduction, when the organism is perfect, the function of generation is performed by one supreme Unit, in which the dual elements of creation appear in a functional degree. In this stage the offspring is produced by the perfect process of parthenogenesis.

As ages come and go, a course of degeneration adversely affected the Unit. The perfect organism is weakened; it must have aid or the race will end. Eternal Intelligence is equal to the occasion. It develops "help-meets," as we have said, to assist their kin and kind to perpetuate the race (Chap. 223). The "help-meets" appear as "immature organisms," says Swiney, and their function is that of fertilization.

Here appears the "second stage or reproduction" (Swiney). The function is now performed by two imperfect uni-sexual halves. They must co-operate, co-ordinate and copulate with each other in order to perform the creative work that was previously performed by a more perfect and powerful Unit. (Chap. 222). The two halves represent the positive and the receptive elements of creation that were present in the original Unit.

It is shown by all the facts bearing upon the subject, that in this stage of existence, the "fertilizer" was originally, and still is, produced "by the female, of the female, from the female," and that "the fertilizer is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the (true) female" (Swiney).

In very early times the male much resembled the female in appearance. Many scholars have observed this, and Buzzacott says:

"The ancient Egyptian kings had pronounced feminine features, corroborating the fact that bisexuality existed to a large extent at some remote period of pre-human existence. True, such is an abnormal happening today; but the evidence is irrefutable that,

at the beginning of human history, it was a normal event, indicating that evolution from the bisexual to the partial and separate state was gradually developed, evolved and acquired" (Mystery of the Sexes, p. 173).

Modern science declares that the fertile female is not only the primal and original sex, but continues throughout the human existence as the main trunk of the race. This being a fact, the conclusion is that any variation from the "main trunk" must be considered as condtions of abnormality and malformation. Out of these condtions came forth the proud creature called Man, making him a direct product of degeneration arising from an unfavorable environment and evil habits. Therefore Man is an incomplete, undeveloped, degenerate female.

According to law, Like begets Like. The bisexual organism, under favorable conditions, produces its kind. The first imperfect, positive, male cell, and the first "male" organism, as an entity separated from its bisexual ancestor, was an initial failure on the part of such ancestor to reproduce its kind. Some scholars hold that this "was due to a chemical deficiency in the metabolism or the physique" of the ancestor.

In "The Evolution of Sex," by Geddes and Thomson, and in "The Determination of Sex, by Prof. Lenhossek of Budapest, this fact is insisted upon with constant reiteration and demonstration.

Biology has shown that the female is superior to the male. It has shown that the somatic cells of the female contain more chromosomes than those of the male. The nuclear lines of protoplasm that carry the hereditary and the individualistic qualities of the unit, are more numerous in the complex organism of the female than in the more undeveloped organism of the male. In some species the male-cell has ten chromosomes, while the female has twelve; in another, the female-cell has 38, while the male has only 35. Due to this anatomical fact, Professors Hurst and Castle, of the Mendel school of biologists, observe:

"Femaleness is due to the presence of a chromosome absent in the male...We may, therefore, regard the female as of more complex organization than the male. And, in that sense, the female may be said to be physiologically the superior sex. We may thus further conceive that either the female is an extra-developed male, and has arisen by the addition of a new factor to maleness, or perhaps more probably, that the male has arisen as a defective variation from the female" (Mendelism & Sex, Mendel Jour., October 1909).

Commenting on this phase of the matter, Swiney remarks:

"The male-cell, therefore, is a variant daughter-cell not developed to the full potentiality of the female."--Woman & Natural Law, p. 19

Physiologists are at last grasping the anatomical truth, that man is only a degenerate woman. Prof. Albrecht, writing on the obscure diseases of men, clearly avers that <u>"males are rudimentary females."</u> T. H. Montgomery concludes, from a general review

of the leading facts of development, physiology, and anatomy, that the male is less developed and more embryonic than the female. He draws attention to the fact, that when one sex is rudimentary in comparison with the other, it is almost always the male.

Some scholars and students of Nature have long recognized the fact that man is only a degenerate woman. They assert that "the distinctive sex organs of the male are the organs of the female placed outside the body" (Swiney).

Galen said that woman had the same sexual parts as men, only, on account of their colder, more apathetic nature, they are placed with her body. The ovaries are testicles and furnish female seed. He said that there are as many cavities in the uterus as there are in the mammary glands. This is the theory of Uterine cotyledons. Averrohoes (1120-1198 A. D.) believed the female testicles to be useless: they merely secreted moisture for lubricating the vagina during coition, now referred to by some as "sympathy fluid".

Fallopius, about 1523, A. D., first recognized the similarity in the structure and in the formation, as the erogenous zone, between the clitoris and the penis, Vesalius about the same time taught that the sexual organs of the male and female were alike, only, those of women were within the body. Leland says that "the prostate in man (Chap. 146) is simply a womb out of employment" (Alternate Sex, p. 33).

John Fernelius, about 1556, A. D., called the ovaries "female testicles", and believed that they produced seed. It was not until about 1562, A. D., that Eustachus gave modern science the first correct description of the uterus. During the long Dark Ages, when the church was all-powerful, dissection of the human body was prohibited under strict penalty, on the grounds that it was sinful for man thus to attempt to pry into the secrets of God.

Biologists declare that the fertile organism alone has been the crucible and workshop in which has been formed the handiwork of Creation. Obviously, it would be the fertile embryo that would suffer from a change to unfavorable conditions, and would accordingly appear as an incomplete and undeveloped organism, thus being "transformed from a normal to an abnormal phase of being--abnormal, until by repeated hereditary transissions over a long period of time, the changed condition or structure has become a racial characteristic" (Swiney), misleading to the Evolutionist who knows not the original state of humanity, and who considers as normal the present uni-sexual organism.

The male is because the organism is more masculine and less feminine: because the receptive (female) element is under-developed, while the positive (male) element is over-developed. Darwin and Huxley believe that this abnormal, unbalanced state arises from the excessive use of the one set of organs to the neglect or non-use of the other. Some scholars think that the unbalanced state begins in the embryonic period, and results from unfavorable conditions. The latter view is supported by the weight of author-

ity.

But conditions of Degeneration may work certain changes in the body, even after birth, and the development of the body may be affected by the Mind, as we shall later see.

The fact that separation of the sexes is not the ideal state is shown by sexologists, who point out that there is a continual struggle on the part of both imperfect sexes, seeking for completion. The physical expression of the law under which this occurs is called Polarity or Chemical Affinity. When a couple unite in marriage under the influence of this law, such union is more likely to be harmonious if the "man" is approximately eighty percent "maleness" and the "woman" possesses twenty percent of this quality. Such couple would possess between them the evenly balanced percent of the positive element and the receptive element, which is required to form a harmonious union.

As few of our imperfect uni-sexual individuals fall in this class, it is easily understood why "marriage is a failure." When a man and a woman unite who do not come in this class, there is that element of one sex largely predominating over the other. This lack of balance is ever being felt, although unrecognized by modern science as to its real character. Consequently, there is a continual struggle on the part of both sexes, seeking for completion. When the balance is absent from a union, there will be partings and new efforts, each always seeking the lacking portion.

Until the Law of Polarity was recognized and understood (Advanced Ortho., Chap. 28), the peculiar attraction between the sexes, with all its accompanying vagaries and variations, seemed unaccountable and arbitrary. Sexologists now recognize that it is Nature's way of seeking to restore the disturbed balance arising from a separation of the sexes.

George Bernard Shaw states:

"Sexually, woman is Nature's contrivance for perpetuating its highest achievement. Sexually, Man is Woman's contrivance for fulfilling Nature's behest in the most economical way. She knows by instinct that far back in the evolution process she invented him, differentiated him, created him in order to produce something better than the single-cell process can produce" (Man & Supermen).

There is no disagreement among scholars as to whether the male or the female appeared first. They all invariably assert that the female preceded the male not only, but that the female produced the male. At this point confusion arises because consistency is disregarded.

In every consideration, man attempts to show that woman is his inferior. In this attempt he has no respect for the (1) Law of Heredity, and the (2) Law of Cause and Effect. He disregards the fact that (1) Like begets Like, and that (2) the Effect can never rise superior to its Cause. He ignores the fact that Man, as the offspring of Woman, may rise to her level under the law

of improvement, but that he can never rise above the being that gave him birth.

We have observed the surprising similitude of the sexes (Chap. 146), and the hidden meaning of the rudimentary organs. We have seen how the psychical and the physical states gradually vary from feminine to masculine and vice versa. We have seen that the gulf between the hetero-sexual man and the hetero-sexual woman is filled with types that can be classed as neither male nor female (Chap. 145). We shall now notice more in detail some of the many peculiar conditions of degeneration that show how sexual variation and differentiation rise out of certain abnormalities and malformations.

Brodhurst tells of the absence of the vagina and the uterus in a girl of 16. At the age of four the patient showed signs of pubescence, for the mons veneris was covered with hair. At the age of 10 the clitoris (Chap. 146) was three inches long and two inches in circumference--a regular penis. The breasts were well developed, but the lips of the vulva expanded into folds, resembling the male scrotum.

To complete this attempt at transformation requires only a uniting of the lips of the vulva to form the scrotum, with its raphe or seam that marks the line of union, followed by a descent of the ovaries into the scrotum, where they become the testes--and this girl becomes a boy.

Nature is not only "a prodigious economist," as Johnsons says, but a marvelous mechanic. When the form which she is shaping will not make "the main trunk" (fertile female), she produces some variations from the "main trunk", and thus attempts to transform what would be a useless, barren female, into a fertilizer, called the male.

If this attempt fails, as it frequently does, the form is neither male nor female. It falls in that class of hybrid types that fill the gulf existing between the two extremes (Chap. 145). Sometimes a surgical operation partially completes what Nature attempts, and then the "neuter organism" becomes either male or female, as the case may be. But usually such creatures are barren and sterile--a condition of degeneration.

In these few words appears the secret of the separation of the sexes--a condition so mysterious to science, and yet so simple that only the wisest will be able to grasp this great truth and accept this philosophy.

It will enlighten the student to observe more instances of these strange cases so little known to the layman. Lieutaud and Rickerand dissected female subjects in whom no uterus could be found. Many other examples are recorded in medical records. Phillips speaks of two sisters, both married, who showed congenital absence of the womb. Sedgwick tells of a family of five daughters of whom three had this anomalous condition.

Ferguson examined an 18-year old prostitute and found that there was no vagina, uterus, nor ovaries. Coitus had been af-

fected through the urethra, which was much distended. Vicq-d'-Azyr is reported to have seen two similar cases where the vagina was absent. The women copulated via the urethral canal, leading to the bladder, in consequence of which it was greatly enlarged.

Since we find no authorities who assert that there is an erogenous zone in the urethra, it is plain that these women copulated to please their lovers and not because they experienced any sexual pleasure in or from the act.

Fournier tells of a Venetian prostitute who had an osseous (bony) clitoris. This organ may grow so large as to prevent coitus, making its circumcision necessary for the act.

Otto of Breslau reported seeing a negress with a clitoris measuring 4½ inches in length and 1½ inches in diameter--larger than the penis of some men. It projected from the vulva, and, when relaxed, completely covered the vaginal orifice.

Rogers described a 25-year-old woman who had an enormous clitoris. Adroit questioning elicited the fact that she had masturbated considerably. A number of other observers have described cases where excessive development of the clitoris was due to continued masturbation. As an organ is enlarged by use, it may have been the practice of female masturbation that finally developed the clitoris into the male penis. Some authorities declare that the Edenic parable is an account of masturbation and incest,

The perverted practices that had become habitual with the tribades and subigatrices (passive tribades) in Rome, led to an enlargement of the clitoris in many of these women. Tulpius tells of a woman who was publicly flogged and then banished from the city for having misused an excessively large clitoris.

Various travelers have reported excessive development of the clitoris as being quite common in the Orient. Jacobs, for example, tells of the frequency of tribadism among Balinese women, many of whom have an enlarged clitoris. Bertherand cites instances of enlarged clitoris in Arabian women.

Dr. Paul Eram, who practiced for many years in the Orient, says the tribadism "is a condition extremely common with the young girls in the Orient." Among the Hottentots no secret is made of the practice, and in the stories and fables of the country it is continually mentioned. The practice is reported to be wide-spread among the girls of Europe and America as in the Orient.

Some women have a clitoris that is larger than the male penis. Kaufmann quotes the case of a boy of 12 years whose penis was only three-fourths of an inch long, with the diameter of a goose-quill. Binet speaks of a mature man, in his fifties, whose genitals were no larger than those of an average boy of 8 or 9. The penis was about the size of a little finger, and the testes were not much larger than a couple of peas.

The student will observe that in the female the urinary canal opening is just back of the clitoris (Chap. 146), "meatus ur-

inarius"). In some males there is no urinary canal in the penis, hence their penis is purely an enlarged clitoris. Hypospadias and epispadias are designations used to describe this malformation, in which the walls of the urethra are deficient either above or below. These anomalies are frequently found in male hermaphrodites, the fissure giving the appearance of a vulva, since the scrotum is sometimes included, and even the perineum may be cleft in continuity with the other parts, thus increasing the deception.

Heuremann describes a family of females who for generations had produced males with hypospiades (congenital opening of the urethra on the under side of the penis). Belloc mentions a man with a urethra terminating in the base of the frenum who became the father of four sons showing the same deformity.

Broudarnel published several cases to prove that inidividuals afflicted with hypospadias are not necessarily sterile. One instance cited was that of a servant who appeared to be and was brought up as a girl, but who practiced tribadism with one of her female companions and caused her to become pregnant. The latter gave birth to a child showing the same malformation of the genitals as the girl-father. The hereditary transmission of the malformation removed all doubt as to the paternity and excluded all suggestions of collaboration.

Penis palme is the name given by French physicians to those cases in which there is a single skin envelope for the penis and the testicles. The penis adheres to the scrotum by its inner-face, only the glands being free. This makes erection impossible. Chretien described an instance in a 25-year-old man, and Schrumpf reported an example in a baby-boy. The penis and testes were enclosed in a common sac. At the upper part of this strangely formed scrotum there was a projection about one-fourth inch long, representing the glans (head) of the penis.

Polyorchidism (extra testes) is a condition that exists more frequently than is generally known. The Medical Record in 1895 published a report signed with the name of A. M. Davis, Recruiting Officer, relating the case of a man who had four testicles, three on the left side and one on the right side.

Arbuthnot Lane operated on a boy of 15 bearing a small, painful growth in the right portion of the scrotum, and found an extra testicle (Clinical Society, Nov. 23, 1894). In 1896, Pean performed an operation to remove a neuroma of the scrotum and uncovered two right testes, separated and regular in form. The left testicle was normal.

Dr. Sundaresa Ayzer of the British India Medical Corps tells of a native male, age 19, who had two testicles on the left side, one above the other. Widhalin reports the case of a man 47 years of age with two testicles on the left side. Fernel speaks of a family whose male members presented this oddity. Sinibaldi relates a similar fact about a family of Bergamo, almost all of whose male members were triorchids.

Just as there are anomalies through excess, there are others

from deficiency. Many hermaphrodites have been labeled anorchids (without testes). But double anorchidism is rare, although cases have been noted and verified by autopsy. In the living subject, it is impossible to distinguish it from bilateral cryptorchidism (failure of the testes to descend into the scrotum).

Gruber, in his memoirs, notes eight cases in which no seminal glands were present. The first is that of a soldier hanged for having raped a young girl. The autopsy showed that there were no seminal glands present in the executed man. Dr. Cabanes uses these instances as evidence to show that the testicles "have no influence upon the sexual appetite," and adds:

"Are we to infer that individuals afflicted with double anorchidism are not comparable to eunuchs? (Erotikon, p. 198).

It appears that castration is a cause of impotence only when it has been effected in early childhood. Though eunuchs castrated at an adult age are perforce sterile, they quite often remain capable of coitus, a dual peculiarity known for a long time, and one which Juevnal reports as highly esteemed by certain Roman ladies. The penis of the eunuch, deprived of his testes in childhood, remains undeveloped and atrophied, like the clitoris of the female. The general characteristics of such persons are feminine.

Numerous authors tell of cases in which the testes fail to descend into the scrotum, stopping instead at some intermediate point. If there is merely a halt in this descent, and the testicle remains inside the abdominal cavity in the lumbar region, it is called abdominal lumbar ectopia. If the gland remains in the iliac fossa, it is an example of the abdominal iliac ectopia. When it lies in the inguinal canal, it is an inguinal ectopia, and, lastly, if it stops just below this canal, it is a case of cruroscrotal ectopis, etc. (Dr. Oraison).

In March, 1643, an election was contested at Salisbury, Connecticut, on the allegation that the Whig Party had included a woman among the electors. Dr. Bary was appointed to make the investigation. He examined the suspected elector and verified that the penis was not perforated, but that he found a testicle. He concluded that the person was a man. Several days later, it was learned that this "man" had married as a woman and had feminine tastes. A further examination showed the presence of a menstrual period, a uterus, and that what Dr. Bary had regarded as a testicle was recognized to be a herniated ovary (P. Brouardel, Le Mariage, p. 18).

Drs. Tourneux and Gasperoux tell of a 17-year-old person who was considered as a female, and who was one of the ballet-dancers at the Theatres des Nouveautes. She had entered the hospital for a painful swelling of the right lip of the vulva, which had developed about ten days after some unsuccessful attempts at coition. The chest was broad with fairly well developed mammary glands. The pubis was covered with an abundant growth of hair that also spread over the external genital organs. At first glance, there was nothing to indicate that one was not in the presence of the female sex, for one could discern the existence

of two normal-sized labia majora, the right lip bearing a small tumor as big as a pigeon's egg, hard, quite painful to the touch, and extending along the whole length of the inguinal canal by a sort of cord the size of the index finger.

The impression was totally altered when the genital region was examined. On spreading apart what represented the labia majora, it was found that the inner lips (labia minora) were entirely absent, and that under a somewhat overdeveloped hood there was a flat-headed genital organ about the size of the tip of the little finger. There was no urinary meatus at its base, but two small folds were observed leading to a vulviform opening situated in the middle of the perineum, and the insertion of a catheter showed that this was nothing other than the extremity of the urethral canal. There was no vaginal orifice, and no uterine body could be felt upon examination of the rectum. These findings showed that the examiners were donfronted with a case of perineal hypospadias with rudimentary penis, vestiges of a urthral canal, and a cleft scrotum containing a right testicle. Exploration of the abdomen revealed no trace of a uterus, but on the left side, towards the inner opening of the inguinal canal, they discovered another testicle which, like the one on the right side, had a different duct leading up to the rudimentary prostrate gland.

The Bulletin Medical of Jan. 28, 1912, described a case where the "secretion of sperm occurred through the urethra of a woman." Magnus Hirschfeld and E. Burchard reported the case of a woman, aged 20, who had no menstrual periods, and, at the time of venereal orgasm, ejaculated semen through the urethra which contained living spermatozoa (Deutsch, Med. Woch., No. 52).

Just as in the case of supermnumerary testes, so in women there have been found instances of extra ovaries. Wickler, De Sinety, Paladino and others have given accounts of such cases.

We have related cases where men have suckled infants (Chap. 151, p. 8). Medical literature mentions many cases where the male breast may attain the size of a woman's and become functional. Buffon states that--

"The breasts of men may furnish milk like those of women. We have had several examples of this sort, and the condition seems to occur particularly at the age of puberty. I have seen a young man of 15 expel a tablespoonful of real milk from one of his breasts" (Erotikon, p. 209).

A famous French medical encyclopedia of 60 volumes, says:

"Sometimes the mammary glands (of the male) swell and become painful. Young boys have been seen who could discharge through the nipples a whitish, serous fluid presenting all the physical properties of milk."

Von Humboldt and Auzias-Threnne tell of having examined men whose mammary glands excreted milk (Courrier Medical, 23, Janvier, 1910).

In a letter written by the Bishop of Cork to the Earl of

Egmont appears an account of an old man about 70 years of age who had suckled a child of his own after his wife died when the child was only two months old. He gave the child his breast to suck to keep it quiet, and the sucking of the child aroused the glands into activity to such an extent that he had milk to rear the child. The report states that the man's nipples were larger than those of most women.

1798, Dr. Juan Castelar reported a case in which a woman gave birth to twins, with not enough milk for both. The father sought to quiet the crying youngsters by alternately letting them suck his breast, with the result that milk appeared and he helped to suckle the children for five months. M. Bonpland later examined the man's breasts and "found them wrinkled like those of women who have nursed children."

An instance of the marvelous power of Mind over Matter, and the manner in which Nature responds to meet conditions confronting her, appear in the case of a "young Cheppeway Indian (named Ogemawwah Chack) who became separated from his tribe on a beaver hunt, accompanied only by his wife, then in her first pregnancy." Harve and De Lanoye report the case as follows:

"After giving birth to a son, the woman died in the desert. The husband was inconsolable, and took a vow to remain a widower. His grief over the decedent was soon complicated by anxiety over the infant's welfare. Not wishing to neglect anything that might possibly save the child's life, the father undertook to fill all the maternal duties, degrading as these appeared in the eyes of an Indian brave. After wrapping the baby in a pelt lined with soft moss, he suspended it from his shoulders, after the fashion of a squaw carrying a papoose. He fed it on broth prepared with his own hands, but in a moment of desperation, finding himself unable to quiet the infant's wailing, he offered his breast as a mother would have done. The power of paternal love then produced a phenomenon: milk began to flow from the Indian's breast, permitting him to save and rear the child."--Erotikon, p. 212).

In the Gazette Medicale de Paris (t. IV, p. 689; 1836) Dr. Bedor, chief-surgeon of the Hotel-Dieu at Troves, expressed himself thus:

"Over a period of some twenty years I have often been called to participate in the medical inspection of the military training school in the Aube department. During that time I came across three instances of this very peculiar anomaly. Despite the demand for soldiers under the Empire, these three young men were declared unfit for service, since the uniforms buttoned over their chests were unbearably painful and oppressive."

Nelaton tells of a young man of 23 whose mammary glands produced milk. Jean-Benoit Edandellius tells of a "dirty little begger" boy of 9 "who could expel a stream of milky fluid from his breasts by compressing them." Horteloup reports the case of a man 79 years old who discharged from his breast "two glasses of thick, creamy, whitish liquid having the physical, chemical and miscroscopical characteristics of milk."

Dr. Renaudlin reports the case of a man 24 years old with mammary glands like a woman. Dr. Daday tells of a man of 44 whose mammary glands produced milk.

Further evidence that man is a degenerate woman appears in the fact that in addition to having female breasts in many instances, there are also cases in which they are "subject to regular menstruation," says Dr. Cabanes.

Barth and Leri tell of a patient aged 75 who entered the woman's ward of the hospital. Examination showed that the patient was a man. But, strange tho it may seem, this "man" had menstrual periods, "regular and prolonged."

Dr. Leboeuf was called to examine a shepherd of a dairy-farm who had fallen and injured his breastbone. The patient admitted that for more than two years he had been subject to a menstrual discharge as well regulated as the revolutions of the moon. The flow came through the urethral canal and lasted two days. Lebeouf made sure of the sex organs, and found them very well formed. What amazed him more was to learn that there were 15 brothers and one sister in the family, all of whom menstruated, and that their father showed the same peculiarity (Anec. hist. med. t. II, 68-70).

Gloninger reports the case of a 36-year-old man who had regular signs of menstruation from the middle of his 17th year. Each period was accompanied by pains in the back and the lower part of the abdomen, feverishness, and a sanguineous discharge via the urethra showing all the characteristics of the menstrual flow (Amer. Med. Rec., Phila., 1819).

Pinel mentions the case of an army captain who had a regular monthly discharge from the urethra. If exposed to fatigue, cold, privation, etc., the man showed symptoms of catamenial suppression, just as commonly happens in woman.

The allegation that man is a degenerate woman is verified by the following scientific facts:

1. The female is the primal and original sex, and produced the male. Under the Law of Heredity this actually makes the male a deformed female.
2. Maleness results from excessive development of the positive qualities and a corresponding atrophy of the receptive qualities.
3. The male penis is an excessive development of the female clitoris.
4. The male scrotum is formed by a union of the lips of the vulva and their expanding into folds, leaving a raised seam (raphe) that divides the scrotum into two parts, and extending from the anterior portion of the anus to the extremity of the penis.
5. The testes appear as herinated ovaries, with the positive element of the ovaries developed to a functional degree, while the receptive element is rudimentary and atrophied.
6. The mammary glands of man occasionally develop to a functional degree and produce milk as in woman.

7. The diseased condition of menstruation appears in some men as well as in some women.
8. The prostate gland in man is a rudimentary uterus.
9. Some people appear with the male and the female qualities so equally developed that they are neither man nor woman.
10. If man and woman were distinct types, neither would possess the qualities of the other so fully developed, in some instances, that they cannot be classed as either male or female.

CHAPTER NO. V

INFINITE PARTHENOGENESIS DISASTROUS

By Dr. H. M. Shelton, D. P., D. N. T.

Seasonal parthenogenesis (Virgin Birth, or reproduction where only one sex is concerned) seems to be the normal order among certain low forms of life. This mode of reproduction is never met with among the more complex animals and, so far, it has never been produced in complex animals by experimental methods.

Experimentally, scientists have been able to induce parthenogenetic reproduction in certain forms which do not normally reproduce except by the sexual method. Provoked parthenogenesis is interesting but abnormal. Abnormal parthenogenesis is not infrequent in Nature and is thought to result from accidental contact with stimuli similar to or identical with those employed by the experimenters. Provoked and accidental parthenogenesis have not been met with in any of the higher animals or plants.

Unfertilized eggs of bees and wasps will hatch. They hatch out male insects. If they are fertilized they become females, such as queens and sterile female workers. Without fecundation, worker bees and queen bees would not be hatched. Without the first, no honey would be produced; without the second there could be no "younger generation." Without fecundation bees would perish. No sex, no bees.

Propagation by slip-cutting, fragmentation, is a form of parthenogenetic reproduction. This form of reproduction is limited. Slip-cutting can produce new plants only through a limited number of generations, after which senescence and extinction occur unless coupling and fecundation takes place. No sex, no plants.

New sponges may be produced by cutting off small pieces and allowing each of these to grow into a new sponge. When these have grown we may re-divide them and so on repeatedly, but not indefinitely. After a certain variable number of generations by segmentation, senescence appears among the fragmentation-produced individuals and clipped parts remain inert. This kind of artificial virgin-birth has a definite limit and, in order that the individuals may regain their power to reproduce by fragmentation, time must be allowed them to regenerate their cells by couplings, which fecundates them, No sex, no sponges.

We know that normal parthenogenesis is similarly limited. There is no indefinite scissiparity without coupling, there is

no indefinite parthenogenesis without fecundation. In the lowest forms of life reprduction by scission flows along for a while after which fusion of two cells occurs to restore losses, else death ensues. No sex, no germ life.

In some of the lower forms of life several generations of female will continue to bring forth alone, without male assistance, and then a crop of males will appear. In the plant louse, for instance, in which apparently normal parthenogenesis occurs seasonally, males are developed at the end of summer and normal sexual generation follows, the offspring being parthenogetic until the next fall. In some cases of the lowest types of many-celled animals there occurs this "alteration of generation"--sexual at one time, asexual at another. Some investigators think that the female is fecundated for several generations. Whether this is true or not, there comes a day when the female who has encountered no male gives birth to males and females and coupling is necessary. No sex, no plant lice.

There is order in the alternate sexual-asexual generations seen in nature, although in our present state of knowledge, we can only say that "however long and varied the parthenogenetic period, it is limited somewhere by the necessity of the female principle being united with the male principle." We do not know that parthenogenesis is transitory and that always, after a variable number of virginal generations, normal fecundation must intervene. From this viewpoint, the reproduction of beings is always sexual. As Gourmont says, "Sex is King, and there is no royalty save the sexual."

In the plant kingdom nature has gone to great lengths and organized a great variety of means to assure sexual generation (cross-fertilization) and to prevent self-fertilization. She has done the same thing in hemaphroditic animals. No sex, no plants. No sex, no worms, no snails.

Nature has placed the seal of her approval upon sexual generation in such unmistakable terms that only the intellectually myopic can fail to grasp the full significance of sex.

We must view biological facts as facts and make no attempt to divest natural phenomena of their reality. Especially must we guard against setting up ancient myths and experimental abnormalities in opposition to the orderly phenomena of biology. Experiments have shown that the male germ cell is capable of beginning the work of building a new organism without union with the ovum. It lacks sufficient food within itself to go on with the process. The ovum does not normally produce a new being without first uniting with a spermatozoon. Indeed, the unfertilized ovum soon dies.

The two germ-cells--ovum and spermatozoon--are specialized. One is passive and carries an immense surplus of food; the other is active, carries little food, but has means to enable it to travel in search of the ovum. Not only are the male and female sex organs adapted to each other, the male and female sex cells are equally adapted to each other. Just as the sex organs themselves are incapable of functioning in the absence of the oppo-

site sex organs, so the sex cells soon die and do not function unless they unite with opposite sex cells. Both die except they are united. Life goes on only in and by union.

In the face of such obvious facts how can anyone deny the intention of nature to enforce sexual generation? How can anyone believe that virginal reproduction, even if artificial means of inducing it are found, will prove to be superior to nature's own preferred method. As will be shown below, the regular intermingling of different lines of germ-plasm is essential to the maintenance of a high standard of biological fitness. Degeneration rather than racial improvement would result from the substitution of asexual for sexual generation.

Sex--sex structure, sex function, sex instinct--is one of the most patent things in all nature. We cannot reasonably divest such biologically universal and infinitely varied phenomena of all purpose and meaning, nor are we justified in denouncing it all as one vast cloaca in which to serve the sansculotic devil. The very minute we leave the solid ground of biological purposiveness, we leave scientific terra firma and lose ourselves in the bogs of undisciplined speculation.

Sex reaches its highest development and most extensive ramifications in man. In man it is no mere physical act in response to a blind urge or drive, but an intense emotional experience. Coition does not here serve merely to release sexual tension and propagate the race, it serves also to fuse two personalities and to consumate a love that the mere animal does not know.

The attack upon sex as "our animal nature" is ridiculous. True we share sex with the lower orders, but, then we share many other things with them. We eat, drink, sleep, run or walk, see, hear, feel, taste, smell as they do. We share our appreciation of music with the birds and our love of sweets with the bee and the bear. Why, then, not give up living altogether because it is an animal existence? We should stop eating because this gratifies our animal nature, and for the same reason we should stop sleeping and breathing.

Sex is not part of our "lower natures". Indeed, out of sex has been developed all of those things--art, poetry, literature, religion, etc.--that we call the higher things of life. It is not until the awakening of sex at puberty that we have any appreciation of these things. Music with us, as with the birds, is a sex brew. Let us cease to think of sex as something evil-smelling and obscene. Once we recognize the essential wholesomeness of sex, we will cease to smear over with slime and stench the sexual method of propagation and to exalt as vastly superior to it the asexual method. For the dirt is in our minds, not in sex.

We might stop here to ask and perhaps to answer the questions? Since virginal reproduction is possible, why does nature place such strong emphasis upon the sexual method? Why does so much of life center around sex? Why does nature add delicate beauty and delightful perfumes to her flowers? These questions are not to be lightly brushed aside with any assertion that sex is the result of degeneration; that, except for degeneration

there wouldn't be any flowers nor any song birds. I, for one refuse to believe that we must look to degeneration for the source of such enrichment of the world of life. At the same time I refuse to believe that man in an alter ens, a being governed by laws apart from, or even opposed to, those of nature in general. We cannot view sex in man as having a different origin or purpose than sex in plants and the lower animals. Neither are we justified in expecting the most complex and most highly organized animal on the earth--man--to propagate by a method that is confined to the simpler and less organized forms at the very bottom to the scale.

The act or process of fertilization is just what the word implies--it is an enriching process. It is the fusion of two germ-cells into one. The male sperm does not serve merely to activate the female ovum. It fuses with the ovum and contributes to the final result. There is a commingling of qualities, the addition of another source of hereditary factors. Nature has arranged in most animals that reproduction shall not occur, at least under ordinary circumstances, until this all-important fusion has been accomplished and, in all animals, that reproduction shall not occur indefinitely without an occasional enrichment from fecundation.

Paramecium propagate by simple division, but occasionally by sexual conjugation. If sexual reproduction is prevented the rate of division gradually decreases, adaptions to changes in environment are not made and, in the end, death results. Conjugation saves the race and restores the power of adaptation.

Fecundation appears to be, in all cases, merely a rejuvenation and is uniform throughout both the animal and plant kingdoms. The existence of cases of alternate sexual-asexual generation does not form an exception to this. "Fecundation is the reintergration of differentiated elements into a unique element, a perpetual return to the unity." Without the nuclear regeneration which is the purpose and consequence of the union of the cells, as of fecundation in the higher animals, neither segmentation nor budding can take place, at least not indefinitely.

It is part of the function of fertilization (specifically, cross-fertilization) to correct, as far as possible, irregularities and damages resulting from malbionomic habits and restore balance to the resulting individual. Where prepotency (the capacity of one parent above that of the other of transmitting characterists to the offspring) exists, the purpose of cross-fertilization seems to be the raising of the level of being through the commingling of germ-plasm (amphimisis).

The blending of the spermatozoon with the ovum contributes materials and potentialities from another stock. The fusion of the two increases the vitality of the plasm of the resulting offspring. Even in cases of genuine parthenogenesis, experiments have shown that the vigor of the breed is raised by a sexual fusion of cells. Indifinite parthenogenesis leads to loss of vigor, degeneration, extinction. In certain cases parthenogenetically produced offspring do not mature.

It has been shown that the offspring of sexual generation are superior to the offspring of parthenogenetically produced forms. Sexually produced animals are made of superior proteins and have greater resistance than virginally produced forms. Where only one parent contributes to the result inferiority is inevitable.

Among many low forms of animals the mode of propagation is determined by the conditions of life, especially by the quantity of food available to the species. Prof. Farmer tells us that in many organisms sexuality seems to have been lost and that the loss seems to have been due to special conditions of nutrition. Certain forms that reproduce asexually, "if previously well nourished," are restored to sexuality and sexual reproduction by being compelled to fast. It is quite probable that all forms of asexual reproduction (parthenogenesis) except, perhaps in the very lowest forms of life (protozoa), are pathological and are the results of loss of integrity.

Cross-feeding (plant upon soil and animal upon plant) causes sexual reproduction (the higher method) to predominate, while infeeding (like upon like--plant on plant and animal on animal) causes asexual reproduction (the lower method) to prevail. Infeeding of tadpoles and of other organisms causes a great excess of females over males to be produced. Rotifers reproduce parthenogenetically when fed on inferior food (colorless infusora), but fed on chlorophyll-containing organsims (superior food) reproduce sexually.

Experimental feeding of low organisms show that meat eating determines them to virginal reproduction whereas vegetable and fruit feeding restores and guarantees sexual reproduction. If this applies also to higher forms, the boys and girls who went to the tropics to live on a fruit diet, with the expectation of demonstrating the possibility of virgin birth in woman, adopted the wrong diet for this purpose. A rudundancy of "rich" nutrition is the most important element in parthenogenesis.

Pedogenesis (the formation of parthenogenic eggs by larval forms of organisms able to reproduce normally in the adult stage) is due to prodigious food consumption. The trematode worm, Gyrodactylus, presents three generations of embryos, one within the other, while the oldest is yet unborn. The daughter is ready at birth to give birth to another daughter. This early maturity is followed by early decay as elsewhere in nature.

Mr. Reinheimer points out that over-abundance of "nutrition and sluggishness of life" is a frequent cause of asexual reproduction among plants and animals that normally reproduce sexually and that, "good results come from a reduction of condtions favorable to surfeit." He says, "a return to moderation (in eating), be it voluntary or involuntary, may have the effect, for instance, of bringing back the higher forms of propogation--conjugation or sexual reproduction proper in the place of asexual reproduction. It may have the effect in other instances, of bringing back the male after many generations of parthenogenesis. Moderation, in short, is seen to make for vitality throughout the animal and vegetable kingdoms." In a paper read before the British Association for

Advancement of Science, 1912, he pointed out that in-feeding and the ensuing metabolic abnormality are the "causes of dimorphism," and "female preponderance in parthenogenesis."

Those who went to the tropics in search of regeneration and virginal reproduction, not only discarded meat,but they planned to live frugally, that is they were going to avoid the gluttonous habits of civilization. Both of these aims are commendable, but they are opposed to the virginal reproduction they sought. They included but one of the three ingredients in their prescription--"sluggishness of life." They thought the tropics would yield them "wild" fruits in such abundance the whole year through that they would not be forced to work. True they soon discovered that even in the tropics there is no effortless achievement--and this eliminated the remaining essential of the form and degree of degeneracy that gives us virginal reproduction.

Seasonal parthenogenesis may be artifically aggravated by keeping up the particular "stimulants" and the nutritive overflow. Redundancy of reproduction is thus due to nutritive excess. "In biology," says Reinheimer, "we get frequently an advent of superior phases of life with the incidence of condtions otherwise unfavorable to life; rejuvenation under abstinence, conjugation (rather than fission) with greater severity of life." This seems to mean that two organisms can survive better than one--that the offspring of sexual reproduction can survive in an unfavorable environment better than the offspring of parthenogenetic reproduction.

The case for sex seems to be complete and overwhelming. The case against parathenogenesis seems to be equally as complete and overwhelming. Nature seems to have decided these issues long ago. It seems now that we can cease wasting our time in futile speculations upon this matter and can, hereafter, direct our attention and our energies to things important and practicable.

We are not going to be able to overthrow the established order of Nature; biology is not going to surrender to theology; the facts of daily observation will not yield to ancient myths; normal instincts will not relinquish their domain to the withering blight of asceticism and negation; the norms of Nature will not retreat before experimental abnormalities, her healthy functions refuse to be supplanted by pathology. Let us develop a wholesome view of life and sex and forget all of the absurdities we have been told in the pages of this magazine during the past three years.

Fornication and Imagination

Comment by Clements

The existence of the race depends upon the sex act--asserts Shelton and the world of science. And this act of creation is condemned by the public and penalized by law--unless performed under certainconditions prescribed by man.

If the unmarried indulge in the act of creation, it is condemned as fornication and considered a crime under man-made laws.

But science has shown no difference in the effect on the body of such indulgence between the married and the unmarried.

There is an important feature not to be lightly regarded in the matter of children born to young women, unmarried, who submit to the lust of their lovers. These children, born out of lawful wedlock, and conceived under conditions that are condemned by man-made laws, are usually of a superior quality.

This superior quality is not the work of chance or accident. Like all things that occur in Nature, it is the result of law. These women, not being married, and living apart from their lovers, are usually free to bring their children into being under conditions that prevent sexual indulgence during the gestation period.

In the "holy bonds of wedlock," the wife is the sexual slave of her husband, her "lord and master." To be sure that his pleasure meets with no interference, various measures are used to prevent impregnation. If impregnation occurs, it is an accident, deplored by both as a rule, and copulation continues until only a short time before birth. Probably a miscarriage will occur, as it often does under these conditions. If the child is delivered in due season, it may be a weakling, defective. It may die before maturity, or develop into an idiot.

This is one reason why insane asylums are filled to over-flowing; why our social problems grow more burdensome; why birth control societies are springing up; why efforts are being made to teach people how to sin and escape the consequence; why the race continues to degenerate; why men of genius are so rare that about one such in a century is the best a race can do.

Shelton holds that fornication is sex relations among the unmarried. Others hold that marriage is merely legalized prostitution. Lucinda B. Chandler says:

"When a woman has made this agreement...she has made herself permanently...a legal prostitute till death or divorce dissolves the contract. I demand the immediate and unconditional abolition of this vilest system that ever cursed the earth.

"Marriage is legalized prostitution...The term marriage is more offensive than the terms rape, murder, or prostitution, because it involves all of them, and all combined are worse than either alone...The wife is the most degraded of all prostitutes; ...a forced prostitute...Popular prostitution, bad as it is, is not so bad as the forced prostitution of marriage" (Social Purity)

Frances Swiney writes:

"The prevalent error has been the false presumption that marriage was instituted to sanction the reproductive act. On the contrary, it was instituted to restrain it, and further restraint is sought by birth control societies that seek legal means to teach people how to violate the law of generation and escape the consequences of their act" (Awakening of Woman).

Ellis Ethelmer observes:

"The excess of sexual proclivity and indulgence, general on the part of man, has been a constant cause of wonder to women of intellect. Indeed, there are few wives, high or low, but could bear a testimony to incidentally distasteful or painful approach, silently suffered at the husband's instance."

"One of the most revolting spectacles, still existent in our civilization, is that of a husband wearing out (i. e. literally killing) his wife with child-births, with abortions, with sheer licentiousness; the crime being sometimes extended to a second and third conjugal victim. Scarcely less appalling is the fact, that of the further manifold feminine ailments, specifically classed as "the dieseases of women," the large majority are but the various results of her sexual wrong-doing on the part of man" (Life to Woman).

When we consider what we know, we see the truth of Paul's statement, that the "carnal mind is not subject to the law of God (desire for offspring), neither indeed can be." It is not the desire to fulfill the law and be fruitful and multiply (Gen. 1:28), that moves man to sexual indulgence. It is the "carnal mind" pure and simple, with no thought of reproduction. It is ruled by lust, not by law.

The first law of the Universe is the Law of Creation. Some scholars hold that it is the only law, and that all other rules of action in Nature are phases of this primal law. That appears correct when we consider that if nothing were created, nothing would be to respond to law. What we call Law is simply a mode of action. Where there is nothing to act, no evidence of law is present.

The Law of Creation is the fundamental law that rules organic forms. It is the desire of every organic form to fulfill the law. That is the primal purpose of their existence. It is an inherent part of every plant and animal. It is the fundamental desire of every human being, who lives within the law. While it is strong in woman, it is weak in man. He has lost the function of creation. Man can neither create nor procreate. He has no function that responds to the influence of the Law of Creation.

Here is another secret of Nature, known to and observed by the ancients, but unrecognized by modern science. With this explanation, we understand better what Paul menat when he said:

"The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be" (Rom. 8:7).

Mind and Function are related, interrelated and correlated, as we explained in Science of Regeneration, Chapter 197, which should be read in connection with these remarks. Mind directs, and Function responds. The Over-Mind directs the so-called involuntary functions; the Under-Mind directs the so-called voluntary functions. The Over-Mind is Universal Intelligence, a Principle which secience says does not exist. We know it by its fruit. The Under-Mind is Universal Intelligence specialized. We know it as Individual Intelligence, of which most people express so little.

Mind acts not to direct a function that the organism has no inherent powers to perform. That explains what Paul meant when he made his statement. The Carnal Mind is the mind of lust, not of law. It does not act in response to creative desire. It acts in response to the influnece of lust. It is not subject to the Law (of Creation), as Paul said, For that Law can have no effect nor influence upon a sterile organism. Such organism has no creative powers. That Law cannot affect man, for his organism long ago lost its creative function. It is a stranger to the Law of Creation. No such law exists so far as his organism is concerned.

For these reasons, man is not impelled to marry by the Law of Creation. He acts in this course under the influnece of lust. To him marriage is for sexual pleasure, not for race perpetuation. Hence sexual relation between the married is usually plain prostitution. But the misguided public believes that "marriage is honorable in all, and the (marriage) bed undefiled" (Heb. 13:4). Thus read the rules of masculine religion.

On the animal plane it is the female that initiates the creative act instead of the male. She is impelled to seek the male by the pathological state produced in her organism by the Law of Creation, as explained in Science of Regeneration, Chap. 196. This condition of disease is known as Psychopathia Sexualis. It appears on the animal plane as a condition necessary to cause the animal to respond, under the influence of Instinct, to the Law of Creation.

On the animal plane this condition should appear in woman. It does appear in most women, and in a more pronounced state due to the more degenerate condition of her organism. It appears in the form of Leucorrhea (Chap. 184) and Menstruation (Chapters 179-183). Women in whom these conditions fail to appear may be sterile, or it may be that their organism has not degenerated to the purely animal level.

As woman rises from her degeneration, leucorrhea, menstruation, and all the other disorders of the Tree of Life disappear first, and secondarily and finally occurs the disappearance of all degrees of sexual consciousness, as explained in Science of Regeneration (Chapters 196-9). Woman then becomes "frigid." That is her natural state.

As stated in the Science of Regeneration, Psychopathia Sexualis appears as normal on the animal plane. For here Instinct rules, and Creative Thought is unknown. Under the influence of the sexual urge, the female beast seeks the male. Her amorous advances arouse in him a condition of Lust. It is not subject to the Law (of Creation), as Paul said, but to the passion of the individual. It disappears, whether satisfied or not, when the thought is driven or disappears from the Mind.

In humanity, the lust of the male seldom needs the amorous advances of the female to arouse it. More generally the male forces the female to submit to his lustful desire. This is a strong illustration showing how humanity has fallen below the animal level.

Among animals in their native state, the female is supreme in the function of creation. If necessary, she will fight to the death before she will submit to the lust of the male. This condition does not appear for the reason that the male beast respects the desires of the female. Animals are ruled by Nature through the power of Instinct. Man is ruled by lust that knows no law. On this point wise Paul knew whereof he spoke.

The general condition of prostitution is worse among the married than the unmarried. Because she is not compelled to do it, the public prostitute will not tolerate the sex conduct forced upon some suffering wives. This statement is supported by divorce court records, containing stories too vulgar and obscene for any paper to be permitted to publish. Yet Shelton says that I should hide my head in shame because I label these things with their true name. He coats his pills with sugar.

Leading biologists assert that sexual relation is simply masturbation, whether between the married or unmarried. It produces in the married and the unmarried alike, the many evils, ailments and degenerative changes that are charged to sinful and loathsome masturbation. They ruin the victim in time, and send him or her to an early grave. Neither the doctor nor the defunct suspected the cause lying behind the condition.

Naked truth appears as "mental nastiness" to call things by their correct names. When David as an adult saw the general sexual debauchery in which children were shapen and conceived, he knew in his heart that he also was tainted and polluted to the core with the same sinful corruption. This knowledge grieved him sorely, and he was moved to express his thought in words. His statement is not only true today, but will remain so for centuries yet to come.

Verily the Virgin Birth

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The current debate between Shelton and Clements on the subject of virginal birth as the proper means of propagating the human race has enticed the writer to enter the fray on the affirmative side of the question.

It is hoped that the points brought out in this article will enlist other loyal readers of "How to Live" to join in the crusade for establishing the authenticity of the Virgin Birth doctrine in the minds of the masses. Like the ancient Christians of western Europe, we must go forward as Crusaders and defend our convictions against the present display of modern bigotry in sexual matters.

It must be realized that every great truth was not meekly accepted by the multitude in the past. It had to fight its way into the world against great odds, superstition, prejudice, dogmatic religions, etc. Thomas Edison found no clear field for propounding his electriclight theories, nor did Robert Fulton

invent his steamboat without the people's doubt as to his sanity. Likewise, it is to be expected that Clements should encounter a storm of ridicule and criticism when proposing a doctrine so contrary to the accepted beliefs of the day. (Poor old Columbus suffered the same fate when he suggested that the earth is round while the accepted beliefs of the day made the earth flat.--Clements.)

When a boy in school, the writer was shocked upon learning from other boys that he was conceived thru mutual sexual intercourse between father and mother. Was this a natural reaction, if the present manner of reproduction was right for human beings? Can a father take his boy aside and tell him just how he was born, without exciting the boy's curiousity or defiling his innocence of the sex act?

If copulation is entirely proper for humans, why do fathers shirk the responsibility of explaining the matter and become reticent when asked by their children, "Daddy, where did I come from?" Do they notinvariably take the easier and "cleaner" way out, and blame it on the poor old stork? How much more beautiful it would be to explain the virginal process of birth, than to admit to the youngsters that a carnal act was indulged in.

Parents are naturally reluctant to spoil the sweet innocence of their children, but if it was the proper thing, why hesitate to relate just how they were born? This reluctance on the parents' part indicates that everything that is "natural" is not right. In other words, the sex act and everything connected with it may be "natural," but not so for all beings. It is perfectly natural for some animals to sit on the ground, to eat only with their mouth and to do many other things intended by Nature for those particular beings. But we are human animals, and were ordained to follow a manner of living that may be radically different from our animal friends.

Many physiologists allude to the human body as being complex, and many psychologists have capitalized on human complexities. Yet, we are told by health teachers and lecturers that the body needs only simple foods. Here is an apparent inconsistency in the Creator's design. It seems that the nutritional needs of Man has not been changed since the beginning of creation--Man is still a herbivorous creature whose natural diet should consist of fruits, vegetables and nuts. But present Man appears to have acquired a part of the animal nature which is expressed in his sexual life. This additional and unnecessary sexual nature is the reason for the prevalent dissatisfaction and trouble in living a full happy and complete life. Animals mate easily, while Man's nature is so complex that the problem of mating becomes more difficult.

Love might be expressed between two individuals without the aid of the sexual nature in Man. A wellknown writer on marriage problems and socialogy states that much trouble arises in the martial state because either party often mistakes passion for love, while these two forms of expression belong on separate and distinct planes of human emotions. No doubt, many a man "loves" his wife because of the sexual pleasure and gratification she

affords him, and many marriages "go on the rocks" because of sensual interests in common forming the greater bondage in marriage relationship. It is clear that the sexual nature of Man has complicated the ease of living and made difficult the chances of fully satisfying the emotional needs of Man.

Virgin women who possess the simple nature originally inherent in the human race, feel little or no sexual desire, though normal in every other way. These "freaks," dubbed so by ignorant medical science, have great possibilities for parthenogenetical reproduction in their bodies, but do not have the proper, natural environment to foster that development. When tropical colonists are firmly established in the future, we shall see actual cases of virgins giving birth via parthenogenesis. It is believed that this will come about by encouraging the ideal state of chastity in human behavior. Men, who are known to be naturally voracious in their sexual conduct, which is further evidence of Man's greater degeneration than Woman, must be taught the secret of regeneration consisting of living a continent life. One of the main reasons why women live longer than men as a rule is because of a more chaste nature, which is conducive to the preservation of their vital fluid.

It is now understood that the sexual desire in man or woman can be controlled to a great extent by merely restricting the diet to vegetables and fruits, and that the libido will be thus affected, enabling one to enjoy a continent existence. Now, if such a natural diet were strictly adhered to for generations, who can say that the sexual desire might not disappear in time? As long as parthenogenetical reproduction is a fact, there is no fear that the human race might perish.

The common method of male fertilization of the female ovum is an inferior manner of reproduction, for is it not an indication of a higher and more perfect state to accomplish such an objective without help or assistance? Is not a person who is able to care for himself independently a better human speciman than an invalid? Is not a woman who has the dual elements of creation inherent in her to a functional degree, a more perfect example of creation than her sister who has to cohabit with a man in order to produce a child?

As to Shelton's statement that the mere universality of sexual reproduction stamps it as the proper method, let me remind him that meat-eating is also practiced quite universally, but it has been proven to be wrong and harmful. Humanity as a whole has become so degenerated that we are illusioned by the fact, and consider all degenerated beings as normal. The comparative few individuals who still retain the remote possibilities for perfect reproduction are classed as abnormal and exceptions by unthinking minds.

When Clements claims that Creative Thought should be the primary incentive for propagation of the race, readers should not "pooh-pooh" the idea as belonging to an imaginary spiritual realm. Young girls who so often show their love for children by desiring to play with dolls have not only the natural, innate desire to become mothers after puberty, but possess the instinctive

urge to create a being independently of male assistance. When their brain reaches full development in later life, the desire for motherhood becomes correspondingly stroner, and if their reproductive organs were functioning with maximum efficiency, parthenogenetic development becomes not only possible, but very probable, as evidenced by "dermoid cysts" in women and characterized by malformations of human embryoes.

It would be interesting to take a census of all married women who have more girls than boys in their families, and ascertain how many consciously desired female babies before or at the time of conception. Undoubtedly, most women prefer girls and men want boys (with due sympathy for Eddie Cantor), and though there is a preponderance of males over females in the world, this is balanced by the death rate, which is higher among men than women. However, the results of such an investigation would likely show more women created girls with a keen, purposeful desire for that sex than those who left the matter to chance, indicating that a psychic force influneced Nature's determination of the sex.

Mental telepathy has much in its favor to indicate the tremendous power of thought that can be utilized in a more or less practical way in daily life, and Creative Thought might be thus used in procreation. The writer has witnessed a number of demonstrations of thought transference, and feels sure there is a basis in fact for such phenomena, although many dismiss the matter as "hokum" and do not bother trying to understand the process.

Virgin Birth Debate

The Virgin Birth Debate between Shelton and Clements increases in its intensity. Feeling himself slipping, Shelton rushes in bigger guns.

One of these guns comes in the form of a letter from him, dated June 1, 1936. It is a letter of defense, and he says he doubts that I have the courage to publish it.

He previously claimed that I refused to publish his article entitled "Sexual Reproduction Nature's Preferred Methed," because I lacked the courage to let my readers read the other side of the matter .

Shelton knows now whether that statement is true. He knows now whether I have courage to let my readers read all sides of the story of the Virgin Birth. He knows now whether the Virgin Birth is such a silly fable as he and modern science think it is.

What does he say in his letter? Read it; here it is--

Dear Dr. Clements: May I have a little space in your "Voice of our Readers" column for a few words that cannot be put into the body of our debate. It is necessary that I do something to save you from your ignorant devotees. For, you see, you have become the recognized leader of a new religious cult which I shall call Gyneolarty. The religious fanatics with which you have surrounded yourself have rushed to the defense of their leader and the articles of their creed in typical style.

Let me deal first with the rantings of the young lawyer, Waegner, of Houston, Tex., who shows by his letter that he is used to confusing juries and not to logical reasoning. He holds you up to us as the world's greatest scientist, but has so little regard for your ability that he was impelled to rush to your defense and to the defense of"truth," "solely for the reason that he hates to see the truth put on the scaffold." Did any man ever inject so many irrelevent issues into a discussion in such brief space as the man did in his article in the May issue?

He goes off half-cocked and shouts loudly for proof of my "opinions" and "assertions" without waiting for anything more than my first installment to appear. He is so afraid of losing his faith, that he rushes blindly to its defense. He is so fearful lest his leader, whom he "considers the greatest living exponent of the naked truth," shall be shown up as an idol with feet of clay, that he comes to your defense. His faith in his "truth" and in his leader is not very strong. His doubts are overwhelming--so overwhelming that he dares not admit them. Poor fellow! I feel sorry for him. I fear he will never live through this debate.

I like his suggestion that the human female deal with drones as the worker bees do--Put them away (kill them) with their lusts. I recommend to our women that they begin with the lawyers and from here go on too the preachers and follow by putting away editors of health magazines. I trust they'll exercise as much sense, however, as the bees do, and not kill the males until "after they have served their purpose"--that is, until after they have fertilized the queens.

Virgin births do occur among bees, but the resulting offspring are always males and if worker bees and fertile females are to be born, the assistance of a "degenerate male" in the act that is so degrading "to the mind of a well-bred person" is essential. "Pure-minded" queens and drones would cause the hives to perish.

It is quite true that the two sexes have their respective superiorities and inferiorities, although it has not been finally determined which sex, if either, possesses the greatest number of superiorities. Be this as it may, the matter is irrelevant to our discussion as the Mayan Calander. The lawyer seems not to understand that we are discussing Virgin Births.

Waegner, like you, attempts to confuse the issue by turning the debate into one of: the Mosaic hypothesis of Special Creation Versus the Darwinian hupothesis of Transformism. We are not debating "the origin of species," although you and your echoes and subalterns seem to think so. Why not stick to the issue?

His utter lack of a sense of the fitness of things is revealed when he tells of giving away the writings of Macfadden, Lindlahr and Shelton. If they are misleading as he says he should have used them for heating purposes and purchased extra copies of your heaven-inspired books to give to his frineds.

After revealing his ignorance of plant biology and plant fertilization he passes to a discussion of the foulness of my

mind and the purity of yours. Amusingly enough he says your mind "is as clean as the flowers of the field." Does he not know that flowers are sex organs, therefore filthy?

It matters not whether I am a Don Juan or a Sir Galahad; my personal life has no bearing on the subject of Virgin Births. This is an irrelevant matter that only a lawyer or a theologian would interject.

It seems if I am to take seriously the expressed views of your devotees that you have won this debate before it is started. Indeed you claim as much in both your first and second installments. It ill behooves you as my opponent in this debate to act also as a judge. It will be better to decide who won after the debate is over. Even members of the cult of Gyneolatry should know that it is bad to count chickens before they hatch and this goes for chickens virgin born.

Miss J. H. says you aptly refute my arguments in your first issue. I don't believe that she or you or any of your readers can show that you have anywhere in either of the first two installments even dared to discuss one of my arguments. You know so well how impossible it is to defend your position that you content with trying to confuse the issue.

In your second installment you devote most of your space (and promise more for the third installment) to a long-winded effort to confuse your readers about fornication. You attempt to make the word synonomous with coition. You also ignore the fact that the ban on fornication grew out of the father's property-right in his daughter. You smear sex over with the slime that seeps from the foul sewers of your own mind and your poor purblind devotees swallow their diet of filth and relish it. These I do not hope to reach with fact and logic; but if you have any intelligent readers left--oh! well the intelligent ones don't swallow your hokum anyway.

You and your faith are fortunate in having so many devoted, even if incapable, defenders. You need them. However, these cannot save the only true faith which you have discovered amid the ruins and wreckage of the ancient mysteries. It is as dead as the pile of wreckage itself.

I doubt that you will have the courage to publish this letter, for you will fear the loss of some of those whose minds you have hobbled, hypnotized, mesmerized, and hokumized. It will serve them how your studied efforts to confuse them have blinded their eyes and caused them, like fledglings in the nest, to swallow whatever foul worms and bugs you may drop into their open mouths. I dare you to put this letter into print.

Sincerely & Fraternally,

Herbert M. Shelton D.P. D.N. T.

Comment by Clements: I am sure my readers will smile with me as they read the above letter. Shelton has a fine opinion of my readers. He calls them my poor, publind devotees, and says

they "swallow their diet of filth and relish it." That sounds like the voice of a politician, decrying his opponent. Let my readers themselves decide whether I am smearing "sex over with the slime that seeps from the foul sewers" of my mind.

Shelton's article is entitled "Science or Sensationalism--Which?" I quote newspaper accounts of women changing into men, and Shelton terms these accounts mere "sensationalsim," printed to arousepublic interest in the purchase of newspapers, it seems.

Shelton says in his sixth article:

"How can a slight surgical operation cause this girl's womb, tubes, ovaries, etc., to disappear and have their places filled with testicles, prostate gland, cowper's gland, seminal tubes, penis, etc. When we see these things, we may be willing to consider that his (Clement's) non-sensical theory has some reasonable basis, although this would still not be conclusive proof."

It is plain that Shelton has notstudied the development of the human organism from its primal state of bi-sexualism in the embryonic stage, to the point of sexual differentiation which occurs by reason of some peculiar condition, not understood by modern science.

The embryo is bi-sexual, and continues as such up to a certain point. Then a peculiar process occurs. This process must occur to make it possible for a female to fail to fulfill the Law of Kind, and produce a male instead of a female.

Under this process, in order for the female to fail to fulfill the Law of Kind and reproduce herself relatively instead of absolutely, the fiminine element of the foetus atrophies, while the masculine element hypertrophies, as a result of which there is born a boy, in whose body appear the rudimentary organs of the female.

As we shall more fully explain in succeeding articles, it sometimes occurs that the transformation of the female into the male takes place after birth. This transformation, for some unknwon reason, may be delayed until adulthood is reached. Then the girl, to her consternation, finds her female qualities withering away, with a corresponding development of her male qualities, and the former girl becomes a man.

Knowing that Nature makes nothing in vain, and being The Master Economist to the extent of making the same thing serve several purposes, it seems strange indeed that scientists can see the withered female organs in the male organism, and not know that they have a meaning, and that a great mystery lies concealed here. It seems stranger still that these learned men are unable to detect the presence of this mystery, when they know that there are men who can nurse babies, who are pregnant, who menstruate, who have female generative organs so fully developed that they are neither male nor female, but both in one body--hermaphrodites.

Scientists fail to understand the situation when they see men with the female element so fully developed in their brain,

that they love other men and shun women; and women with the male element so fully develo ed in their brain; that they love other women and shun men.

This phase of the subject comes under the heading of Homosexuality. It is grossly misunderstood by science, and is defined as "morbid sexual passion for one of the same sex" (Webster's Unabridged Dictionary, 1928 Ed.) The matter is explained in Chapters 158 to 164 in my Science of Regeneration course. The correct explanation throws a new light on the underlying cause and condition of Homosexuality.

The whole race is so seriously degenerated and unbalanced, that it is with great difficulty and great labor that we are able to picture, even remotely, the psychical and physical conditions of the human organism in its Primal Perfection in the beginning. I set out to do this in my Science of Regeneration course, and not only find myself overwhelmed with the magnitude of the task, but my discoveries are so contrary to the popular and scientific beliefs of the day, that my work is flooding me with ridicule and criticism from one side, and enthusiasm and praise from the other.

Among other things, I have so far received 17 letters from as many different persons whose physical condition is such that they were a mystery to themselves and the doctors they consulted. But with the aid of the information contained in my Science of Regeneration, these worried individuals are now informed of certain secrets of Nature which enable them to understand themselves and see the world in a different light.

CHAPTER NO. VI

THE VIRGIN BIRTH

By Dr. George J. Barwick

Dr. Clements has opened the way into one of these new fields of learning that threatens to revolutionize the science of Sexology, making the Bisexual the Primary Sex.

What purpose did the body's Creator have in developing the rudimentary reproductive organs of the opposite sex in both man and woman? That these organs exist, no one can deny. There is no theory connected with this claim,--it is a fact. These organs develop from the very beginning of foetal growth. In fact, every human is bisexual for the first few months of foetal life. John Rathborne Oliver M. D., Ph. D., expresses the thought in the following words:

"Every man has rudimentary breasts; you are so used to them that you forget their very existence. You may be forgiven for not knowing that you possess, near the inner mouth of the bladder, a rudimentary uterus (See Gray). It is the same way with the female. She has rudimentary male organs. And why? Because while the baby is developing in the mother's womb, the child is bisexual until the fourth month."

It must be remembered that these structures, although rudi-

mentary, are composed of living cells containing active protoplasm that is carrying on the simpler metabolic processes. They are being maintained by the Life-Force. Therefore, to suggest that this intelligent force has no purpose for so doing would be most unreasonable. Life continues to express passively thru these cells in spite of the cries of "scientists" denying them a purpose.

The doctors who at one time looked upon the tonsils and appendix as vestigial and useless structures, and scoffed at anyone who suggested that these structures had a physiological function, look back upon their former stupidity and the suffering of their unfortunate, patients, and view them as the inevitable outgrowth of their ignorance of the true purpose for which these organs were created. There are no useless structures constructed in our bodies by an intelligent Creator. We are bone with these organs. What part do they play in our lives?

It will take explanations, not cirticism, to bring enlightenment to anxious students of the Science of Life and Living.

The observation and experiences of numerous doctors thruout the world, who have viewed with wonder the startling phenomena of male structures in the female and female structures in the male, influencing the mannerisms and behaviour of these people, cannot be annihilated by empty words of the dissenter, however strong his language or convincing his arguments. Only he is qualified to criticize who, thru a knowledge of the Laws of Being, presents a more intelligent explanation of the phenomena of Virgin Birth. If such an explanation were forthcoming, I'm sure Dr. Clements would be the first to recognize it and to give due credit.

It must be remembered that not only are these structures present in humans, but that THEY EXERT A MARKED INFLUENCE ON THE THINKING, MANNERISMS AND ACTS OF PEOPLE. This influence is of varying degrees, ranging from extreme feminism in the male to almost unnoticeable female traits that have been studiously hidden by the person who was at first quite conscious of them.

Who has not seen the masculine woman? Countless women, and not all of them old women, find themselves with a growth of beard and mustache. They are told that this unfortunate affliction is the result of a glandular derangement.

What glands are these that have such a profound influence on the female body as to present symptoms normally masculine? There exists a noticeable gap in scientific knowledge concerning such matters. At this early stage of the study many physicians dramatically strut their ignorance before a gullible public as the acme of scientific progress, and find it quite profitable to peddle their glandular pellets to a host of other pecuniary-minded "doctors".

All biologist list property of protoplasm. Sex is not limited to the presence of generative organs. The spermatozoon is universally proclaimed as male, yet how do we determine its sex? Shall we say that the protoplasm contained within the walls of these male cells is an exception to the Law and void of the fundamental property of reproduction? Or shall we finally learn that

even "male" germ cells can reproduce regardless of whether or not it assume the form of a male cell?

Biologists and physiologists tell us that the young are born with a given number of germ cells and when these are exhausted the body's supply is at an end. This false teaching arises from their inability to conceive of the male cell reproducing. If the germ cell is incapable of reproduction, then the somatic or body cells are superior to the germ cell because they can reproduce and maintain themselves, while the germ cells cannot. This is not so. The germ cell is itself supreme, bisexual, immortal.

Denton J. Snider in his "Biocosmos" says:

"The scientist after Darwin who has most directly pushed into the heart of the subject is the German Weismann. He illustrated and enforced the distinction between the germ-cell and the body-cell, the former is transmitted, the latter is not. Accordingly all heredity comes down through the germ-cell or germ-plasma; necessarily this means that there has been a continuous cellular stream through all organic existence from the original fountain of Life which is tapped and flows forth into these germ-cells, eternal, immortal, till the Life of this poanet ceases. On the other hand the body-cells are purely individual, are not inherited".

We see from this that Virgin Birth is a fact in cell life, even with the so-called male cell. These cells produce others of their kind without the intervention of an "opposite sex".

The important study of Cytology has been neglected, the stress being placed on the study of physiology as a sceince of the functions of organs. As a result, the body is viewed as a set of organs, its pathological symptoms are organic symptoms, while the cell is taken for granted.

Degeneration or "disease" of the body begins and advances in the cells long before any organic symptom presents itself. Metabolism is a cellular process. Nutrition is a cellular activity. Elimination is a cellular property. In fact, every important function of the body is conducted by the cells. The organs were formed from and by these cells to supply the needs of these important vital units. The purpose, of organs, then, is to serve the cells by furnishing all the required needs and removing the waste left after the cells have finished their labor.

The humble cell has been sadly slighted by practitioners of all branches of the healing art. The Naturopath erroneously calls the fast a "physiological rest". Physiologically the body appears at rest. Cytologically the cells are laboring strenuously, eliminating and purifying the body. What is accomplished by the fast is done by the ever-active cells. These minute structures play an important role in the fast, neutralizing and eliminating the cell-foes (toxins). How thoughtless to call these activities. "physiological rest".

The secretions of the glands are elaborated by the cells of the gland. This is true of the gonads or sex glands. The secretions from the sex glands have a marked influence upon behavior of

a person, the intensity of their influence depending upon the activeness of these structures.

We have here viewed the Virgin-Birth teaching Cytologically, and found that these vital protoplasmic specks are continually employing a reproductive process that some "scientists" believe grossly impossible, others, theoretical. The type of reproduction discussed here is therefore not so vague, so theroretical, or so remote as students of this wonderful study at first suspect.

Critics who claim that Dr. Clements looks upon man as a "spook" because he explains the body's functions by the advanced teaching of the influence of Vital Energy and Life-Force, should have learned by now that there has never been a satisfactory mechanical explanation presented, and there never will be.

Physiological functions are not entirely chemical. The Chemico-mechanical theory is sadly inadequate. Life, and the energies it produces and employes in executing physiological phenomena, although difficult to comprehend and still more difficult to explain, is an undeniable FACT.

Truth does not rely for its existence upon the under standing of man. Call Life a spook, a ghost, or what you will, but although you use a less appropriate term, you cannot detract from its reality. It should be most amusing to read the explanations and definitions that these critics would give of terms used daily by themselves.

The Science of Regeneration by Dr. Clements commands the admiration of thinking men and women. It is a compilation of facts that have long remained unexplained. It inspires us to think of what greater teachings may yet come from this fertile mind.

Viewed micro-organically, some of the teachings of the schools of both drug and drugless therapy, become an open farce. I cannot here deal with the many revelations that unfold by means of this new perspective set forth by Dr. Clements.

Dear Dr. Clements:

It seems that Dr. Shelton is getting a bit heated up about his debate with you; and I'll have to admit that he had a very good argument in the August issue.

I want to go into the subject of the Virgin Birth more when I get the opportunity because I have not come to any settled opinion regarding the possibilities for or against this theory. However to believe in it according to your teachings certainly would cause any one interested to lead a more perfect life at any rate. --Miss J. H.

Note: When a certain course can be pointed out that leads to race improvement it is logical to assume that such course is the one that humanity was intended to make. That humanity in the beginning did not take that course is sufficiently proven by the

degradation and degeneration in which we now find the race.--Clements.

SCIENCE OR SENSATIONALISM--WHICH?

By Dr. H. M. Shelton, D.P., D.N.T.

In further support of his theory that man is a degenerate woman, or rather that both "men and women are the degenerate descendants of a common progenitor, possessing in one perfect organism the Dual Elements of Creation, Clements writes:

"The male is sterile, barren, unproductive. He cannot create himself nor procreate himself. He must depend for his existence upon the female that produced him. When she rises above her present degeneracy and can produce herself absolutely instead of relatively, she will then give birth to nor more degenerate, sterile, barren, unproductive offsprings, and the male, being only a deformed, degenerate female, will then disappear.

"Can we question the correctness of this philosophy when we see females degenerating into males right before our eyes? Medical literature cites thousands of cases of females turning into males. Students in many lands have sent Clements clippings of accounts of cases of such transformation. In December-1935, the large newspapers of the world reported the case of a girl athlete's becoming a man with the aid of a slight surgical operation.

"No one but fools would doubt the theory of Evolution if they saw monkeys turning into men. That event would be a fact of operation. No surgical operation can make a man of a monkey. Not even the breeding of men with female apes is able to produce the "missing link". The differences in the chemistry of the blood is so marked that impregnation will not occur. Regardless of these facts of experience and observation, the theory of Evolution is considered scientific, while the doctrine of the Virgin Birth is considered ancient superstition."

As an example of the above, Clements refers to the case of Zedenka Koubkva, 24, of Prague, Czechoslovakia who, after having "won athletic fame as a girl had her sex changed and is now working as a man." He does not know what the "slight surgical operation" was that changed the girl into a man. In fact Clements, who believes in surgical miracles, knows nothing of the matter except what he learned from sensational newspaper stories.

How can a slight surgical operation cause this girl's womb, tubes, ovaries, etc., to disappear and have their places filled with testicles, prostate glands, cowper's glands, seminal tubes, penis, etc.? When we see these things we may be willing to consider that his non-sensical theory has some reasonable basis, altho this would still not be conclusive proof.

Clements quotes the following from a paper read before the 86th annual convention of the American Medical Association by Dr. Emil Novak, a "prominet Baltimore biologist":--

"There is no man that is all man, nor is there a woman that is all woman. There is a bit of the feminine in all males, and all women have a faint streak of the masculine."

This chin-music is as old as the hills. When it is boiled down it simply means that man and women are both human and that there are no exclusively feminine nor exclusively masculine traits. The truth is that "masculine" and "feminine" traits are largely socially determined, and for this reason are simply variations in human traits. It is dangerous to Clements' theory to admit that there is any masculine in woman.

A woman's breasts may atrophy, she may grow a beard, she may develop a deep voice and take on "mannish" features as a result of removal or of disease of the ovaries or of the suprarenal glands; but she does not, thereby, become a man. A spayed pullet develops all the colorings, comb, wattles, tail feathers and spurs of the rooster, and may learn to crow. But "she" is only a sterile bird, neither male nor female. A steer resembles a cow, but can neither give birth to a calf nor produce milk.

We make ourselves ridiculous when we assert that having artificially altered the secondary characteristics of a girl or a hen, we have converted the one into a man and the other into a rooster. If the primary sex differences are metamorphosed into those of the opposite sex, and if the changed creature can produce spermatozoa, we will accept the change of sex. Otherwise, sensational tales by publicity seeking "biologists" leave us cold, even if these papers were read before that august body of super-geniuses that compose the American Medical Association.

Clements has unearthed another "Great" scientist--one Dr. David Causey, professor of biology, University of Arkansas. This great man, in January of this year (1936), read a paper before the American Association for the Advancement of Science, in which he cites "facts" to "support" his assumption that "twilight is setting over masculinity in the animal world." He thinks the male in all species is becoming extinct, and that sexual reproduction is an after-thought that Nature is trying to forget.

Thus one hypothesis is supported by a number of sub-hypothesis. These things don't constitute proof of anything except the ingenuity of the human mind. Theories follow one another in melancholy succession--to the graveyard. Every meeting of any "scientific" body listens to the serious discussion of hundreds of new theories. Ninety-nine percent of them live no longer than it takes for them to get into the newspaper.

HERMAPHRODITISM

True Hermaphroditism does exist in many plants and animals. Scientists have two theories concerning the matter. One is that hermaphroditism was the original condition, and that uni-sexuality resulted by evolution. The other is the exact opposite. There are scientists who believe both theories, and that the original and secondary conditions varied with different species.

These things are only theories and the latter one may be the

nearest correct. Real proof is lacking in either case, so that dogmatism is not in order.

Clements holds that woman produces man and that man originated in woman. Seeking then for the origin of woman, he assumes that she descended from some superior hermaphrodite being. The origin of this superior being is not revealed to us.

There is not a single example of this superior being offered in evidence. No fossils of the creature have ever been found. He or she or it is a mere hypothesis, like the "missing link." It exists only in the imagination of Clements.

Clements may reply that "living fossils" exist in the form of rudimentary female organs in the male, and rudimentary male organs in the female. . The legitimate inquiry here is: are these things really rudiments or vestiges? Do they point backward to a prior condition, or are they prophesies of the future? Are they remains of once functioning organs, or the beginnings of organs that will be serviceable in the future? Are they going up or going down?

Clements has them pointing both ways at the same time. In his theory they point backward to what once was, and forward to what is to be again. They seem to have gone downward until they "touched bottom," and now are going up the hill on the other side. His theory only lacks proof. Sensational newspaper stories of women being turned into men by "slight surgical operations" do not constitute proof.

Aristotle thought that woman was a case of arrested development; that she represented nature's failure to make a man. Lester F. Ward, taking a gynecocentric view, regarded the female sex as the primary and the male sex as secondary in the organic scheme. Both views seem to have been disproven by biology.

Clements also lays great stress upon a long-since discarded hypothesis that there was a period of history when women ruled--the matriarchate. This theory was popular during the last century and was accepted by Ward and the feminist leaders of the time. Historians, archeologists and anthropologists have shown that this hypothesis was based on inadequate data, and it is no longer seriously held.

In this as in much else presented by Clements, he is wading around in the guesses and speculations of forty and fifty years ago, and has closed his eyes to the flood of water that has passed under the bridge since the days of Bachofen.

The female did not produce the male and does not now produce him. Clements ignores the primal facts of the procreative process. The body of a man or woman is produced by the germ plasma, and neither sex can produce this. They serve only as repositories and channels thru which it flows. So far as observation and experimental evidence can show, one sex is as necessary as the other to this process.

Until we find a woman who came into being without the aid of a father, we are as justified in saying that "she must depend for

her existence upon the male that produced her," as we are in saying, as Clements does, that "he must depend for his existence upon the female that produced him."

It is true that by himself, man is sterile, barren and unproductive, altho his sterility and unproductiveness are only relative. Potentially he is fertile and productive. It is also true that, standing alone, without the assistance of man, woman is also relatively sterile, barren and unproductive.

Man or woman cannot go it alone. Both are necessary.

COMMENT BY CLEMENTS

Shelton dodges facts and juggles words in order to confuse the reader. He neither tries to prove nor disprove the Virgin Birth theory. His discussion produces no benefits.

Shelton knows better when he alleges it's only chin-music to assert that the qualities of male and female appear in all people to a greater or lesser degree, with none who have not in their body both qualities to a certain extent.

Some people possess both qualities, physically, in such marked degree that they are neither male nor female, but both in one body, called hermaphrodites.

Shelton may call this condition a "freak" of Nature, not knowing that Nature is not engaged in the work of producing freaks that are good for nothing. These alleged freaks are the result of human habits and practices that interfere with Nature's processes.

It is not the work of God that idiots and cripples are born, or that "freaks" come into being. God does the best He can under the circumstances.

In the production of hermaphrodites, God does the best He can under the circumstances; and the resulting deformity in physical construction due to inimical conditions, some ignorantly call "freaks."

Science admits that Woman is the main trunk of the race, and under the law of heredity, woman must possess potentially, all the physical qualities of the Creative Principle, which would include the physical qualities of the male.

Man is such by reason of his creative system; and if woman did not possess the male elements potentially, man could not possess them actually. This is true under the Law of Heredity.

Man is such because he has in a developed state that which woman has in a rudimentary state. It is the hypertrophy of the male element in the female, with a corresponding atrophy of the female elements, that constitute man.

Shelton refers to the "gynecocentric view" of Prof. Ward, and asserts that Ward's views seem to have been disproven by biology. As a matter of fact, biology has produced no evidence to disprove Ward's views. Here is what Ward says:

"That which might naturally surprise the philosophical observer is not that the female is usually superior to the male, but that the male should have advanced at all beyond its primal estate as either a fertilizing organism attached to the female, or, at most, a minute organism detached from her but devoted exclusively to the same purpose. In other words, while female superiority is a perfectly natural condition, male development requires explanation" (Pure Sociology).

Being prejudiced in the beginning, with apparently no desire to present known facts of biology and physiology for the enlightenment of the reader, but concerned only with evidence that might support his questionable side of the case, Shelton closes his eyes and spars with words to confuse the reader, while he studiously avoids the mention of any biological or physiological principle that might go against him.

The experiments of modern scientist show that "the spermatozoon (of the male) can be replaced by a chemical or physical agent (in the function of reproduction). Only the female element is essential" (Alexis Carrel, M. D., in Man, the Unknown, 16th ed., 1935, p. 91).

Shelton refuses to notice these important discoveries of science, and also ignores the important fact that modern scientists have recognized the evidence which appears to show that the ancient compiler of the Book of Genesis undoubtedly had access to an old tradition, extending back so far into the distant past, that it definitely mentioned a time in man's history when he was still clinging to his Mother's Apron-string, and filling a very minor role in human affairs. For the Scribe wrote:

Man shall cleave to his wife: and they shall be one flesh (Gen. 2:24).

These words have deep significance when properly considered. They picture a state of harmony between the ancient record and the rational opinions of modern biologists. This ancient man, cleaving unto his wife as a child unto its Mother, is revealed before our eyes as Ward's minute male organism, detached from the female it is true, but still devoted exclusively to the minor function of a Fertilizer.

Had the Ancient Scribe been able to reach back a little farther into the night of time, he might have startled the world by dragging out into the light those old records which would reveal the glorious period of the Golden Age, when the Perfect Man, made in the likeness and image of God, a Superior Creative Unit, lived 130 years, and then begat a son in his own likeness, after his image: and called his name Seth (Gen. 5:1-3).

That definitely recorded event occurred ages before the deformed creature came into being, who was called Woman "because she was taken out of (the womb of) Man" (Gen. 2:23).

The biblical record means nothing to Shelton, and he never refers to it because it cuts the ground from under his feet. He is so ultra-modern that he refuses to listen to the empty prattle

of a group of Ancient Ignoramuses. He is following "Men of Science" who, according to that great scientist Carrel, "are guided by chance, and don't know where they are going" (Man, The Unknown, p. 23).

Bisexualism is Perfection

G. R. Clements, LL. B., N. D., D. C., O. D., Ph. D.

Having taken some random shots at Shelton, I shall now bring up the shock-troops. When they have finished their work, the job will be done. So here goes--

1. If Primal Perfection was the First Fruits of Creation, then the present condition of imperfect Uni-sexuality is the result of Devolution.

2. If the Immaculate Conception and the Virgin Birth is a higher process of generation than Sexual Reproduction, then the present process of human propagation is the result of Devolution.

3. If the more perfect state of an Organism is that in which it has the greatest freedom to exercise and express the fundamental functions pertaining to its constitution and construction, then the present subjection of the female to the male in the process of reproduction is a condition of limitation and restriction upon the Primal Function of Life that is the result of Devolution.

4. If Sexual Reproduction is the fundamental process of human propagation, then the Creative Principle of the Universe has surrendered to the power of man the supreme prerogative of race perpetuation, and to that extent Man is superior to the God that made him.

5. If Sexual Reproduction is the primal and fundamental process of human propagation, then there is no logical explanation of the reason why the sex act is regarded as the limit of immorality, and why it has been generally condemned by the saged of philosophers of all ages.

A consistent discussion and scientific explanation of the five factors above enumerated, would solve some of the deepest mysteries of human existence. A lack of definite knowledge in this field is responsible for much of the misery that burdens the race. For that reason this work is presented for the purpose of throwing a little light on this dark subject.

Leading biologists decalre that recent findings appear to indicate that the race was not originally composed of imperfect uni-sexual individuals, as at present. They hold that Bisexualism is the only perfect state, and that in its primal perfection humanity was composed of Bisexual Beings.

These startling discoveries and opinions cast a strange light on the Edenic parable in Genesis. The whole transaction that is said to have occurred in the Garden of Eden, is fraught with difficulties on the orthodox interpretation. The popular theory on which the parable is founded, is sufficient to cast discredit

on the regular reading of the narrative. It appears unreasonable and inconsistent that a loving Creator would place in the way of Eve, a Temptation that He knew she could not resist.

The effect that was to follow the eating of the forbidden fruit, appears on its face to furnish the most laudable motive for violating the command. It is evident from the consequences that followed, and from the curse entailed, that "eating of the forbidden fruit" is merely a figurative mode of expressing the course of conduct considered necessary for the perpetuation of the race. This act, in its origin, was believed to be the source of all evil. If that be true, then no remedy appears in the New Testament under orthodox interpretation, and humanity is still lost.

The curse inflicted on Eve has always been a puzzle to commentators. What connection is there between the eating of fruit and sorrow in bearing children? The true meaning is evident when conception and child-bearing appear as the direct consequences of the act forbidden (Gen. 3:16). If that be true, then no remedy is provided under orthodox belief in a crucified God.

The Edenic parable deals with fundamental principles. It involves the Law of Creation. The law has two phases, but in human generation only one is recognized by science. These two phases are (1) Spiritual Generation and (2) Physical Generation. Paul refers to both. He shows that they are the substance of the Edenic parable (Rom. 7:21-23). So does John, who mentions the first phase of the law in these words:

"Whosoever is born of God (spiritual generation) doth not commit sin; for his seed (of life) remaineth in him; and he cannot sin, because he is born of God (without expenditure of the Seminal Essence of Life). In this the children of God are manifest" (1 J. 3:9, 10).

John is more brief as to the second phase of the Law. He merely says:

"There is a sin unto death" (1 J. 5:16).

But Paul stresses the importance of the subject by discoursing at length upon it. He says:

"I see another law (of creation) in my (generative) members, warring against the (spiritual) law of my mind, and bringing me into captivity to the law of sin (carnal, physical, sexual generation) which is in my (generative) members" (Rom. 7:23).

Paul is puzzled. There stands the command to be fruitful and multiply, the law that Paul would serve (Gen. 1:27). And there stands the command of Death for those who serve that law (Gen. 2:17). So with the philosophers of the ages he cried out:

"O wretched man that I am! who shall deliver me from the body of this death?"--Rom. 7:24.

Paul knew that the Edenic parable conceals an ancient phallic

legend. He knew that man's redemption depends upon a correct interpretation thereof. He knew that generation should not lead to degeneration and death. He knew that immortality grew out spiritual generation. He knew that animals, like the amoeba, paramecium, etc., generate asexually and are endowed with eternal life. He knew that such generation was possilbe in man. But he admitted that the secret thereof was unknown to him.

The correct interpretation of the Edenic parable is based on the Law of Generation. The secret concealed in the parable had been discovered long ago, if modern science were not ruled by atheism. A Creative Principle is superfluous when Matter can organize and animate itself. When the process of Evolution begins with the primordial life cell in the sea, and ends with the development of man, that is enough to discredit the theory of a Creative Principle.

The theory of Evolution is the product of deficient knowledge. Bacon wisely said that a little learning inclines men's minds to atheism. But more learning inclines men's minds back again.

Modern biologists turned more light on the theory of Evolution, and saw that it failed to satisfy the law. This led them to deeper studies of the Creative Function, and their recent discoveries are startling the world. These discoveries show that the Edenic parable deals with the decline of humanity from perfection to imperfection. The decline, or fall, grew out of the Creative Function.

This newer knowledge explains the problem. It explains why the formative organs of the female appear in a rudimentary state in the male. It explains the changes thru which the human organism has passed since the dawn of its creation. But the greatest surprise is the discovery in this, that we have not yet equalled the ancient scientists in knowledge of the human body.

Leading sexologists now assert that originally there was not a separation of the sexes. The Dual Qualities of Creation appeared in one supreme organism, which the ancients regarded as the Virgin Mother. The name we give to this Superior Being is immaterial. Our patriarchal religious systems consider this Superior Being as a Bisexual Man. Many ages ago Plato said on the subject:

"Primitive man was masculine-feminine in a single being; but man having sinned, God separated the masculine from the feminine, and formed therefrom two modified beings. But notwithstanding this, there are yet two beings in the acutal man, which are separated from each other through continuance in sin" (The Banquet).

The Evolutionist ridicules such statements. They are the work of ancient superstition. In the animal kingdom there has always been, as now, a separation of the elements of creation. But Prof. Lester F. Ward presents a different opinion. He says:

"Life begins as female...The female is the fertile sex, and whatever is fertile is regarded as female. The female is not only the primary and original sex, but continues throughout as the

main trunk. Life begins with the female organism and is carried on for a long distance by means of females alone. Assuredly it would be absurd to consider as male an organism propagating asexually" (Pure Sociology, p. 313).

If Ward's opinion is correct, the Virgin Mother legend of the ancients becomes a fact in Nature. If the female for long ages constituted the race, then reproduction occurred under the process of the Immaculate Conception and the Virgin Birth. Evidence to support this view accumulates as we proceed. Prof.T. C. Street writes:

"It is understood by all occultists that the male as he now exists is a mere half body. The true human comprises a perfect attunement of the Masculine and the Feminine (elements) in one personality. Until the two (halves) become one (unit), unrest, change, decay, death, sorrow, disease, suffering, want, bondage, injustice, selfishness, vice, and sin must continue to exist. The male (element) separated (from the female element) is the source of all error and evil in the world" (Hidden Way Across The Threshold).

These thoughts become more impressive when we remember that it was only after "the sons of God saw the daughters of men that they were fair; and they took them wives of all they chose", that "God saw that the wickedness of man was great in the earth, and that every imignation of the thoughts of his heart was only evil continually" (Gen. 6:2, 5).

Here appears strong evidence of a change in human conduct and human condition. It is so marked and so varied from that of previous ages, as to merit especial attention. If the procedure of men's taking wives was then a practice so strange and so extraordinary as the ancient account appears to indicate, this fact seems to show that we are here quite close to the days when the perfect bisexual organism finally lost its creative capacity, and made its degenerative descent into uni-sexuality. It is a serious loss for us that the record at this point is so brief. But we shall see as we proceed that evidence accumulates to support the suggestions now made.

Frances Swiney contends that human perfection in conduct and condition depends upon human perfection in organization. To deny that contention is to deny a scientific fact. To this end she observes:

"The deep important of the single life of Jesus has not yet been fully comprehended. He in every respect fulfilled in Himself, as an ideal and as a living example, the perfect complement of both sexes. In Him was brought to pass the realization of the occult saying attributed to Him by the early church fathers.... 'And one asked Him saying, 'When shall Thy Kingdom come?' Jesus answered and said, When the two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female" (Saying of Jesus).--Awakening of Woman, p. 96.

Swiney states that in this connection "it is interesting to

note Comte's prophecy, that in the future evolution of the race, women will produce children without the help of the male element" (Ibid.).

Henry Proctor, F. R. S. L., M. R. A. S., of London, who regards the Edenic parable as dealing with the Law of Creation, says:

"Now this (view expressed by Plato, Ward, Street, Swiney, and others--Clements) is just the idea conveyed in the sublime symbolism of that marvellous Epic of Eden and the Fall in Genesis" (Evolution & Regeneration, p. 101).

Mystery of Rudimentary Organs

Modern science has been perplexed by the fact, that the male possesses all the organs of the female, in a vestigial, rudimentary, retarded, arrested state of development. Biologists now point out that this condition could not exist, (1) if the orignal product of the Creative Principle was perfect, and (2) if males and females were distinct types. But this would be the exact condition if man were originally produced by woman.

Under the Law of Heredity, woman cannot produce nor reproduce any type other than her kind. Under this Law, woman, who had produced all humanity, and who still produces all humanity, could not, cannot, give birth to a distinct type.

Man has always been born of woman. She is still his Mother, and he isstill her child. Present man has always been her child, and he continues to bear in his body and will always bear in his both, certain anatomical marks as evidence to prove that he was and is born of woman.

However, due to certain degenerative influences working changes in her orgainism, woman's creative centers would, in time, become weakened and incapacitated. She could not produce her kind absolutely, but would produce her kind only relatively, with some of her distinctly formative qualities undeveloped and atrophied in the offspring.

The product of this faulty function could not be normal. It would be an abnormal, deformed, malformed creature, possessing the receptive formative elements in a rudimentary state, with the positive (male) elements in a hypertrophied state.

The final effect of this faulty function and unbalanced state would be the development of unbalanced organisms, the two halves now called male and female. In course of time, all knowledge of this degenerative development would be lost and forgotten, and the unbalanced organisms, called male and female, would become racial characteristic, and be regarded as normal structures.

The present male possesses the rudimentary nipples, mammary glands, ducts, and internal organs of the female. In some men the mammary glands are developed to a functional degree, yielding a supply of milk sufficient to suckle offspring. Numerous instances are recorded in medical literature where men have nursed

infants. Such men are termed Gynecomasts.

Bisexualism is still apparent in the body. It persists in spite of the efforts made to eradicate it. For thousands of years the surgeion's knife has been used to destroy evidence of bisexualism. But the condition is buried so deeply in the flesh, that it cannot be removed by surgical operations. Leading biologists are now beginning to believe that it has a meaning.

Novak says that every man has a potential uterus (the uterus in the floor of the prostatic urethra p. 12.) Leuckhart writes:

"The Vesicula Prostatica (in man) is universally acknowledged to be homologous, or analogous, to the female uterus, together with its connected passages."

Leland states that "the prostate in man is simply a womb 'out of employment'" (Alternate Sex). Swiney says that the male is a differentiated, incomplete, malformed female (p. 28). Darwin contends that the existing evidence of bisexualism still remaining in the organism solves the secret of man's origin. He wrote:

"This homologous construction is intelligible only if we admit descent from a Common Progenitor; and in order to understand the existence of rudimentary organs, we have only to assume and consider the fact that a former progenitor possessed the parts in a perfect state, and that under changed habits of life they became reduced by non- or disuse thereof". (Variation of Species)

There is much food for thought for that logical assertion. Waught observes:

"The urethra of the male is analogous to the female urethra, which is part of the clitoris; the prostatic glands are identical in both sexes; the uterus masculinus found in males is identical with the womb or vagina of the female, resultant from arrested development, and is frequently referred to as a defective uterus. In ancient periods, removal of these so-called defective parts was common, indicating that maleness or femaleness was increased thereby" (Human Anatomy, Century Ency. Dict.).

The scientific manner in which to solve this problem, is to accept the facts as they appear and consider them in their natural relation to the organism and its function. If Life is a Creative Force, it is not a sterile, barren, masculine god. Its characteristics are feminine, formative, creative. Swiney says that the manifestations of Life appear as female; and that if the female alone is the fruitful organism, then it is clear that "there is only one Sex, and that is the creative female" (Swiney, p. 24).

"The female not only typifies the race," says Prof. Ward, "but, metaphor aside, she IS the race" (p. 313). "She is the creative focus from whom proceed all humanity. Here we come face to face with a long-forgotten truth: The first male, the first son of the mother, was ever virgin-born" (Swiney, p. 11) The knowledge of this possessed by the ancients is the basis of their

doctrine of the Virgin Mother.

If the female sex is the reporducing, the fertile sex, the male, the fertilizer, is also female, but a differentiated, incomplete, female organism, undeveloped in the distinctive creative organs and functions of the female. Thus, there is only one sex, the female (Swiney, p. 28).

The male is secondary to the female (Swiney, p. 12). To be more specific, the male is a malformed female, resulting from degenerative changes. This undeveloped, degenerate female is sterile, barren, unproductive. It cannot create itself, nor procreate itself. It must depend for its existence upon the fertile female that produced it. When she rises above her present degeneracy, and becomes competent again to reproduce herself absolutely instead of relatively, she will then give birth to no more degenerate, sterile, barren, unproductive offspring, and the male, a degenerate, deformed female, will disappear.

The dawn of that day is appearing. Leading biologists are sensing its approach. Dr. David Causey, Professor of Biology, University of Arkansas, before the American Association for the Advancement of Science, on January 1, 1936, at St. Louis, Mo., read a paper on "The Decadence of the Male in the Animal Kingdom," in which he cited many facts to support the assertion that a "twilight is settling over masculinity in the animal world, and that the male of all species is slowly becoming extinct." He says:

"Sexual reproduction appears to be an afterthought of Nature which she is slowly trying to forget. Some species already show evidence of swinging back to the time when life was perpetuated without benefit of masculine support (by the process of parthenogenesis--Clements).

"I wonder in those days long ahead, will your daughters and my daughters some day point with amusement, in some great museum of the future, to the beautifully preserved specimen of the last man, standing alongside the great auk and the dodo?"

Man A Degenerate Woman

Can we question the correctness of this philosophy when we see females degenerating into males right before our eyes? Medical literature cites numerous instances of it. Students in many lands have sent Clements newspaper clippings of accounts of cases of such transformation. He received one from London, dated June 2, 1934, concerning a girl of 18 who "completely changed into a boy, physically." He received one dated May 16, 1935, about a Chinese girl of 20, in Tientsin, who changed into a male, physically, and was declared to be a man by the physician who made the examination. On December 28, 1935, the large newspapers of the world reported the case of a girl athlete, age 24, who was changed to a man with the aid of a slight surgical operation.

Accounts of this girl athlete changing into a man recalls a similar case that occurred in Cincinnati about twenty years ago, according to Dr. Raymond Hilsinger, deputy county coroner, as

reported in the Cincinnati Post of December 30, 1935, which says:

"The Cincinnati case was that of a young woman who, as she reached adolescence, developed masculine characteristics. She underwent an operation, became a man, married, and was the father of six children.

"In the Cincinnati case, as in most similar cases, Dr. Hilsinger, said, the 'girl' was born with dual characteristics (of creation). During youth, the less dominant masculine traits of the female sex rule, he said. As adolescence approaches, dormant masculine traits appear. A surgical operation brings the new personality to the fore, leaving the old inactive."

We cite in our Science of Regeneration Course, cases of men who suckle offspring, of men who menstruate, of men who have become pregnant, with the embryo removed by a surgical operation, of men with normal male organs, but who are so strongly feminine psychically, that they love men instead of women. They leave "the natural use of the women," says Paul, and, men with men, indulge in the disgusting sexual practice of Sodomy, buggery, pederasty (Rom. 1:27).

Sexologists are agreed on one vital point. They concede that sexual differentiation is only apparent, and not actual. They report numerous cases in which certain individuals, after a careful medical examination, were pronounced female, whereas the opposition condition was later proven. Such facts show that sexual differentiation is only realative, and not real.

Medical literature contains abundant evidence to show, that sexual differentiation is not due to the creation of distinct types. The evidence shows that sexual variation and differentiation are the result of degenerative changes and abnormal conditions, with many individuals representing, to a more or less degree, both sexes.

Dr. Emil Novak, prominent biologist of the Gynecological Department, John Hopkins Medical School, Baltimore, declares that "there is no man that is all man, nor a woman who is all woman." He made that statement in a paper "read before the Section on Pathology and Physiology at the 86th annual session of the American Medical Association" on June 14, 1935, in which he reported a case of Inter-Sexuality in a girl 19 years old, considered in early life as a normal female.

Only a fool would doubt the theory of Evolution if he thus saw monkeys turning into men. That event would then be a fact of observation. No one but an ignoramus would attempt to deny it. No surgical operation can make a man of a monkey. Not even the breeding of men with female apes will produce the "missing link."

Dr. Ivanov, of Russia, experimented for years in attempts to produce an "ape-man." He tried to establish the "missing link" by crossing men with female chimpanzees, but failed. The difference between the lowest human and the highest beast was found to be so vast, that the breeding of females chimpanzees to men produced no results.

The difference in the chemical composition of the two germs was so great, that no union of the male germ of the human would occur with the female germ of the beast. Here appears the Law of Creation that decrees each after its kind, and that prevents the pollution of its work. Regardless of these facts of experiences and observation, the theory of Evolution is considered scientific, while the tradition of the Virgin Mother is considered an ancient superstition.

The Bisexual Progenitor

Biologists have at last grasped the startling truth, that man is only a degenerate woman. Prof. Albrecht, writing on the obscure diseases of men, clearly avers that "males are rudimentary females." T. H. Montgomery concludes, from a general review of the leading facts of development, physiology, and anatomy, that the male is less developed and more embryonic than the female. He draws attention to the fact, that when one sex is rudimentary in comparison with the other, it is usually the male.

Biologists declare that the fertile organism alone has been the crucible and workshop in which has been formed the handiwork of Creation. Obviously, it would be the fertile and more perfect embryo that would suffer from a change to less favorable conditions, and would accordingly appear as an incomplete, undeveloped organism, thus being "transformed from a normal to an abnormal phase of organization--abnormal until, by repeated hereditary transmissions over a long period of time, the changed condition or structure has become a racial characteristic" (Swiney). This racial characteristic having existed so long, misleads the Evolutionists who know not the original formation of the organism, and consider as normal the present state of imperfect Unisexualism.

The male is male not because it is a distinct type, but because the organism is more masculine and less feminine; because the receptive (female) element is atrophied, while the positive (male) element is hypertrophied. That is the reason why traces of the male element appear in all females, and traces of the female element appear in all males. H. H. Rubin, M. D., says:

"It is probable that 100 per cent 'maleness' or 'femaleness' does not exist--for in every individual there is some leaven of the character of the opposite sex" (Your Mysterious Glands, p. 59).

This knowledge explains the appearance of hermaphrodites and psuelo-hermaphrodites, of which conditions medical records contain numerous accounts. That state of development has been a mystery to modern science. It is regarded by the Evolutionist as a "freak" of Nature. Things appear as "freaks" to those only who lack understanding, or are blinded by prejudice. The theory of Evolution prevents scientists from seeing in Hermaphroditism an attempt of the organism to revert to its original type of Bisexualism.

The Evolutionist holds that man ascended from a lower animal through a long process of progressive development. This is the

doctrine of the greater from the lesser, of the stream rising above its source, of something from nothing.

Natural science presents the revolutionary philosophy of the descent of man from a superior being of a bisexual nature, through a process of devolution. This is the doctrine of the lesser from the greater, and the law of Cause and Effect. If it is well founded, it implies the future reversion of present, dependent, imperfect unisexual beings back to the original perfect, independent, bisexual state, through progressive regeneration.

Natural science recognizes the law that nothing can be that never was. There cannot be relative existence without absolute existence. There cannot be actual existence without potential existence. Everything that has been, that is, or that will be, must first have potential existence. Every living thing was a potentiality before it became an actuality. These statements are based on the scientific fact that Something cannot come from Nothing. There must be a Cause for every Effect.

Knowledge of this law indicates that the prior condition off Bisexualism must have been, or the present condition of pseudo-bisexualism (hemaphroditism) could never be. It teaches us that the present condition of pseudo-bisexualism appears as the result of an attempt of the organism, by the process of atavistical reversion, to revive and resurrect the prior condition of Bisexualism.

Pseudo-bisexualism appears as partial attempts of the organism to revert to its original form, say the leading biologists. To make the attempt successful requires compliance with the full force of the law. As unfavorable conditions interfere, the attempts of self-recovery only partially succeed.

The modified sexedness of modern humanity is a serious hinderance to the recovery of prior Bisexualism. For current and inherent habits of long ages must be changed and overcome, before the organism can recover the full use of its latent functions, and regain the perfect balance of Bisexualism.

Bisexuality versus Unisexuality

To determine whether our philosophy is well-founded, we must consider whether Bisexuality or Unisexuality is the superior state. If such consideration shows that Unisexuality be superior, then the separation of the sexes is a condition of improvement. But if the reverse is shown, then the separation of the sexes must by regarded as a condition of retrogression, degeneration, devolution.

The highest state of an organism is that in which it has the greatest freedom to exercise and express all the functions pertaining to its constitution and construction. To the extent that an organism is independent of all external assistance and circumstances, such organism is perfect internally and functionally, and free from internal liability to degeneration.

This degree of perfection is limited and lost in direct

ratio with the organism's need for external aid in the performance of its functions. Hence, the suspension of any function, with the consequent atrophy of the organs thru which it is expressed, must be regarded as condition of deficiency and a mark of degeneration. It would be inconsistent and illogical to suggest that atrophied organs represent and indicate improvement and advancement. On the contrary, they represent devolution, degeneration.

The "ability to create," says Prof. Fowler, "is woman's most marvelous power and function, because its mission is paramount." The paramount function of an organism demands perfect freedom in expression. Consequently, it is logical to assume that the Creative Principle bestowed upon woman, in the beginning, the most care, prevision, and protection. Nothing less could be expected when it is known that the race begins its existence in the female womb, and is produced, preserved, and perpetuated by the female.

For this high purpose, "woman's position in the scale of life," says Prof. Drummond, "is the most exalted, the sovereign one." Therefore, it is unthinkable to regard as natural or normal any degree of restriction or limitation on woman's supreme function of creation.

Woman is sovereign no longer. The race has declined from its original plane. Many important facts are cited to show that this is so. The most salient and convincing of such facts is the present condition of woman, whose "ability to create" is limited. In the exercise of this primal function, she is dependent upon the co-operation of man, and subject to his dominion. Her positive qualities of creation no longer function as they did in the beginning, due to the atrophied state of the organs thru which this phase of the creative function is expressed.

By reason of this deficiency, woman has lost her sovereignty, her supremacy. She has declined from perfect Bisexuality into imperfect Unisexuality. This condition is a defect, a deficiency that is serious and extended.

Being unable and incompetent, because of her deficiency, to comply with the primary law of fructification, the defective female is forced to seek external aid to assist her in the performance of the paramount function of her organism. In order to be fruitful and multiply (Gen. 1:28), her deficiency compels her to yield to and place herself, to a certain and definite extent, under the power and control of the male, in order that she may fulfill the Law of Creation.

It is against all the laws of reason and all the principles of Nature to suggest, that the formative female, on whom the very existence of the race depends, should be compelled to submit to the wish, will, and control of the sterile, barren, degenerate son that she has unfortunately produced, in order that she may comply with the law, and exercise the most important and most fundamental function of Life. To hold that this condition is natural, normal, and regular, is equivalent to holding that the Creative Principle of the Universe has surrendered to the power of man, the supreme prerogative of race perpetuation.

Any form of compulsion is a form of enslavement. It is a definite limitation of freedom. In every instance it is a detriment and impediment to the welfare and the progress of any organism. In this instance, it affects adversely the fertile female not only, but the entire race. For the progress and the improvement of humanity in general, depends upon the unrestricted and the untrammelled exercise by the female of her formative forces. Any restriction or limitation on the freedom of this function, strikes at the very heart of the race.

The condition of compulsion in which the state of unisexuality places the female, is a positive condition of servitude. The victim of this servility is certain to be subject to and suffer from the abuse that is always present under all forms of serfdom. Therefore it is impossible for the female to bring forth good fruit under a man made law which decrees that--

"Thy desire shall be to thy husband, and he shall rule over the" (Gen. 3:16).

Our philosophy is supported by all the evidence accumulated in every investigation made of the matter. The present state of unisexuality, which is responsible for all the evil described by Prof. Street and thousands of others, is the result of degeneration. Furthermore, the condition of unisexuality preserves and promotes the very degeneration that gave it birth, thus making its perpetuation safe and certain.

The relative importance of the function of digestion and reproduction is readily revealed in the fact, that digestion preserves the individual only, while reproduction preserves the entire race. And yet, the lesser function of digestion is performed by the unisexual organism without the aid of any external agency. In this function it possesses the greatest degree of freedom from and independence of all external assistance and circumstances.

This scientific consideration of the question shows beyond the shadow of a reasonable doubt, that the "evolution of the sexes" is not a condition of progression, but a condition of degeneration. Therefore, in our study, of the separation of the sexes, we must deal with a problem of devolution, instead of evolution.

The Fatal Admission

Leading evolutionists are forced to admit, to the detriment of their theory, that unisexual organisms have descended from primodial bisexual forms. They concede that the vestigial and rudimentary organs in the unisexual organism, have formerly been functional in a prior progenitor, and that these organs are capable of becoming so again.

Huxley writes:

"If of no use, rudimentary organs, or parts, should have disappeared long ago; but if they are of use, they are arguments for telegony, which means that they are of special value, of

past and future service, both (Anatomy of Vertebrates).

Darwin declares:

"Organs not fully developed are of high physiological importance to their possessors, and are capable of redevelopment; and this occurs--a circumstance well worthy of attention--by partial reversion which we do find in certain individuals" (Descent of Man).

"Organs of now trifling importance have been of high importance to an early progenitor; and after being perfected at a former period, have been transmitted in a more or less fudimentary condition by modified descendants, until of slight or no use."

"Any complex organ in a rudimentary state is direct evidence of its once being functional; and, in order to discover the many transitional grades through which it has passed, we must look to very ancient forms, which have long since become extinct."

"Finally, rudimentary organs, by whatever steps they may have been degraded to their present seeming useless condition, are but the record of a former state of things, retained through the power and laws of inheritance, and are as useful as--sometimes more useful than--parts or organs that are functional, in tracing genealogical descendants. They may be compared to letters in a word, still retained in the spelling but useless in the pronunciation, nevertheless serving as a link or clue for identification, derivation, or origin." (Origin of Species).

How have these vestigal organs come to their present aborted, dormant, functionless state? Science partially describes the process.

Darwin states:

"In order that rudimentary organs may be properly accounted for, we have only to assume that a former remote progenitor possessed the parts or organs in question in a perfect state, and that under changed habits of living, they become greatly reduced or modified from disuse, natural or unnatural selection."

"Thus on the Theory of Descent with Modification, we may conclude that the existence of rudimentary organs, in an apparently useless condition, or even quite aborted, far from presenting a strange difficulty, can be explained, when we consider evolution from some ancestor who possessed all in a perfect functional state."

"Again, when a part or organ has been developed in an extraordinary degree in any one individual or species, compared with another of the same genus, we may conclude that this part has undergone an extraordinary amount of modification and variation since the period when the several individuals or species branched off, from the common progenitor of the genus."

"When any deviation of structure or constitution is common to the parent, it is also transmitted in an augmented degree to

the offspring; hence we may feel sure of the theory of descent with modification."

"On the whole, then, we may conclude that habit, use, or disuse, and the law of correlative variation, modify both constitution and structure; hence to trace original types we must not forget, overlook, or omit to consider thoselong since extinct."

"There is no question but that one organ can by use be abnormally developed, while another by non- or disuse may become vestigial or quite aborted. Use enlarges certain parts, disuse diminishes, and it is undeniable that natural and unnatural selection are governing characters by which, and in which, habits acquired become hereditary, and are subject to the laws of variation and rehabilitation again."

"In all species, or varieties, correlated variation plays an important part, so that when parts have been modified or changed, other parts have been necessarily similarly affected or modified; and so viewing it, Nature may be said to have taken pains to reveal her scheme of modification by means of rudimentary organs, embryological and homologus structure, but we are too blind to understand the true meaning of them" (Variation of Species).

St. Hillaire and Gothe write:

"In the laws of compensation and economy of growth, in order to spend on the one side, Nature even is forced to economize on the other, hence an organ developed, at the expense of another we may say, reduces the other by withdrawal of the nutriment necessary to it, owing to the excessive growth or use of the other adjoining parts."

Lower Forms Less Degenerated

Due to the simplicity of their organization and stability of their constitution, the lower forms show traces or Primordial Bisexualism in a more marked degree than the higher. Biologists regard this fact as an indication that the lower organisms have degenerated much less than the higher. They are more consistent in their course because they are less complex in their construction, and are ruled by Nature under the power of Instinct.

Simplicity of organiation is a mark of perfection. The nearest perfect of all forms is the simple spherical cell, for it is least liable to the action of degenerative influences. Such is the teaching of the ancient philosophers. This teaching is based upon an important principle.

Consciousness increases with the increase in complexity of organization; hence humanity is the most conscious of all creatures. It is this higher conscience in man that renders him more liable to degenerative influences than any other organism. It is by reason of his superior reasoning faculties, which accompany his higher organization, that makes man free to be either a moral or an immoral being. These superior reasoning faculties raise man to a higher plane than can be attained by any other creature,

when righteously exercised, and plunge him below the beast plane when unrighteously exercised.

Scientists admit that, even among the simplest forms, an appreciable change in structure and constitution has occurred since primeval times. From the fossils of the Mesozoic strata, they conclude that the plants of that period were bisexual. In many of these plants the sexes were less apparent than at the present time.

Animal forms are also plastic and yielding. They readily adjust themselves to new conditons, or to express new functions when it becomes necessary under the law of self-preservation. These facts of experience and observation force biologists to concede that present Unisexualism is a modified form of previous Bisexualism.

Evolutionists admit that the present mammals are descended from "pre-marsupial" forms. To deny that marsupial forms are a near approach to Bisexualism would contradict a scientific fact. This knowledge constrains such scientists as Darwin, Huxley, and others to admit that the present state of Unisexuality evolved from Bisexuality.

Huxley writes:

"There is every reason to suspect that hermaphroditism (bisexualism) was the primitive condition of the sexual apparatus, and that unisexuality is the result of the abortion of the other sex, in males and females respectively".(Anatomy of Invertebrates)

Darwin says:

"I look at all the species of the same genus as certainly descended from a common progenitor, as have the two sexes of any one species" (Origin of Species).

"There is a parallel resemblance in the sexes, which proves and shows their conformity in essential parts to some remote ancestor or progenitor which preceded them, before division of the sexes".

"It has long been known, that in the vertebrate kingdom, one sex bears rudiments or various accessory organs or parts pertaining to the reproductive system, which are supposed to belong only to the opposite sex; and it has been ascertained that at a very early embryonic period, both sexes possess true male and female glands, hence some remote progenitor appears to have been hermaphroditic or androgynous" (Descent of Man).

Original Creation Perfect

The original work of Creation was perfect. The organization of Matter into living forms indicates the antecedent development of Consciousness to a state of perfection, in which exist a prevision and a provision, or the (1) power to see the end from the beginning, and (2) to provide for all conditions, both potential and actual. These powers are known as the Law of Vital Accommo-

dation, and the Law of Selective Adaptation.

Not only were organisms necessarily created perfect in their beginning, but the work of Creation required, and constantly requires, the presence of certain conditions. This fact we discover by experience and observation.

No living form can come into being until the conditions are such as to bring that particular entity into existence. For instance, the egg contains the potentialities of a chick, but the chick will never become a reality unless the egg is surrounded by conditions perfect for its development. One of these conditions is, that the egg must be and remain in a temperature that is constantly close to 103 degrees F. for a certain period of time. Slight variations in this temperature durhg that time, either up or down, are fatal to the developing chick in the egg.

After the chick is created and becomes an existing entity, it will still perish if not surrounded by certain conditions. If the variation from these conditions is so slight as not to cause death immediately, or within a few days or a few weeks, then death comes on by imperceptible degrees, by a process of degeneration, creeping over the creature so gradually and slowly, that the facts are not known until the end is near. Then the facts are misunderstood and misinterpreted, and death is attributed to various and imaginary causes.

Creatures that are limited in intelligence and are incapacitated by degeneration, are not only unable to create themselves, but must resort to external aid to procreate themselves. This fact is sufficient to indicate that such creatures are dependent upon that original perfect being from which they descend.

It is true that these creatures possess, under the Law of Heredity, a portion of the organs in a functional degree pertaining to that Creative Being. But some of these organs have lost their function and atrophied by reason of conditions of degeneration during the intervening ages. From this viewpoint it is seen that present creatures are dependent for their existence upon their original perfect Progenitor.

Man's Place In Nature

Man seems to have no place in the economy of Nature. He appears as unnecessary and useless. This is not our private opinion. It is the findings of science. Dr. Rice writes:

"I am here giving much attention to the father, for the reason that his role is commonly considered to be the hard part to explain. It is hard to explain, probably, for the reason that the male of most of the lower species has so little to do that is exemplary in terms of human conduct. Unfortunately, for one reason or another, a considerable number of human fathers also do little that is exemplary by the same standards; hence their purpose is rather difficult to explain."--Hygeia, August, 1933, p. 726.

Prof. Ward has arrived at the same conclusion. He asserts

that the existence of the male is a condition so strange and extraordinary that it requires explanation. He observes:

"That which might naturally surprise the philosophical observer is not that the female is usually superior to the male, but that the male should have advanced at all beyond its primal estate as either a fertilizing organism attached to the femal, or, at most, a minute organism detached from her but devoted exclusively to the same purpose.

--What A Doctor Says--

Dr. Clements offers to an open mind and a person who can think, an amazing array of facts in his Science of Regeneration. The kernels of truth are offered to profusely and plainly, that one may attain information in a short time that would otherwise require several life-times to acquire.

I marvel at his keen understanding and his condensation of essential and vital knowledge from the most remote ages, as to the bisexuality of man in the beginning. He certainly has tuned in with the Ancient Masters.--Dr. A. J. Gerlach, Los Gatos, Calif.

Letter From a True Scientist

Dear Dr. Clements:

I observe that you have taken the affirmative side of a topic dealing with the question of the bisexual origin of man, and the probability of the Virgin Birth.

Dr. Shelton, one of the greatest Naturopaths in the world, and whose books and writings I highly value, has chosen the negative side, and I observe that you, because of his great ability, appear to show a strain of pessimism regarding the outcome of the debate, being fully aware of the strength of your opponent.

But I see no cause for your pessimism. There are more facts, scientific evidence, historical data, logic, and rationality on your side than on his.

Why the logical and analytical mind of Shelton should apparently limit his interpretation of natural phenomena, and restrict his perspective of reason, by erecting an imaginary fence beyond which he cannot go, a ring-pass-not, is difficult for me to understand. To do this is to follow in the footsteps of the customary, conventional and recognized scientists, who have likewise limited themselves in various ways.

The greatest error in the reasoning of scientists is that they regard the undomesticated, animate things of Nature as perfect, and adopt that measure as a standard of construction and function.

They seem to disregard the fact that as Man is the highest

creation on this planet, the Perfection of Man cannot depend upon following completely, without modification, the things of Nature which are, in so many ways, inferior to him.

You contend with logical reasoning that all things degenerate when left to their own resources.

To discover that you are right, one needs only to observe Nature in the "raw", the habits of wild animals and plants, especially in the tropics, to be impressed with the reality of the biologic law, that anything left to itself, without applying to it the higher intelligence of man, as in breeding and horticulture, and degenerates.

As Shelton bases most of his opinions upon the faulty premises of conventional science, he falls into one of its greatest errors by indirectly assuming that the category of Cause and Effect, in which natural phenomena are placed, is complete in itself and therefore completes the cycle of human reason.

That is grossly erroneous. The fact of the matter is, that it requires (1) End (2) Cause and (3) Effect to complete the cycle, and not Cause and Effect alone.

End may be termed the (1) origin of cause and the (2) goal of effect, beginning and ending in the same source, thus completing the Cycle. Unless the End or Purpose be included and considered, there is no rationality in the thought.

This is not mere scholasticism, The foregoing error leads scientists to regard the things of which Nature is constituted as an End in itself, instead of regarding natural forms as the Means to an End, and not the End.

Where can the End of Creation be found outside of Man? Of all created things, in Man alone is the purpose and the end of Creation found. For Man is the highest creation.

Granting that this is so, then the controlling factor of the biological and physiological characteristics of Man must necessarily lie within Man himself as a primary proposition, and in Nature only as a secondary factor, or only insofar as Man has fallen and degenerated thru the abuse of reason, instinct and his own body, below the standard of original Perfection.

If Shelton were wise enough to approach the subject of the Virgin Birth thru the above channels of reasoning, he would observe that the existing dormant mammary glands in the male, and what may appear to be an inconsistency of creative work in placing the most important glands, the Gonads, in the scrotum, and supported by a few weak cords, where these precious glands receive the least protection of all other organs and glands, in addition to other structures of the genitals of which little or nothing is known, becomes a fact of the greatest significance in explaining the remote past of Man to his bisexual origin, and showing that his present state is the result of degeneration, as you contend.

This should not be surprising to Shelton, who must be fully aware of the fact, that on practically every page of any standard work of Physiology, one finds more or less theory, assumption, and guesswork as to the purpose and function of various structures and organs of the body, many of which little or nothing is yet known, and some more or less dormant and rudimentary.

The evolutionists have tried in vain to show that these dormant rudimentary organs and glands are "hang-over appendages from the ape days of man." A preposterous coursefor a scientist to pursue in his attempt to explain what he does not understand.

As Shelton maintains that he bases his conclusions upon facts, then he should have all the facts and not just some of them; and he should be informed that facts, disconnected and separated from the conditions, circumstances, and the ultimate purposes for which they can be of service to man and which determine their value, have no significance whatever.

A fact in itself alone has no value. It is just a bald fact. Facts must be properly and consistently correlated to have any value.

Should a scientist find some of the above statements difficult to reconcile, how else can the true significance of some of the biological findings of Darwin, Huxley, Spencer, etc., with reference to rudimentary and dormant structures, be explained, determined, correlated and accounted for, without accepting the Bisexual Origin of Man?--Dr. Bernard Rackow, Los Angeles, Calif.

CHAPTER NO. VII

THE VIRGIN BIRTH DEBATE

By Dr. J. Lach, Boqueron, Panama

I have followed the Virgin Birth Debate between Clements and Shelton, and I desire to make some comments on the style in which the debaters present their scientific-evidence.

Shelton is presenting his evidence in a very unscientific fashion. He is trying to fortify his arguments with political and economical evidence, all of which throws very little light on the mysterious origin of Man.

The ancient land owners and war lords, through the influence of religion, kept the multitude in fear for the sole purpose to exploit them. The same methods used today by our industrial money-changers. It is nothing new to the student of history and economics.

Shelton fails to show scientifically the different degenerative stages thru which woman passed, until she reached the present physical sex stage. As a student of Nature, Shelton should know what effect degenerative modes of living have on the functions of the cells and tissues, effecting the female cells and glands more, because by nature the female is a laboratory in which the manufacture of living beings occur. She is not made

for the purpose of satisfying the male desire for the "exquisite pleasure" of his lust, as is the purpose of our present marriage institution.

All of woman's anatomical structure is tuned up for the purpose of creative function. Her organism is whole. Nothing but creative desire dominates her. It is only thru degeneration that woman's creative organs grew partially dormant and functionless.

By such degenerative changes, the species were on the threshold of extinction. Here Nature saved the race again, thru the preservation, by making an adjustment in the generative centers and producing the male. The female did not need the sperm of the male for creative function until degeneracy rendered her partially sterile.

A further fact that Shelton fails to consider is, that even the present degenerative female, by placing herself in a better environment may in time recover from its defects and regenerate to the extent that the developed urge for intercourse with the opposite sex will diminish and disappear.

In speaking and thinking of the "exquisite pleasure," Shelton seems not to care to discover what happens as a result of the loss of the vital essence during the process of intercourse. Why are newly-weds physical wrecks. Why are married people physically down and out when they should be in their prime? Look at them: hairless, toothless, eyeless, stomachless, human question marks. Why? Because of the loss of this vital fluid, which invigorates the entire body and nourishes the cells, glands and tissues. That fluid is the Life Essence.

Shelton appears not to know that the desire for the "exquisite pleasure" is an artificial urge, stimulated by highly concentrated, devitalized, seasoned, cooked foods. He fails to observe that the present-day intelligent, educated, vegetarian women, the ones who know how to live sanely, that their desire for sex is greatly diminished, decreased, even nullified.

Shelton should investigate as to where the first seed came from. Did it not come from the Ether? The question is not what man is today.

Shelton should know that all marriage laws are man-made laws for the enslavement of woman and the preservation of property. He should know that if there was a Garden of Eden, it was woman who was banished from it, because she slipped and sank in degeneracy.

It is disappointing to see that Shelton in this debate appears to be an amateur in the field of science. Is he like the average practitioner, that his knowledge does not extend beyond the limits of Constipation, Colds, Food?

It is time for Shelton to analyze his accumulated knowledge and experience in the field of human behavior and to begin to discard the old, antiquated, sugar-pilled teachings and philosophy, and add a new supply of scientific knowledge that comes from the

laboratories of ancient and modern scientists.

Yes; Shelton has won this debate; he has won it for Clements, without Clements having to work very hard for his victory.

As for Clements, I will say that he is presenting information and proof that is based on old and new scientific research, that came from his own investigation, from his own laboratory, and from the laboratories of old and modern scientists.

In comparing the substance of the two debaters, one does not fail to see in Shelton a modernistic, mediocre, superficial, live-today and die-tomorrow type, while Clements appears as an outstanding figure in the research schools of ancient and modern science.

Has Man Descended from the Moon

By H. M. Shelton, D.P., D.N.T.

In his zeal to establish a new (or re-newed) science and art of propagation--human parthenogenesis--Clements overlooks many things that would, did he consider them, reveal to him and his readers how ridiculous are his arguments and conclusions.

For instance, in his efforts to establish the reality of virgin births he writes about solar impregnation and refers to the myths of ancient peoples, the Peruvians and of certain existing savage tribes in support of the theory of ultra-violet activation of the ovum. Had he gone far enough in his search for myths, he would have hesitated about putting myth before science in his discussion. Suppose we look at a few of those myths.

Among savages the world over, conception is commonly believed to be brought about by countless agencies other than sexual intercourse and the notion is almost universal that conditions other than sexual must be comlied with before conception can occur. Practically all savage people think that children are sent by God, or that human generation is directly dependent upon the operation of some supernatural power. The Australian aborgines "would account the opinion blashemous that procreation is an exclusively physiological process." This does not mean that savage peoples abstain from coition or that virgin births are ever met with among them; it only means that their science is extremely limited.

In some parts of Australia, among the Eskimos and among the Plains Indians, it is thought essentialthat a woman should be supplied with suitable animal food by a man before he can cause her to become pregnant. Among some tribes if a woman carries a pitcher of water on her head, which has been handed to her by a man, she thus commits adultery with the man. Among the Hottentots the women think they cannot conceive children unless they have previously stood naked under a drenching thunder-shower.

Among many savage peoples the moon is regarded as the source of all generations. The Murray Islanders looked upon the moon as

a young man who at certain periods defiled women and girls. The Maori say that "The moon is the permanent husband, or truehusband, of all women. According to the knowledge of our ancestors and elders, the marriage of man and wife is a matter of no moment: the moon is the real husband."

I shall not at this time reveal how I learned this, but I am at liberty to reveal, for the first time, the fact that the knowledge of the relations of the moon to procreation was part of the advanced science of the superrace that inherited Atlantis. The ancestors of the Maori received the information direct from an old Atlantean priest who was cast up by the sea on the shores of New Zealand.

Several Australian tribes hold to the same notion as that of the Maori about the moon and, no doubt, received the information from some ship-wrecked Atlanteans. Among the Pelew Islanders the women consider the moon to be the real father of their children. The Kaffi women express the same belief and "among all negro races the moon and generation are closely connected." The Texas Indians thought that no marriage could be fruitful unless the woman was first impregnated by the moon. The Eskimo believe that the moon impregnates the woman.

At much higher levels of culture there exists a strong belief in the office of the moon in procreation. In India, for instance, it is believed that the moon-god, Soma, has the first claim on every bride: "Soma has her first; the bride only comes afterwards into the possession of men." The Upanishad explains that "From the moon the seed is derived."

The ancient Persians likewise believed the moon to be the source of all seed and of all generative power. The ancient Egyptian temple to the moon-god at Thebes bears this inscription: "When night and the light of the increasing moon is his, he causes bulls to procreate and impregnates women, and causes the egg to grow in the womb." The ancient Egyptian priesthood received this important knowledge from the Atlanteans. It formed a part of the secret doctrines of all the ancient priesthoods, the knowledge having been widely disseminated by the wise men of Atlantis.

The Tere del Fuegians call the moon "The Lord of the women." Among the Greeks, who regarded the moon as the principle of generation, the moon-god, Dionysos, was called "The Lord of Vulvas," that is, of the vulva.

Not only was the moon regarded in all mythologies, both primitive and advanced, as the primal source of generative power sin humans, animals, and plants, but lunar deities occupy, in the early phases of religion, a far more important place than those of any other deities. The solar myths put in their appearance only after a relatively advanced stage of culture had been reached. The sun-gods borrowed both their powers and their attributes from the moon-gods.

The moon-god and lunar-begotten virginal offspring long antedate the sun-god and solar impregnation. The real father-mother beings who gave rise to our race were descendents of the moon. We

cannot accept the theory of Clements that we have descended from the sun, although the sun may be regarded as an intermediate ancestor.

In the primitive myths the moon was masculine, not feminine, which would seem to prove that the primitive matriarchy so much emphasized during the past century never really existed at all. Also the fact that women required masculine aid in procreation, even when the moon, and later the sun, impregnated them, shows only too well that Nature and God have always frowned upon virgin births. For a woman to be impregnated by the moon-god, or by the sun-god, or even by a holy ghost, is to give birth to a child sired by a male. It is no virgin birth. The offspring of such illegitimate unions would simply be sterile hybrids.

It should be understood by the reader that all this lunar-impregnation, solar-impregnation, thunder-shower-impregnation, holy ghost-impregnation, etc., belongs wholly the realm of myth and fancy and not to that of science. We do not offer these myths and fanciful notions of savages and of the ignorant past as substitutes for the facts and principles of modern biology, but simply to show that by using the same kind of data that he uses and the same specious arguments and childlike sophistry that he employs, we can show that man is sired by the moon as easily as Clements proves that solar impregnation has produced virgin births. These bits of superstition are of interest to us only as fragments of the history of human thought. Clements has employed such myths to bolster up his ideas about virgin births. Our paralleling his solar myths with lunar myths should reveal to the intelligent reader how ridiculous is his whole argument.

The lunar myth rests upon the same foundation as the solar myth. The idea that the sun begets children rests upon the same foundation upon which rests the belief in the fecundating potency of thunder-showers. If we reject one, we must logically reject them all. Clements cannot reject the lunar myth without also rejecting the solar myth. He cannot accept all such myths without taking the position that almost anything can impregnate a woman and that all women within the child-bearing age are at all times running the risk of extra-sexual impregnation. If this were true, virgin births should be quite common.

We know his answer. He will say we are too degenerate for this to occur; sexual generation has caused so much degeneracy in us, that women can no longer produce parthenogenically. If this is so, we are caught in a trap. Sexual generation caused us to degenerate. Regeneration can come only through virginal generation. But virginal generation cannot occur until sufficient regeneration has previously occured. So we find ourselves caught in a vicious circle from which there is no escape. We are left with no other alternative than to depend on the biological method.

Improvement among lower breeds has been accomplished by selective breeding and better feeding. Stock raisers, cattle breeders, pigeon fanciers, dog raisers, etc., have not depended on virginal reproduction to raise the standard of their animals. They have depended upon hygiene, sanitation and selective breeding. There are many reasons to believe that of these factors, nutrition

is the most important, as I showed in my article in the first two issues of the Pan American Epicure, entitled, Is Food Master of Heredity?

I showed in a previous part of this discussion that indefinite virginal reproduction among those forms where it is common, results in degeneration and extinction. There is absolutely nothing in what we know of actual virginal reproduction to encourage us to think that it will regenerate the race. The belief that it will do so is based on the old fallacy that sex is inherently dirty, that it is nasty and evil. When sex is recognized for which it is--a biological function as clean as the process of digestion, or as the process of seeing are hearing--it will cease to be regarded as dirty and evil and we will recognize that harm comes only from the abuse or misuse of sex. All things are good when rightly used. Sex is not the one and only exception to this rule in all the universe.

Comment by Clements

"Has man descended from the Moon"? asks Shelton; and he then proceeds to attempt to impeach the intellectuality of the ancients by asserting that they regarded the moon "as the primal source of generative powers in humans, animals, and plants."

But Shelton carefully neglects to state what modern science has offered the world as the primal source of generation. It has offered several absurd suggestions, and finally centered on something more preposterous than the moon. It tells humanity that man is an improved ape, and that the primal source is not the moon nor the sun, nor a Creative Principle, BUT THE SLIME OF THE SEA!

Shelton appears to have much fun examining the beliefs of the "ignorant ancients" regarding the secrets of Nature and the mysteries of Life. But he is gun-shy as to the suggestions of modern science regarding these fundamental things. Nor has he the courage to commit himself to the facts and phases of Life that we are discussing in this debate. If he has any opinion of his own, he seems afraid to assert it. He contents himself and confuses his readers by beating about the bush, leaving the subject in the end where he found it in the beginning--a mystery.

On the other hand, I have gone into the matter and examined it scientifically, relating such facts as they appear in Nature. We know, even unto this day, that the Female is the Source of Life, and we have no reason to believe there has ever been a change in the source.

If the Female is the Source of Life, it is certain that the Male must have sprung from the Female, and that this occurred under the Law of Parthenogenesis.

If we accept that as a fact, then Parthenogenetic Reproduction in remote ages was the regualr process of Generation. If that be true, the burning question is, What caused the change from Sexual Generation?

Shelton and science say, Evolution.

Clements and the facts of Nature say, Devolution.

The fact of Devolution is proven. The myth of Evolution has never been proven, and never can be.

Bisexualism is Perfection

G. R. Clements, LL. B., N. D., D. C., O. D., PH. D.

Science is puzzled by the presence of Man. It is unable to advance a logical reason for his existence. He is superflous in the economy of Nature, and unnecessary in the function of Life. Science attempts to explain this away by advancing certain claims for man's presence. But these claims appear faulty and inconsistent when reviewed in the correct light. They fail to harmonize with the principles of frugality and economy pursued generally and always by Nature. This is admitted by leading scientists. In our Science of Regeneration we quoted Dr. Johnson to the effect that:

"Nature, say certain authors of great erudition, is a very frugal old lady, and a prodigious economist. She is observed to give herself as little trouble as she can, and to do everything in the cheapest way" (Chap. 206).

Nowhere in the economy of Life does Nature appear as extending her ways and means to a state of superfluity and extravagance. Her processes are so prodigiously proficient, that she knows how to make one thing serve several purposes. For instance--

1. From the same soil Nature produces all the multitudinous variety of forms, and she fashions each from the same material, after the same plan. This skillful procedure is so puzzling to the Evolutionist, that it has led him to believe that living creatures are the product of their own efforts, and that the starting point of all was the primordial life cell.

2. The vegetation that furnishes food for all creatures, dies and decays and improves the soil from which it springs.

3. Out of the same channel thru which the bird discharges its feces, come forth the eggs that produce other birds.

4. The male organ of generation is also the channel through which poisonous waste is eliminated from the body.

This economic plan of Nature appears in all things. Contrary to these universal principles of frugality and economy, the male seems so unnecessary and useless in the Plan of Life, that science findsdifficulty in forming any reason or excuse for his existence. This fact may well be accepted as more evidence to show, that male existence was not included in the original Plan, except as a potentiality. Consequently, the male must be regarded as having developed from a potentiality to a reality as a result of a change of conditions, against which wise Nature made provision in the beginning.

The actual existence of the male is not normal in the very nature of things. His actual existence is not directly the work of Creation. A barren tree Nature never produced directly. Her creative properties, in a functional degree, appear in all that she has made, directly. They appear in a rudimentary degree in the things that she has made indirectly.

Under the Law of Heredity, the Creative Principle passes on to the thing created. But under the effect of devolution, some of the creative qualities may become dwarfed, dormant, rudimentary. As evolution develops rudimentary organs, so will organs atrophy under the influence of devolution. In that event, the atrophied organs may make the plant or creature barren. Such plant of creature would be called male, in contradistinction to the productive organism called female.

That is the condition in which the race is now divided. The term "male" designates the unproductive organism, while the term "female" designates the productive organism. In other words, the sterile organism is male, and the fruitful organism is female. Nor is it incorrect in this connection to consider the male a malformed, deficient, unfruitful female. For do not the formative organs of the female appear also in the male? But in the male they are rudimentary, dormant, useless.

Such an organism Nature never produced directly, as stated. The female appears as the primary and original sex, and continues throughout as the main trunk. Any variation from this trunk is a modification thereof, and nothing more. It arises as a result of a change of conditions. It is the product of devolution not of Primal Creation. It is the result of the creature's conduct, not of the Creative Principle.

Nature produces formative females. Devolution changes these into sterile creatures, called male. A change of condition results in degeneration. The female loses her formative qualities. This loss is compensated for by a corresponding development of her non-formative, so-called male qualities. The term male is thus used to distinguish a non-productive organism from a productive one.

The function of ap are of the universe must be considered in relation to the whole. In no other way can any function be understood. As the whole is made up of the parts, so we are warranted in asserting that the whole was produced as the parts are produced, and vice versa. "It is inconceivable," says Walter, "that there is one order of work for the whole with a contrery order for the parts" (p. 76).

"God is the Tree of Life," says Koresh, who adds: "There is but one way to perpetuate this tree, and that is to plant the seed of it." The life of every tree is perpetuated by planting its see. The earth is covered with trees and creatures that come from the seed of the parent stock.

But barren trees produce no seed. They cannot perpetuate themselves. Their existence is difficult to explain. Nature never made them in that condition. They cannot create nor procreate

themselves. Whence come they? Why come they? How come they?

There is only one logical explanation of the mystery. Barren, sterile trees and creatures come into existence as the defective and modified offspring of fruitful trees and creatures. They are deficient in that their productive qualities are not developed. They are non-productive. For this reason the special term "male" was invented to designate them.

Nature never made a creature that possesses no adequate means to reproduce itself. Never once has there been a break in the continuity of the formative function. The continuation of the species is the most fundamental function of every plant and every animal.

But Nature cannot control the conduct of creatures that are endowed with the higher faculty of will-power. This peculiar power is bestowed upon creatures for their benefit. The greatest good results when it is properly used. When improperly used, much evil arises. The process of devolution, then comes into operation. This process affects all creatures alike. But the effect is more rapid in the quicker-developing animals. One of its earlier manifestations is a condition of barrenness. This subject is little understood by science. It is a field that few scientists have found. It is one in which little labor has been done.

Not understanding the Law of Devolution, the Evolutionist regards the male as an "after-thought" of Nature, produced for the purpose multiplying variety. But no fundamental principle of existence is contained in this theory. The multiplication of variety appears as a consequence, not as a cause.

Variety is not a condition precedent in the process of creation, and so admitted by science. It is a condition subsequent, and is said to arise "as a mere after-thought." It is not a principle, but an experiment, says Science. Nature wanted to see the result of a change in the function of creation. This suggestion is absurd, stupid, preposterous. It may satisfy the Evolutionist. It will not satisfy the unprejudicial scientist who searches for facts and principles.

There is sound reason for the existence of the Male. It is based upon a fundamental prinicple. It arises as a condition subsequent and necessary in the process of creation. It is consistent with law and order. It would be unsound and unscientific to suggest that such reason appears in the assertion that the male came into existence "as a mere after-thought of Nature," and its purpose was nothing more essential than the multiplication of variety.

Philosophers never question the frugality and economy of Nature. They admit it in all phases of creation and function. That is why they are puzzled by the existence of a creature that seems so unnecessary as the male. This fact appears as more evidence that Nature never directly produced this barren, useless creature. He is her child only indirectly. His existence is the work of devolution. His appearance is ruled by the law of devolution. He is the "defective variation," the product of malnutri-

tion and adverse conditions. He is thereby imperfect, as his body shows. He disappears when favorable conditions are supplied.

Cause of Degeneration

It would require a big book to discuss and describe the causes chiefly responsible for human degeneration into imperfect Unisexualism. It may be said in a few words that the cause chiefly responsible for this degeneration is the cause that perpetuates the condition.

It was Masturbation, practiced by perfect Bisexual Beings, that set into operation the Law of Devolution. The downward course continued with the continuation of the practice, until the condition of imperfect Unisexualism finally appeared. It is still Masturbation, between unisexuals, that peretuates the condition. This fact was taught in the Ancient Sacred Mysteries. It explains why male gods never marry, and why in the Resurrection (Regeneration) "they neither marry, nor are given in marriage" (Mat. 22:30)

Coition between male and female is Masturbation. Following this come the greater crimes of Sodomy, pederastry, beastiality--men with men, women with women, man with beast, woman with beast (Rom. 1:26, 27; Lev. 18:23) Prof. Paelo Mantegazza writes:--

"Man has cohabited with every kind of animal whose proportions allowed such connections...Women are by no means free from beastiality..Plutarch writes that women were frequently voluntary consorts of the Holy Goats at Mendes. In more modern times the family dog has usurped the place of the goat to woman's adoration" (Sexual Relations of Mankind, p. 99).

S. A. Tissot (172801797) wrote:

"When the vile voluptuousness fills you to the brim, let the tickle be interrupted by afrightful image of the dried-up bones of the dead" (Maladies produced by Masturbation, 7th ed.).

Tissot says that Onanism is responsible for all sorts of dreadful diseases. He even hints that there are hardly any maladies for which masturbation is not responsible, either directly or indirectly.

Degeneration must precede disease. Normal cells perform only normal function. Before abnormal function can arise, normal cells must become abnormal. A condition that produces disease, must therefore produce degeneration first. The more serious the disease, the more serious the degeneration, and vice versa. As it is a notorious fact that the entire race has been diseased more or less for many ages, we know by this that the entire race has been degenerated more or less for many ages.

Consuming The Life Essence

Evidence of degeneration appears in many forms and phases. One of these is the present state of imperfect Unisexualism. In this degenerate state the organism is forced to consume and expend its own Vital Essence in order to fulfill the Law of Crea-

tion. It must seek a mate, indulge in copulation, and give of its Seminal Essence of Life, in violation of the Law of Immorality, in order to comply with the law of generation. This is the working of the sentence of death (Gen. 2:17; 3:16, 22).

The vital centers of the organism that produce the Seminal Essence of New Life (Gen. 2:9), are the same centers that preserve the Old Life (Gen. 3:22). But if the Old Life is systematically robbed and deprived of its Seminal Essence of Vitality, the result is slow degeneration and ultimate death, as stated by the ancient scientist (Gen. 2:17).

Read the observation of Henry Prector of London:

"Of the value of the blood no one has any doubt; for 'the blood is the life,' and 'all that a man hath will he give for his life.' But, strange to say, there is a fluid which medical science computes at forty times the value of blood, which the majority of mankind know not how to utilize, and rather regard its possession as a temptation and a snare, than a benefit; and thus what might be the greatest blessing to man, is turned, by his ignorance into the greatest curse.

"More misery, and murder, and disease, and various kinds of death are due to this cause, than to any other. More than 120 different diseases are caused by the loss of the seed of life, for as many have been cured by the subcutaneous injection into human bodies of the speratic secretion of animals (Guthrie).

"The injection of only a cubic centimetre of the fluid has in many cases brought back comparatively lasting health to old men, and it has been the most successful agent in curing diseases of the most varied kind, among which are mentioned consumption, ulcers, malaria, gout, congestion of the brain, palpitations, and paralysis.

"But why should man inject into his body the spermatic secretion of animals, when he could preserve his own, and by this means keep his body at the highest possible state of vitality?"--Evolution & Regeneration, p. 82).

Numerous scholars advance the theory that Bisexualism was the original condition of the organism. But none of them seem to have gone deep enough into the subject to suggest a reasonable cause for the decline into Unisexualism. The correct and scientific explanation of this condition reveals the process by which the lost perfection may be regained. That is the Science of Regeneration, and that is the esoteric teachings of the Edenic parable which we have covered and explained in our Science of Regeneration Course of Study.

Chastity Promotes Regeneration

Briefly, human perfection in condition depends upon human perfection in organization. But as human perfection in organization was lost thru degenerative changes resulting from evil practices, the first step toward Regeneration lies in a reversal of the practices responsible for degeneration.

As Masturbation was the chief cause of degeneration, the cultivation of chastity and an adrogynous mind immediately presents itself as the scientific means of reversing the process of devolution, and preparing the proper conditions for the revival and resurrection of Bisexualism.

It is a law that as a man thinketh in his heart, so is he (Prov. 23:7); and that whosoever looketh upon the opposite sex with lust, hath committed adultery in his heart (Mat. 5:28). The mind must be freed from thoughts of sexualism, before the body can be from the curse (Gen. 3:17).

No curse of living is more thoroughly consistent with mental vigor and physical development, than that of chastity or continence. The leaders of the race all affirm the greatest benefit to be derived from a continent life. The Ancient Masters made this a prominent part of their teachings (Rom. 7). The doctrines of Chrisna,Buddha, Confucius, Zoroaster, Pythagoras, Plato, Appollonius, were based upon these facts. John declared that fornication is the "sin unto death," and that the Seminal Essence of Life should not be expended in coition (1 John 3:9; 5:16).

From time immemorial the Seminal Essence secreted by the Glands of Life (Gen. 2:9; 3:22) has been regarded as sacred fluid, the retention of which enriches the mind and invigorates the body. On the contrary, sensuality is the highway of destruction.

The Law of Degeneration indicates the existence of the Law of Regeneration. If the former process renders certain organs functionless the latter process will restore them to their former useful condition. Darwin, Huxley and others declare that "organs not fully developed are of high physicological importance to their possessors, and are capable of redevelopment." That "in every living creature, we may feel assured that a host of long-lost characters lie ready to be evolved and restored again under proper conditions" (Darwin, Variation of Species.)

Atrophied organs are subject to Nature's developmental processes. By a reversal of the degenerative conditions, as described in the Science of Regeneration, and with conscious effort toward the revival of the lost functions, the organs thru which these functions were expressed, will be resurrected and will recover their former function.

In a state of Bisexualism, humanity has the power of perpetuation to infinity, free from and independent of all external aid. This is the secret teaching of that part of the Edenic parable which describes man a being created in the image and after the likeness of the Creator (Gen. 1:26; 5:1). Male and female (in one body) was humanity created (Gen 5:2). It is writen: "Jehovah appeared in Eden, and created man, and made him to be a likeness of His own eternity" (Jasher 1:11; Joshua 10:13; Sam. 1:18).

Adam was thus endowed in his own body, under the Law of Heredity, with the Dual Elements of the Eternal Creative Principle, as stated above; and after he had lived "an hundred and thirty years, (he) begat a son in his own likeness, after his image," in that the offspring inhereited from the parent the Dual Elements

of Creation, as stated by the biblical scribe (Gen. 5:3).

This is the Immaculate Conception and the Virgin Birth. This is the secret of Spiritual Generation (Parthenogenesis) that is concealed in the Edenic parable, and briefly mentioned by both Paul and John (Rom. 8:5-7; 1 John 3:9, 10). This is the Road to Regeneration, "And this is the only Plan of Salvation," says Dr. A. S. Raleigh (p. 109).

The offspring of Spiritual Generation is not only free from all foreign intermixture, but, far more important, its psychial element is pure and untainted by the shocking nervous reaction experienced by parents while committing with each other the sin of Masturbation. This terrible taint is transmitted to the offspring under the Law of Heredity, along with other characteristics of the parents. So seriously are some persons thus affected by the sexual conduct of their parents, that they are literally sexual slaves, and begin their downward career of degeneration by indulging in Masturbation at such tender ages as five and six years old, as explained in the Science of Regeneration. This is the secret explanation of the passage:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

Under the law of Spiritual Generation, the offspring is "born of God," without the motions of sin or the expenditure of seed (Rom. 7:5).

No woman is free from the curse until her atrophied organs are resurrected by the Law of Regeneration, so that she is competent to be fruitful and multiply without being the slave of man. Only in a state Bisexualism are women able, by their own inherent and resurrected power, to free, themselves from the curse that--

"Thy desire shall be to thy husband, and he shall rule over the" (Gen. 3:16).

"This is the true secret of Initiation, and this is the Divine Alchemy, and is in fact the Great Work," says Raleigh (p. 109). "This is Regeneration and this is the only Plan of Salvation," he continues. By this course woman frees herself from male enslavement. She learns that in her body there still remains, in a rudimentary state, the positive element of generation, the present need of which makes her now man's slave.

Dual Elements of Creation

As we show in the Science of Regeneration, biologists have discovered that certain animals, including woman, "possess what is essentially an ovotesticular gonad," says Novak (p. 14). Cases are reported in which there have been found in women "the presence of ovarian and testicular tissues in the same gonad, the so-called ovariotestis" (Ibid.). This is the rudimentary remains of woman's lost Bisexualism. Huxley says:

"The ovotestis is an hermaphroditic organ having at once the functions of both the ovaries of the female and the testes of the

male. It occurs in many individuals throughout all life" (Anatomy of Invertebrates.)

In woman's present degenerate state, the positive (male) element of creation appears in her body in a rudimentary condition. When this element is revived and restored to a functional degree, woman will possess ovotestes that will secrete ova-sperm, having the qualities of both the ovum and the spermatozoon. She will then be competent to exercise again the long-lost function of Creative Thought.

This is the perfect process of the Immaculate Conception and the Virgin Birth. This is the Spiritual Function of generation mentioned by Paul (Rom. 8:4-7), and the"born of God" process, without the expenditure of seed, related by John (1 John 3:9).

The highest state of development is that in which an organism possesses the greatest range of freedom to exercise all the functions pertaining to its constitution and construction. The suspension of any function, with the consequent atrophy of the organ thru which it is expressed, is a condition of degeneration.

No logical argument can sustain the assertion that Unisexualism is superior to Bisexualism. Unisexualism compels woman to place herself, to a certain extent, in the power of man, in order that she may perform the highest function of her organism. The result of this compulsion has led to a state of female enslavement that forms the blackest pages in human history.

Woman will never be free from this male enslavement as long as man can keep her in it. He praises Unisexualism, and speaks of carnal generation (Rom. 8:6, 7) as "Nature's preferred method of reproduction." His lustful thoughts and love of power prompt him to do these things.

This is a message of hope for women. They are urged to seek the truth that leads to freedom. In the Science of Regeneration they will find the right road.

The Hermaphrodite

You have often heard of Hermaphrodites. You have wanted to see one. What do they look like? Webster says:

Hermaphrodite--A bisexual being; a being in which the characteristics of both sexes are either really or apparently combined.--Dict. p. 789.

The most striking cases of Hermaphroditism are those of men who can nurse babies, men who are pregnant; men who menstruate; men who are really women, yet present the masculine element to such a degree that they are classed as men.

In Lesson No. 50 of the Science of Regeneration Course, we present a picture of two apparently bisexual persons. They appear as men with the breast-development of mature women.

A more amazing picutre of a Hermaphrodite appears in Lesson

82 of the above mentioned course. The picture was received from one of our students. He got it from some man with whom he was discussing the subject of bisexualism and virginal birth. This man says that he obtained the picture from a doctor friend of his, the picture being of a patient who came there for treatment. In his letter, the student writes:

"Enclosed find photo of a Hermaphrodite that has come to my attention. This man/woman presents characteristics described in your discussions on Hermaphroditism and Virginal-birth. The long hair of the head enables this person to appear publicly as a woman.

"The line of public hair is typically feminine, as is also the presence of the vaginal opening. The herniated testes, not fully descended, are plainly visible. Not also the clitoric hypertrophy. The person's breasts are undeveloped like the male.

"It is my opinion that this person could function as female, and is dominant in this direction. It cannot be denied that the cells of the testes and surrounding male parts are alive and carrying on the simpler metabolic processes.

"My knowledge of this case is little. I hope that some day we may know more about these puzzling existences. I find your Post-Graduate course one of the most remarkable works of literature that I have ever found."

The picture mentioned shows this Hermaphrodite naked, in such a posture that the sexual centers are clearly visible. The vulva appears to open into a normal vagina. The clitoris above the vulva is hypertrophied and resembles the male penis. The two testes appear on each side of the clitoris.

In the Science of Regeneration course we have described cases of Inter-Sexuality, and cases where change of sex, from female to male, has been made by the aid of a slight surgical operation. In referring to this matter, Shelton, in his sixth article of the Virgin Birth Debate, in disdain, says:

"How can a slight surgical operation cause this girl's womb, tubes, ovaries, etc., to disappear and have their places filled with testicles, prostate gland, cowper's glands, seminal tubes, penis, etc. When we see these things, we may be willing to consider that this non-sensical theory has some reasonable basis, although this would still not be conclusive proof."

It is plain that Shelton does not believe in magic. He does not believe that a "slight surgical operation" can change a girl into a man. He does not seem to know that this is actually done. Nor is it magic. It is just as real as the nose on your face.

An inspection of the picture of the sexual centers of this Hermaphrodite shows how easily this man/woman can be changed into a woman, with the aid of surgery. By removing the testicles and amputating the clitoris-penis the man/woman becomes a woman. Yet, while she might function in the act of copulation, she would be barren because her ovaries had changed to testicles and descended from the ovary site. She would be a barren female, and there are

thousands of them on earth.

Many of these barren women are apparently females in every respect. But they are barren because their ovaries do not function as such. The potential testis in the rete ovarii is hypertrophied, while the egg-producing portion is atrophied and not competent to function as a normal ovary. Instead of producing ova, this apparent ovary produces sperma, which is no-productive. So the woman is barren, and the doctors whom she consults in her trouble are unable to help her. Perhaps they do not even suspect what her condition is.

We have explained in the Science of Regeneration course that when the bisexual embryo begins its change to male, there is a degenerative atrophy of the female qualities of the ovary, with a corresponding degenerative hypertrophy of the male qualities of the gland, which transforms it from a productive ovary to a non-productive testicle.

In the degenerative process the supporting elements of the ovary become weakened. They lose their tonicity, and allow the ovary-testicle to descend or prolapse. This process of glandular descent is a process of degeneration. The descent could not occur if the supporting elements of the gland lost none of their tonicity.

Frequently the degenerative process affects the uterus. For thousands are the cases of prolapsus of the womb, as every doctor knows. Sometimes the supporting elements of the uterus weaken and distend to such degree, that the lower portion of the organ protrudes from the vaginal orifice.

Doctors recognize this condition as a serious state of degeneration. But they fail to see the same state in the male testicles, which are actually herniated and prolapsed ovaries. The prolapsus of the ovaries-testicles sometimes continues until it becomes serious, with the glands sagging halfway to the knee. More degeneration, more loss of tone of the supporting elements.

The picture of the generative organs of the Hermaphrodite that we have mentioned shows how the ovaries descend and change into testicles. In the case under discussion, the lips of the vulva failed to unite to form the scrotum. So the testicles-ovaries remained lodged under the skin just above the vulva. There they are, mute evidence of a condition of degeneration, which made the person barren as a woman, and also left her without the capacity to function as a man.

This picture of the sexual organs of the Hermaphrodite will appear only in the Science of Regeneration course. It is an education on this subject for any one just to see that picture.

CHAPTER NO. VIII

Virgin-Born Freaks of "Creative" Thought

By H. M. Shelton, D.P., D.N.T.

A few months ago there appeared in How to Live, a challenge by Dr. Clements, to Dr. Victor Lindlahr and the present writer to debate the subject of virgin birth, which that magazine and its editor were heralding to the world as a way to racial regeneration. I accepted the challenge and entered upon the debate fully expecting to debate the subject of virgin birth. Shortly after the debate started, Dr. Clements let his readers know that he had been forced either to meet my challenge or to admit that he was wrong.

This is characteristic of the manner in which he and his echoes and subaltern have conducted the debate. Everything has been distorted and exaggerated. Clements has devoted almost the whole of his part of the debate, up to the present writing, at least, to a discussion of fornication, although much of the rest of the magazine has carried what he considers arguments for his position, and practically the whole of the magazine has been devoted to a vain effort to defend his non-sense.

In the great main the affirmative side has discussed everything else than virgin birth. In fact they have discussed "Shelton" as much as they have anything else.

The gentleman from the barren hill-top in Panama devotes his "Reply to Shelton" to an exposure of my ignorance. It seems that I do not know that all food is solidified gas and that man once received all of his food from the air and did not eat.

Degeneracy brought the necessity for eating and produced teeth, esophagus, stomach, intestine, colon and digestive glands. There is a form of gas which we know as "hot air", and which I recommend that he study more closely. I am able to recognize it when I see it, even if he isn't.

This dealer in super-heated air finds that I talk only of "food and feeding". This misrepresentation was started by Clements, who once talked of nothing else but food, and who is now equally obsessed with sex. As neither man has ever shown himself capable of grasping fundamental principle, I will forgive them this little mistake.

I agree with Clements that Nature makes no distinction between coitus by the married and coitus by the unmarried. The distinction is not mine. His "authority", St. Paul, is the author of that distinction. Clements, not St. Paul, condemns all coitus as fornication. St. Paul said "to avoid fornication let every man have his own wife." When this same St. Paul says, "Marriage is honorable in all and the bed undefiled," this same Clements rejects his ancient master and says: "Thus read the rules of masculine religion."

Neither does he refer to the reasoning of this woman hater, St. Paul, when he reasons that as Christ is the head of the

church, so the man is the head of the woman. He overlooks St. Paul's admonition to woman to submit herself unto her husband, to keep her mouth shut in the church, and ask her husband if she wants to know something, and not to sit in the church with her head uncovered. He omits Paul's statement that the man was first and not the woman.

Paul differentiated between fornication and adultery; Clements, the super-master, knows that Paul is wrong. Clements quotes the dictionary which gives the same definition of fornication that I gave, and passes on without comment in his effort to make words mean what they do not mean. This is a form of intellectual dishonesty that will not carry him far with intelligent people.

Clements accuses me of trying to find a "softer, sweeter name" for fornication. This is more of his foolishness. I prefer the old and convenient anglo saxon term to all of these Greek and Latin terms. Words and names hold no terror for me. A name is only a word, and no word is inherently good or bad, sweet or sour, black or white. On the other hand, I do not believe fornication is a sin. I think St. Paul was a queer old fool whose insane doctrines have cursed the world for nearly two thousand years.

Clements finds that "all of the ancient Masters" condemned fornication. This is more deliberate misrepresentation; or perhaps it is ignorance. It may be that Clements has not read all the existing ancient literature. I suggest that he read the Love Books of Ovid.

He also finds disgust associated with sex act the world over. This is another false statement. Disgust with sex exists only where religious fanatics teach people that sex is evil and wrong. It is the offspring of mental nastiness; or, to quote St. Paul, "To the pure all things are pure; but unto them that are defiled is nothing pure, for even their very mind and conscience is defiled."

The writings of Clements clearly indicate that his mind is so reeking with filth and nastiness that were his head cut open the very buzzards would break their necks getting out of the country to avoid the intolerable stench.

Let me make it clear that so far as I am concerned, it does not make any difference whether St. Paul or any other Bible writer approved or disapproved of anything. They were only men, possessed of the limited knowledge of their time, and filled with the superstitions of their age. They were the products of the age they lived in and were as far from being all-wise or infallible as Clements and I.

Clements is so confused and his mind is so chaotic that he cannot present his subject in one issue of his religious journal without involving himself in logical absurdities.

In his July issue, page 28, he attempts to prove that man is a dengenerate woman. In this same issue, page 16, he attempts to show that man was originally neither male nor female, but

hermaphroditic, in which case both sexes are "degenerate" offspring of the perfect original. On page 15, of this same July issue, he has man first, and woman second. He here finds that she appeared as an abnormal being, out of the regular order" and required a "new designation"--women--and that "she was taken out of the womb of man." He thinks it is very significant that the Bible states that Adam begat a son in his likeness after his image and made no similar statement as to woman, or to Cain and Abel.

Just what does he mean? Does he mean that this "abnormal creature," woman, who appeared out of the regular order and who, though she came out of the womb of man, was not in his image and likeness, came after him and is a degenerate (abnormal) man? Does he mean that man is a degenerate woman? Does he mean that both man and woman are degenerate offspring of a once much higher hermaphroditic progeniter? Does he really know what he means?

Let us go back to his arguments, where he describes the development of a male out of what should have been a female. If the first "man" was a hermaphrodite he contained in his body the organs of both sexes. Then in the production of two sexes, one sex was not degenerated into the other, but the hermaphrodite was "split" into two.

The penis would not be a hypertrophied clitoris and the testicles would not be herniated ovaries. The true state of affairs would be that the female has lost penis and testicles and the male has lost womb, vagina and ovaries. It seems absurd to prove that man was once a woman because he possesses "rudimentary breasts" and not also prove that woman was once man because she possesses a rudimentary penis (clitoris). But then Clements is never happy unless he is absurd, ridiculous, inconsistent, and confused.

I read of the deformities and teratological developments he lists, and wondered how he missed siamese twins, two headed boys, three legged girls, and armless children. He should visit the pathological museum in the Smithsonian Institute, Washington, D. C., and gather up a still larger collection of pathologies, deformities and malformations. These make excellent foundations upon which to erect a magnificant superstructure of health and normal life. There are babies there with four eyes and siamese twins joined in many different ways.

Cases of sexual infantilism in both males and females, are mentioned by Clements. The wombless, ovaryless "female" is on her way to manhood: the boy with the baby meatus is on his way to womanhood. All that either of them need is to call to their assistance that marvel of marvels, modern surgery, and the metamorphosis will be soon completed.

But Clements goes beyond all these miracles of metamorphosis by the magic of surgery. He has men supplying milk to infants from their own rudimentary breasts, even when they are nearly eighty years old. All these old men had to do was to have the babies suck their breasts and after a few minutes or a few weeks, Clements is not clear on the time, milk began to flow. If only women who can't nurse their babies could learn this secret of the

degenerate men it would be fine.

Mechanical manipulation (sucking) of a woman's breast by a baby will not cause a "dry" woman to produce milk, no matter how long the attempted nursing is continued. The beginning and continuation of milk production is determined by hormones, not by external manipulation.

But this is not all of the wonders. He next comes forward with "an instance of the marvelous power of mind over matter" and tells about an Indian man, whose wife died after giving birth to a child in the desert, nursing his baby. He was grief stricken over the death of his wife, inconsolable, in fact. Then he became anxious about the child. He placed the child to his breast and milk began to flow.

Grief and anxiety check and sometimes completely stop the flow of milk in nursing mothers; they start up its flow in "degenerate men". If a woman dies in childbirth her "dry"sister or mother female friend will never be able to nurse her child. Try as she will, the milk just will not come. But "degenerate" men with more "rudimentary breasts" can provide milk under such circunstances.

He has another report where men's breasts were so large they could not wear their military coats without unbearable pain. Tell this to some woman who wears a coat, or to one who binds down her breasts to achieve the boyish figure!

Now read another gem of logic. He says, "The allegation that man is a degenerate woman is verified by the following secintific facts;" "1. The female is the primal and original sex, and produced the male. Under the Law of Heredity this actually makes the male a deformed female."

Q. E. D.! "A horse is a horse because he is a horse." Man is a degenerate woman because he is degenerate woman. Could anything be more clear? Could anything be more positively proven?

I have reserved the best for the last. Dr. Pincus, of Harvard, has succeeded in producing virgin births in rabbits. He takes an ovum from a rabbit and after treating it with a salt solution, or with heat, plants it in the womb of another rabbit and gets a little rabbit. Only female rabbits are produced this way and feminists may look forward to a time when, with the aid of surgeons, they may have a manless world.

The surgeon will take the ovaries from one woman, get the ripe ova from them and plant them, after treating them, in the womb of a would-be mother and after nine months of anxious waiting a little girl will be born. It is a complicated process and nature's old fashioned way is much simpler and much more pleasant. Nature's reproductive program involves love, romance, companionship, mutual advancement. This method eliminates all of these superfluous excrescences of degeneracy.

Unlike woman, the female rabbit is ripening ova continuously. Unless the surgeons and scientists find some means of artificially

ripening ova, it will be necessary to discover some means of detecting the precise time when an ovum is ripe in a woman to be operated upon and just which ovary it is in. Unless a means of artificially ripening ova are found each woman operated upon will supply but one ripe ovum from one ovary and one ripe ovum from the other ovary when later it too is removed.

Thus it would require three women to mother two children and result in complete desexing of one of the women. This would be a terrible waste of womanhood. I still believe that sexual generation with the aid of a "degenerate male" is preferable to this wasteful and painful artificial method.

I may be a very perverse orthopath, but I have more faith in Nature's own methods than I do in artificial methods and in surgical interference with the processes of life. I believe more devil-oo-shun will result from these things than from Nature's processes. Let mankind's would be saviors and regenerators prove otherwise if they can!

There is, however, another fly in this feminist ointment--after a few generations of virginal reproduction, sexual reproduction will be required or sterility will result. Unless a few males are reared and kept on hand to aid when this stage is reached, the earth will be turned over to the insects and the human race will have "regenerated" into oblivion.

His echo from the barren hill top in Panama has made the remarkable discovery that "If there was no foul air the desire for good air would not exist." Perhaps by the time the need for male assistance rolls around the earth's atmosphere will have been so purified that there no longer will be any desire for air and the women will just cease breathing and die anyway.

Comment by Clements

Shelton seems to shut his eyes to cold facts and wander in the woods by asking what I mean by certain remarks. I regret that my inability to speak more clearly leaves Shelton confused as to my meaning after he reads my writing. There are occasions also when some persons refuse to understand a clear statement.

In my two preceding installments I have given Shelton some hard nuts to crack. Will he be able to crack them? Wait and see. Read what he has to say in his next articles.

If any of the readers of this magazine are now ready to endorse Shelton's position in the debate, it is time for them to speak up and say so. I have received many reports, some of which have been published, supporting my side of the argument, but none so far supporting his.

In his letter to me, Shelton asked: "Where is Siegmeister? I thought he wanted to get in on this forensic fray concerning the Virgin Birth? Did he contract a case of cold feet?"

No. On the contrary, Siegmeister wrote me that since Shelton was offering such a weak argument against the truth of the

Virgin Birth, and since I was presenting such overwhelming evidence in support of it, he could see no need of his entering the debate on the affirmative side.

Many readers write me that I put the "kibosh" on Shelton in the very first round. But the debate is not ended yet. Shelton may have something up his sleeve that will cause us to change our mind.

CHAPTER NO. IX

SEX A SYMBIOTIC NECESSITY

By H. M. Shelton, D.P., D.N.T.

We regard sex as a wholesome, beneficial arrangement which, if not abused, enhances the world of life or, we may, as Dr. Clements does, look upon sex as the evil creation of a malevolent demiurgos, intent upon wrecking the human race and the whole world of life. I don't think much of the view that sex is of Satanic origin.

I must differ with Miss J. H., a part of whose letter you published in your September issue, when she says, that to believe in virgin births will cause one "to lead a more perfect life".

There is nothing wrong, "sinful," injurious, or degrading in the normal exercise of the sex function. A perfect life does not consist in a life of barren sexual isolation, or in negation and denial of the sexual instinct.

A perfect life must encompass all of life, and cannot be built on the denial of part of its most vital and basic functions and demands. The functions of life are abused as much by their denial and repression as by their excessive use. The results of asceticism are the same as those of libertinism.

Clements' views of sex lead him to look upon sexual relations as degrading and evil. He refers to lust (a German word meaning joy) as something terrible and strives to convince us that all coition is cursed by God. The whole thing would be amusing if it were not that there are those who take it seriously.

It was splendid of Dr. Barwick to come to his resuce when he saw him going down for the third time, but I don't see how he hopes to save Clements by merely muddying the waters.

Deifying the "Unknown" as the "All-Knowing" and assuming that, while Shelton's "knowledge is relatively but an insignificant fraction" of the knowledge possessed by the "All-Knowing Unknown," the knowledge of Clements and Barwick encompasses the whole of the "Unknown" knowledge of the "All-Knowing," may be good metaphysics, but it is poor science.

We cannot appeal to the unknown in proof of our position, when it becomes known it may be, just the opposite to what we declare it to be. There are many things that science does not know, but the ignorance of science in these matters does not constitute

proof of the correctness of the guesses and assumptions of those who want to know before they really know.

For Barwick's enlightment the term sex is used to sum up the physical and mental characteristics which distinguish male and female. Viewed physiologically and psychologically, sex is a group of physiological functions and tendencies and emotional or phychic correlations, more or less directly related to the biological datum of the bi-sexual reproduction of the race.

Aside from the primary sexual differences--male and female sex organs--there are no fixed male and fixed female characters. All characters and the same ones are given by nature to either of the two sexes, so that apart from their specific functions, there is no such thing as a male or female role. "Male characters" and "female characters" are simply general characters of the species--in the case of man, are "human characters."

The two sexes in mankind and in nearly all the animal and vegetable series are but repetitions of the same creature with specialized functions. The specialization may extend to functions other than sexual, as to work among bees and was among termites, or it may be purely sexual.

Men and women are surprisingly alike in every vital ingredient of their biological and psychological natures. I have not space here to give the evidence, biological, psychological, and historical, for all of this. The interested reader will find it in my books on sex, now on the press.

Where sexual reproduction does not occur, as among amoeba, there is no question of sex. They are neither male or female. They are asexual, not sexual. Their mode of reproduction is not virginal.

Physiologists do say that at birth the ovries contain a fixed number of immature ova and that the number is never increased they never say that there is any limit to the number of spermatozoa that can be produced. All biologists say that ova and sperm have no sex--are neither male nor female--and their use of the terms male and female in connection with these is merely for purposes of indentification and differentiation.

The amoeba reproduces by division man propagates by a fundamentally different process. He does not divide, he does not split into two beings. The germ-plasm be and she carry does divide, as does the amoeba, but in doing so it does not merely produce germplasm. There is the production of entirely different kinds of cells and their organization into organs, systems, and complex organisms.

The germ-plasm produces a new man or woman, the parents remain as they were;they produced nothing. They are only the channel through which flows the river of life--germ-plasm.

Men and women may come and men and women may go, but germplasm goes on forever. The germ-plasm is the only reality; we are mere evanescent bubbles that ride for an instant on the crest

of its waves and go down into the "eternal silence of tongueless dust." It is germ-plasm and not men and women that produces.

The real truth of the matter is that sexual relations, normally, are not predominently self-regarding, but are, in effect, preeminently other-regarding in character. "Fit" organisms, so long as they have not lost the seeds of the virtues engendered in them by the normal course of Nature, affect each other much as do the components of a Parallegoram of Forces; they tend to produce a resultant (offspring) equal to their combined value. Furthermore, theirs being a case of living Dynamics, the resultant grows cumulatively in force and tends with each new generation to favor the dominance of desirable characters.

Two sexes is a symbiotic arrangement, an arrangement of mutual aid between two or more organisms. Symbiosis, according to Reinheimer, is definable as "that system of mutuality (whether between units and units, or males and females, or species and species, or genera and genera, or, finally and very important, between the 'Kingdoms' on the grand scale of Nature) under which, whilst one part or party devotes itself to one kind of work and yields benefits to others, those others, jointly and severally in their turn performing their special duties, yield benefits to the first inexchange."

The absence of symbiotic relations renders possible, perhaps even necessitates enormous, though wasteful and usually inferior reproduction. However, such redundant rates of reproduction are likely to be inverse ration to biological utility and are rarely connected with pathological condtions.

I have previously emphasized the fact that no species seems to be able to live a "single" life indefinitely. Sooner or later it must pay tribute to sex. In this sense reproduction is always sexual.

When two cells unite, living substance is assimilated directly into living substance, forming an entirely new and greatly enriched (fertilized) combination and restoring the newly formed "stem-cell" to a primitive, youthful state. It results in a rejuvenation of the biochemical process.

Very low in the scale of living things there is a process of reproduction known as conjugation, in which, although the cells of the species appear to be all alike, yet, nevertheless, two of them join together for purposes of reproduction. It is a process of cell union, not unlike fertilization in the higher animals, before the cell-division which follows. Usually conjugation is followed by a number of cell-divisions and then conjugation occurs again.

Among many one-celled organisms reproduction takes place by division until the cells become exhausted; the cells then strengthen themselves by uniting with like cells--two cells merging and becoming one. Without the nuclear regeneration which is the aim and consequence of coupling, neither segmentation (division) nor budding can take place, at least not indefinitely. The reproductive powers of asexual beings are easily exhausted unless renewed

and recuperated by conjugation. Except for this, death of the individual and finally of the species follows.

This seems to be a universal law. Newer investigations seem to show that even in the lowest order of living beings some sort of an exchange and renewal takes place through conjugation of two individuals, which, by pooling together their individual protoplasm, they sacrifice their individuality for the sake of the species. The physiologist, V. H. Mottram, says in his Physiology:

"Even among the amoeba comes a time when the stimulus of interchange of substances with that of other amoeba becomes necessary if the stock is to be rejuvenated. At such a time two amoeba come together, the protoplasm appears 'strained' under the microscope, and after some time of juxtaposition, the cells dissociate and each one p roceeds to divide more energetically than before."

The union of two undifferentiated cells may not be exactly a matter of sex, but it is certainly something more than simple cell division. It does not seem to differ from the union of two sex cells. This "sexual" union of asexual organisms proves not only the universal need of union, but that sex is a means of rejuvenation and reinvigoration.

The two forces brought together by the parent organisms result in a third force which differs from either of them. In nonsexual reproduction--which is practically continuous dissociated growth--the plant or animal multiplies by simple division and one cannot tell after it has been divided, which part is parent. Degeneration ultimately follows this course. Conjugation is employed in order that a commingling of qualities may take place.

The little river worm, nais, reproduces by budding, sometimes as many as six new individuals budding off from a single worm. The last-formed individual, however, develops reproductive organs and thus the continuance of the species in time is provided for.

The same necessity for occasional fecundation or its equivalent exists in hemaphrodite plants and animals. Self-fertilization is not unknown but it is not the rule. Indeed, as Darwin and others have shown, "Nature abhors perpetual inbreeding." The sexual relationship is a symbiotic relationship; sexual union engenders great advantages. In fact, sexual reproduction represents the highest form of domestic symbiosis.

Self-fertilization among plants is generally avoided despite the proximity of the sexes. It is seen only among the lowest and degenerate forms, forms incapable of great variation and development. Self-fertilization is escaped by (1) anthers and stigma do not ripen at the same time, (2) the position of the two sets of organs prevents self-fertilization, (3) the plant bears two distinct kind of flowers (male and female) and these do not mature at the same time, (4) the plants are divided into two sexes; one plant bears a female flower, the other a male flower. The flowers of wind-fertilized plants open before the leaves are in full growth to allow of easy access of pollen to the pistels. Prof. Colen has prepared the following diagram showing the chief adapt-

ations of plants which enable them to avoid self-fertilization:

(a) Structural Adaptations	Examples
1-The pistil rises above the stamens	Iris
2-Stamens present in one flower and pistils present in another flower	Poplar, Corn
3-Stamens and pistils present in same flower ripen at different times	Apple, Pear Aster
4-Pollen will not germinate on stigma of same flower	Buckwheat, Orchid

Cases exist where plants are utterly infertile with their own pollen, but perfectly fertile when impregnated with pollen from another plant of the same species. Species of the passion flower are examples. An even more extraordinary example of the effort to escape self-fertilization is that of certain orchids, the pollen of which acts like a poison if placed on the flowers own stigma.

The endless contrivances in flower-structure, form, appearance, and function, through which plants secure the mutual interchange of pollen points to cross-fertilization as the normal way of plant-reproduction.

Reinheimer says:

"By innumerable and immemorable experiences the plants have learned that cross-fertilization is preferable to self-fertilization. They would seem to have realized that comparative self-sufficiency is deleterious, and that the organism, in order to be successful, must be widely related, widely supported, and widely useful.***Evidently, the plants have made great sacrifices to attain cross-fertilization, as though they were eager to avoid self-sufficiency by all means in their power. Of course they have gained by sacrificing the lower mode of propagation for the higher. But it is also certain that this gain in one important direction was purchased by limitations in others, tantamount to increased bio-social control." Symbiosis V. Cancer. P. 64, 65.

Those who regard sexual generation as a luxury, particularly among plants, disregard the whole significance of bio-economic services and the vast system of inter-action upon which this system is based. Practically the whole of that vast system of plant-insect counter-service and interrelationship would not exist except for the existence of cross-fertilization. An arrangement so widespread, so nearly universal throughout nature must have proven good.

How otherwise, than upon the basis of symbiotic necessity and bio-moral duty, account for the great sacrifices plants have made for the attainment of cross-fertilization, "by means of which they have achieved not only a higher status for themselves", but have been able to render a more "conspicuous service to the world of life." How have they "learnt", to "recognize," asks Materlink, "that self-fertilization conduces to degeneracy?"

Professor Theodore Colen in his questions and answers in BIOLOGY, says: "Two twigs containing blueberry flowers were placed under similar conditions. The flowers on one twig were self-pollinated while those on the other twig were cross-pollinated. The cross-pollinated flowers produced good sized blueberries; the self-pollinated flowers did not develop any ripe blueberries." Prof. Colen says cross-pollination generally produces: 1-Hardier plants. 2-A greater number of seeds. 3-New plants and a greater variety of them.

If, as we have seen, cross-fertilization forms a prominent feature of plant life, that life must, in some very plain and obvious fashion benefit therefrom. As plant life is but a part of organic nature, we are justified in supposing that the conditions and results which cross-fertilization tends to evoke and produce, will harmonize in their tendency and direction with the course and higher purposes of life.

Cross-fertilized flowers yield more seed and give rise to stronger and more numerous progeny than self-fertilized flowers. There is a tendency to greater vigor of offspring when cross-fertilization is employed. Every fact of botony dealing with the ascertained results of the one method of fertilization, as compared with those obtained by the other, testifies to the enormous gain, possible and actual, to the plant through the effect of cross-fertilization. Pollen interchange is a necessity for energetic development and for full fruition of the individual or race of plant.

Among hermaphroditic animals autofecundation is exceptional, or rare. In most such animals it is impossible. Whether the animal possesses two genital glands (male and female) or only one, a male, or another individual acting as a male, and a female or another individual acting as a female are required to perpetuate life. Alternative hermaphroditism in which the same gland is totally transformed, turn by turn, into male then into female principle, or if the gland is divided between a male half and a female half, the two halves ripening simultaneously or successively, but confirms this principle.

Worms and snails, though doubly sexed, cannot impregnate themselves. They practice mutual fecundation. The fluke, diplozoon, is hermaphrodite, but not self-fertilizing. When a male and a female of this species come together, they stay together--they fuse so that they are literally one flesh and divorce is impossible. Theirs is a monogamous union until "death do us part." Mating among the higher animals represent a form of union or fusion in which division of labor and symbiotic counter service are not lost.

In the hermaphroditism of echinodens, of fish, there is never auto-fecundation, either the sexual cells meet outside the animals, which possess no copulating organs and have no related genital life, or in a more complex phase, the individuals have exterior male and female organs but cannot use them without the aid of another individual. In other cases the animal is successively male and female.

Self-fertilization among hermaphrodite animals is confined to parasites and those are certainly degraded forms, not undergoing regeneration, but degeneration. Some hermaphrod ite parasites are self-fertilizing, because they often live under conditions that make cross-fertilization impossible. Some hermaphrodites are so constructed that they cannot even practice mutual fecundation, but three or a dozen couple, one behind the other forming a garland.

Among gnats there are about ten females to one male. However the male is not polygamous, for he dies the instant after coupling. Nine out of ten female gnats die virgin, without ever having seen a male. Surely here, if anywhere, is the logical place for Nature to reveal her preference for virginal reproduction. But she does nothing of the kind. Only those females that couple with a male lay eggs. Only the few who are impregnated by a male propagate the race.

Dr. Clements, Dr. Seigmiester, Dr. Goldwasser, and Mr. Waegner should find some means of awakening these virgin gnats to an awareness of their reproductive possibilities.

The higher we ascend the animal kingdom the greater is the demand for cross-fertilization. Low down in the scale parthenogenesis tends to disappear. The union of two cells in propagation means the union of two "life-forces", thus giving a greater amount of energy to the resulting cell than could ever be developed by a separate cell without union, and makes greater development possible. Conjugation represents a commingling of qualities.

With animals, as with plants, a cross between different varieties, or between individuals of the same variety but of another strain, gives vigor and fertility to the offspring, while close interbreeding diminishes vigor and fertility. In mixing their protoplasm plants and animals rescue their germs. The fertilizing union of two living units is a life-saving act.

Experimental evidence shows that there is no mysterious benefit in conjugation as such, for if there were, all individuals should benefit from it; whereas, actually only those that result from the combination of favorable characters so benefit. Sexual reproduction has no mysterious, rejuvenating, life-giving influence, but produces beneficial results by combining innumerable existing factors.

Crossing, as shown above, is essential to germinal regeneration, but this has its limitations. Nature must not be supposed to be after mere crossing, or mere multiplication, or mere modification, or mere "familiarity". She is after values in the widest sense of the word. Crosses depend, for their good results,

upon bio-economic sanctions. We must not, therefore, look for too much from a mere "cross"; the cross must be of proper or good stock. This, however, takes us into the field of heredity and away from our primary subject--namely, the absolute necessity for sexual reproduction.

To date Clements has run away from this principle and failed to discuss it. Is this because he is afraid of it; or because he knows he cannot refute it; or because he realizes that any effort of his to discredit this obvious fact will show up the weakness of his position so strongly that even his most loyal devotees will be able to see it?

Comment by Clements

In his sixth article in this debate, Shelton mentions the case of Zdenka Koubkva, age 24, who won athletic fame as a girl, and then experienced a change of sex, devoloping into a man. This case, and others similar, I have described quite fully in my Science of Regeneration course.

In this particular instance the account stated that the transformation was accomplished with the aid of a "slight surgical operation." In his remarks as to this Shelton says:

"Clements, who believes in surgical miracles, knows nothing at all of the matter except what he learned from sensational newspaper stories."

As we read between the lines of Shelton's remarks, we gain the inference that this account of physical transformation is only a "sensational newspaper" story, to which little credit should be given. That is a crude manner in which to attempt to dodge the point at issue. Shelton continues:

"How can a slight surgical operation cause this girl's womb, tubes, ovaries, etc., to disappear and have their places filled with testicles, prostate gland, cowper's glands, seminal tubes, penis, etc. When we see these things, we may be willing to consider that this nonsensical theory has some reasonable basis, although this would still not be conclusive proof."

If Shelton is sincere in making the above statement, then he knows to little about the rudimentary organs of the body and the processes of sexual transformation, for him to learn much from this debate. He must first acquire some knowledge relative to the fundamental principles underlying these things. After that, he will be more competent to understand something of the changes that occur in sexual transformation.

Shelton has continually referred to the myths of the ignorant ancients to discredit the Virgin Birth Doctrine. He says:

"Biology is not going to surrender to theology; the facts of daily observation will not yield to ancient myths" (His Article 5)..."Why can we not leave the old myths in their graves" (His

Article 3).

I need not quote him more. The reader saw that Shelton relied largely on his denunciation of the myths of the ignorant ancients to support his side of the debate. Then when I presented evidence showing that even today, under our noses, girls are changing into men, and exhibited this evidence as more proof of the assertion that man is a degenerate woman, Shelton wants to know how this can be? How can the female organs disappear and the male organs take their place? Having felt that these "heavy questions" made a strong impression on the reader, he climaxed his remarks with the statement:

"When we see things (these changes from female to male--Clements), we may be willing to consider this non-sensical theory has some reasonable basis, although this would still not be conclusive proof."

How did Shelton have courage to enter this debate, knowing so little about the subject under consideration? He appears to be totally ignorant of the processes of modification involved in the development of a male and a female from the primal bisexual embroyo in the uterus.

There is one main trunk. That is the fruitful organism. It makes no difference to God or Nature whether you classify this fruitful organism as female or male. These are terms invented by the race to distinguish the sterile organism from the fruitful organism.

When the main trunk is modified under the Law of Devolution, a condition of semi-sterility results. The main trunk is transformed by degeneration into two imperfect uni-sexual halves. In this degeneration, the dual qualities of Creation are lost, impairing the Function of Creation. Traces of these dual qualities still remain in the orgainsim. They may be seen by Shelton, if he will examine the body of either man or woman.

The female is transformed into a male by a process of degeneration, in which the qualities known as female atrophy, with a corresponding hypertrophy of the qualities known as male. There is atrophy of the mammary glands, with hypertrophy of the clitoris, which becomes a penis. The vulva undergoes excessive development and unites, leaving the great seam, ridge, or raphe, at the point of union. It then becomes a scrotum, into which the ovaries, under the process of degeneration, prolapse and descend, becoming testicles.

Every woman has a potential testis in the rete ovarii. In the process of transformation, this enlarges into an actual testicle and descends into the scrotum.

Every man has a potential uterus (the uterus masculinus). Every woman has a vas deferens (Gartner's duct), and so on. Leading biologists know there is a quantitative balance or valence between the male and female sex tendencies, and that this balance can be overturned at a certain point (drehpunkt), with sex reversal resulting.

This is a crude summation of an abstruse subject the importance of which is just coming to the attention of leading biologists, and is regarded now as having a meaning. But there is much evidence to show that these secrets of Nature were well-known to Shelton's "ignorant ancients." It was this knowledge that aided them in discovering certain secrets about sex that are still very new to us.

In fact, they are so new to Shelton that he seems to know nothing about them, and declares that even if he saw them, he would not consider it conclusive proof to support the "non-sensical theory" that I am presenting to the public.

Dr. Shelton--Scientist or Sexologist?

By Joseph Striegel

As one whose mind has not been "hobbled, hypnotized, mesmerized, and hokumized" by Dr. Clements, this writer hereby goes on record as resenting the aspersions cast by Dr. Shelton upon readers of "How to Live" Magazine, for which he is glad to be a subscriber.

When one's understanding cannot cope with the situation, one usually reverts to the human frailty of using sophistry and sadistic terms in his criticisms, and Dr. Shelton seems to be no exception to this idiosyncrasy.

Suppose, Dr. Shelton, comprehended the complex theory of relativity expounded by Prof. Albert Einstein, (there are supposed to be only 14 men in the world who do), and it was all clear as mud to me, would I be justified in labelling you as a "purblind devotee" of Einstein? Likewise, why should one's lack of intelligence to understand the matter of parthenogenesis warrant one calling students of Dr. Clements' teachings "ignorant devotees".

This writer thinks that Dr. Shelton's continual fight against medical doctors, medical voodism, medical autocracy and the "American Murderers Association" has given him a "disagreeing complex", and every time he is confronted with some contrariwise idea or doctrine to his own, he immediately develops a defense mechanism of scorching words and wise-cracking aphorisms. Thus does his "anti-medical complex" start working in his stirring debate with Dr. Clements on the authenticity of virginal birth.

When one deals with sick patients so long and intensively, as has Dr. Shelton, he is inclined to absorb some of their sickly psychoses and this shows up in their reasoning. This is not a rash inference, or else, why did one of Dr. Shelton's reputable and prominent fellow-Naturopaths mention his name at a public meeting not long ago and refer to him as another sick person amongst all of us?

This writer is indeed glad not to be engaged in the unpleasant, but perhaps noble and humane business of treating the

sick; when ill, a person should have the intelligence to get well by himself, and if he has not that intelligence or ability, he must succumb to the law of "Survival of the Fittest".

Dr. Carrell says that "civilizations are encumbered with people who should be dead!" He declares that we save the unfit in civilization by papering the sick and diseased, and make the weak arificially the equal of the strong. That is why we have many mentally and physically unfit beings cluttering up our great cities. Dr. Carrell believes it would have been better had they ceased to survive the natural battle of life against death.

In natural surroundings, when a person became ill, he would go off by himself, as do the animals. He would consider his sickness a social disgrace, but in civilization we have large sanitaria and health resorts to cater to those who under the natural law would ultimately go to the wall. Of course, children need to be taught and guided in ways of living and maintaining health, and regaining it when lost, but the parents should be qualified for this task, and all adults themselves should instinctively know enough about how to live properly.

Dr. Shelton, in his inimical manner, says that believers in Dr. Clements' doctrine should belong to a new religious cult of Gyneolatry and its members called "Gyneolists". In retaliation, this writer suggests that all health teachers and writers who cannot see the significance of the female rudimentary organs in Man, should be dubbed "Naturopaths".

How can Dr. Shelton excuse the fact that he has his own body vestigal remains of the female species? How else can he explain the nipples appearing on his breasts, except by logically reasoning that at one time there was a common progenitor who possessed these dormant organs, capable of functioning, in a bisexual body. He and other Naturopaths will emphatically declare that every organ in the human body serves a purpose, but the fact that present Man has useless mammary glands and other female organs in his body argues for the surgeons, who can thus use reason that the appendix, tonsils, etc., are also superfluous parts and may be removed without harm, on the grounds that they are unnecessary.

Nature makes things perfect; Man is an exception because he has degenerated from his primal perfect, bisexual state millions of years ago. If Nature intended evolutionary changes to take place in Man, why have not the nipples, female glands, etc., disappeared in the long eons of time Man has existed. The only possible conclusion is that present Man violated a preordained sexual law and that he is now a degenerated female, having divorced himself from his perfectly constructed ancestors ages ago.

Perhaps Dr. Shelton needs one of the fasts, which he so readily prescribes for his patients, in order to see the points in favor of parthenogenesis, or maybe his ego prevents him from admitting that the female sex is superior to the male. At any rate, we shall give him another chance to adjust his "thinking cap" with the end in view of admitting that a virgin may possibly give birth to a child thru regenerative living habits and the sun, and not somebody's "son"!

Shelton Lacks Knowledge

By Dr. Jacob Goldwasser

Dr. Shelton, in referring to the writer as the "gentleman from the barren hilltops of Panama," is merely hurling a few slurring invectives into the lap of a pioneer, possessing more gumption and courage than most of the brittle apostles of health.

When the Pilgrims landed on the shores of America, our historians should have made reference to them "as the ladies and gentlemen from the barren regions of Massachusetts."

If the Pilgrims and others had lacked the courage to carry out their ideals and principles, in the same manner as some of our health leaders, Shelton might be in some European country fighting darker forces of reaction.

Shelton has caused a certain amount of reaction in the health movement, by being ignorant of the fact, that the environment of the temperate zones can never supply ideal health. Shelton, being a scientist, still does not know many vital facts about the true physiology of man.

The amazing indifference shown by our present stock, in not pursuing a better and higher life, will bring greater misery to future generations. The amazing indifference shown by our forefathers, is responsible for most of the serious conditions of today.

Persecution commenced when degeneration commenced, and dark forces sprang from it. The persecuted also resorted to persecution. The Pilgrims left England because of religious persecutions, and later persecuted those who did not embrace their religious doctrines. The persecuted vegetarians, dwelling in the midst of pork and beef eating gluttons, bitterly persecute other vegetarians within their own ranks.

The philosophies of the East continue to live, while those of the West will die. The Hindu was here ages before the beef-eating Englishman and the pork-eating American, and he will be here after they are gone.

The writer is in the tropics today, and has been there now for two years. He should know the difference between dwelling in a healthful environment and an unhealthful one. The reaction of a better condition paves the way for the knowledge of the most perfect condition. The secrets and the mysteries of the Universe are locked in the brain of man.

The human brain, according to modern scientists, is functioning now only one-tenth as much as it should. What can the reaction be when the human brain functions as much as fifty per cent?

We hear everywhere that man is the masterpiece of creation. A masterpiece cannot be formed, with brain functioning of ten per cent, and many sleeping glands in the body.

The demonstration of a physiological condition before our eyes, to reveal an accurate condition is the cry of the superficial. The sense of sight is as limited as the other senses. The brain of man functions for every one of the five senses. It is the brain that must reveal the accurate condition, and the mechanism called the brain, is many times more powerful than any other department within the human form. Every other department is only the agent of the brain. Being limited to a much lesser degree, none cannot transmit to the brain the amount that the brain can absorb.

Therefore, the eyes have befuddled Shelton, and almost every human on earth. What is more, many departments within man are asleep, giving man a haphazard picture of the true and correct condition. It is because many organs are asleep, that most of the brain is asleep, and these agents cannot get the proper interpretations to the brain.

Man extracts electrical vibrations and gases from the ether. How much he falls down on this job, is revealed by the amount of electrical vibrations and gases he attempts to extract from the water and the food. Despite what our dietitians may say, the drinking of water and the eating of food is an unhealthful practice. The water and the food that man consumes, must join forces with the first condition, in order to give man a good supply of vibrations and gases.

Man today walks on the earth and floats in the air. He can only walk on the earth, depending How perfectly he can float in the air. He can only sit on the chair, depending how perfectly he can float in the air. As soon as the vibrations leave the form, man will fall from the chair, and also from the earth, if it were not so large as to prevent.

Our main sustenance, the air, forms 97% of our existence. Water and food supply three per cent. When we omit water, our existence from the earth substance is almost nil. If our existence from the earth substances is almost nil, in what spheres did man dwell millions of years ago? If we are not interested in this calculation, then we must lose all the knowledge for regeneration. For regeneration can occur only in a more perfect environment.

The female of today absorbs a certain amount of vibrations. The male absorbs a certain amount of vibrations. The vibrations do all the work, and have formed everything. If the female extracts the vibrations from the ether, and so does the male, is it necessary for the female to extract more vibrations from the ether, or from the male?

Dr. Shelton, please answer.

If the vibrations give us animation, and builds us from an infant to an adult, they can do everything and perform every condition pertaining to life. The vibrations from the ether can perform the act of creation in the female, and I defy any living scientist to prove the contrary.

The amount of vibrations stored in woman for the creative act is way up to 90%. Woman is the laboratory of life. It is a positive fact, as Clements contends, that the form of modern man is imperfect, that the cycle of the vibrations cannot enter complete, and has therefore spread to the other imperfect forms.

We shall not argue with Shelton respecting religion. That was and still is used as a cloak to befuddle the masses. We are concerned with the true physiology of man. Such well-known scienctist as Alexis Carrel are shouting from the housetops of the Immortality of Man. Carrel also states significantly "that it is possible to telegraph messages from the brain without the intervention of the senses."

Why must we talk about the immortality of man, and bring to the front many phases of the sleeping conditions within man? Does this reveal that man today is not at the pinnacle of existence? Shelton will probably learn in time about the theory of Evolution, what he has learned about medical bunk and religious bunk. He may even become startled that most of the western sciences are full of error.

In respect to the Virgin Birth, Shelton reminds me of the doubters of ages ago. When a machine was produced that could perform miraculously, such as the phonograph, the skeptic thought that man was hiding behind the screens and throwing his voice. A more perfect machine will be invented, and it requires only the necessary intelligence and material to tap the invisible world for the more perfect condition.

The more perfection conditions that man has lost in devolution, are concealed in the invisible world, and cannot be in our midst. In the same manner, the more perfect machine, yet to be perfected, cannot be in our midst. Higher conditions, not yet attained by modern man, but no doubt lost by the Ancient Masters, must be in the invisible world.

Shelton should know that when the son can live longer than the father, that more perfect conditions exist. That the form of man can renew every part in its structure, and these parts do not have to be replaced, as in the machine. If every part within man can be renewed and revived, and no physiologist will successfully refute that statement, then man has the capacity, as Clements contends, to reach the stage he formerly enjoyed. This stage of greater life and a more perfect existence must commence with woman and the offspring of the regenerate woman will become superhuman.

Present humans cannot do the work of the more perfect humans. The form of man today possesses sleeping organs and a defective brain that functions only ten per cent, as stated by science. This form cannot accomplish what the more perfect form accomplished, that had brain functioning and organs that functioned fully. For you cannot convince me, that the Creative principle will bring forth a masterpiece with ten per cent brain functioning and many sleeping organs.

Shelton gave us a fine slogan when we want to talk about

fever. He says: "Fever is a necessary increase in temperature to fight off some foe of life." When an electric machine becomes clogged, great friction ensues, and the temperature of the parts increases. When the human body becomes clogged, the vital force flows unevenly and great friction ensues. The temperature increases and the obstructions clear. The obstructions interfered with the flow of vibrations. The sleeping organs within man are also interfering with the flow of vibrations. Therefore, these have spread to other departments, outside of man.

Why must we take vital substance from our form and transfer it to another? Is this not sufficient proof that enough vital substance is not generating in one single unit? Is woman losing so much vital substance every month, that she requires a replenishing supply from man in order to become fruitful?

Who has made the present form of man imperfect? Why cannot the vibrations enter the form of man more perfectly? What conditions have man heaped upon his body, that have brought the degenerated conditions?

The civilization preceding this one, sank because of sex debauchery. It became so bad that men exchanged their wives three and four times a day. Greater degeneration will occur, unless proper education is instituted at once, regarding the Creative Function, such as Clements is trying to do, and for which the world will owe him much.

Shelton was discharged from the Macfadden Publications because he insisted on their publishing his true statements against tobacco. Undoubtedly he felt himself a martyr to his cause, and later subjected himself to greater persecutions. Those who have read his works, were alluded to as fanatics, etc. With several strokes of the pen, Shelton is doing the very same thing to Clements that was done to him. The persecuted resort to persecution, as stated above.

Shelton calls the readers of Clements religious fanatics. When a man must resort to this method of rebuttal, then he shows that he is licked. Clements won this debate in the first installment, as he predicted. He is able to defend himself, and needs no support from any one.

Religion and philosophy were the same many years ago. There is enough philosophy in the Christian Bible today to awaken the masses to a better order of living. For bringing these things out by interpreting the Bible the way it should be, Clements is the target of bitter ridicule. The Bible contains many pearls, and gems of wisdom. Clements is revealing them to the deluded masses.

Sex debauchery is leading man back to barbarism again. There is no philosophy in any government that has a workable plan for the salvation of humanity. Therefore all those philosophies will fail. Our present civilization will fail.

Voice of our Students

Dear Dr. Clements:

You are the greatest scientist of all time. I hope that what you are giving your students and readers is appreciated, and that more will flock to your fold.

I am striving to be able to do in a small way what you are doing on a larger scale. Your mastery of the King's English and your clever style of writing are a big treat to any one.--Dr. J. G., Boston.

Don't Fail to Read This

Dear Dr. Clements:

In answering the questions of your Science of Regeneration, I have had to resist a strong temptation to use knowledge gained from secret sources. Some things must not be made public. Mankind would be in danger of destroying itself. That is another reason why the Masters concealed their higher teaching in symbol and allegory.

These wonderful lessons make me wonder just what you do really know. Your lessons cleverly skim the surface of a vast, deep subject that was taught by the Masters only to their disciples. I am sure you know much more than you dare to put in a course of study like this, open to the general public.

For instance, you must know, by direct knowledge, that man has been on earth for many millions of years. You probably wearied of counting up the number of solar years, as you flew back thru the ages.

Your insistence that Man was originally Bisexual strongly indicates that you have had a look at Lemuria, the continent that sank in the Pacific.

The change from Bisexualism to Unisexualism began approximately 16,000,000 B. C., and was fully accomplished about 10,500,000 B. C. Animals differentiated first, and resulted in degenerate humans having intercourse with animals. Notice how Paul refers to this:

God also gave them up to uncleanness thru the lusts of their own hearts, to dishonor their own bodies between themselves.

God gave them up unto vile affections; for even their women did change the natural use into that which is against nature.

Likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly (Rom. 1:24-27).

Many centuries before Paul, the same matter is mentioned:

Whosoever lieth with a beast shall surely be put to death

(Ex. 22:19).

Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto (Lev. 18:22, 23).

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death. If a man lie with a beast, he shall surely be put to death. If a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast (Lev. 20:13, 15, 16).

Cursed be he that lieth with any manner of beast (Deut. 27: 21).

Much ancient history has been given to the world as fiction. I could mention other things and vastly more ancient developments, but I don't want to be considered insane.

Shelton already thinks you are, yet you have disclosed only what should be obvious facts to those who can think.--James Brown, London, Oct. 27, 1936.

CHAPTER NO. X

VIRGIN BIRTH AND DEGENERACY

By Herbert M. Shelton

A number of years have passed since this debate was concluded and these post-scripts to it may prove interesting to present-day readers.

"Science" seems to havd lost its former interest in parthenogenetic reproduction, due, no doubt, to the fact that there seemed to be no way to commercialize the results.

Modern "science" is the bond slave of capitalism. Scientists do not seek primarily for knowledge, but for exploitable techniques. Consequently they passed on to artificail insemination and ova transplantation. They did succeed in transplanting fertilized ova, but as the animals aborted, the process was not commercially profitable. Artificial insemination, having proved profitable, they are now busily engaged in trying to persuade the public to accept this as a substitute for normal function or as a substitute for the Tamarism that has been practiced throughout history.

In the debate I emphasized the fact that the offspring of virginal reproduction was always all of one sex or the other; usually they are all females. In bees, on the other hand, we have an example of the opposite phenomena. All unfertilized eggs of the bee produce male bees. As these are unproductive and incapable of reproducing themselves, it is obvious that, in the absence of conjugation, the bee hive would soon become a ghost town.

Prof. Thomas Hunt Morgan says in his Embryology and Genetics, that, "the production of males only from unfertilized eggs is of widespread occurence in many species of bees and related forms."

In most forms in which virginal reproduction is seen, there is an alternation between bisexual and parthenogenetic reproduction. Sometimes several generations of the same animal will be prodeced parthenogenetically, then males will be produced and sexual generation will follow. This reappearance of the male after several generations of virginal reproduction shows unmistakably that the male has lain dormant in the heredity-units of the parthenogenetically reproducing forms for one or several generations, and has not been actually lost.

Morgan tells us that of the many factors which have been studied and which have been thought to produce virginal reproduction, that of nutrition only has been shown convincingly to be effective. Unfortunately he does not stress the significance of the studies that were made with food.

For this stress we must go to Reinheimer of England, who has shown that it is a redundancy of rich and usually inappropriate fare that results in parthenogenetic reproduction and that fasting and a return to more wholesome fare and to moderation results in a recurrence of the male. Morgan provides an example of this, but fails to comment upon its significance, perhaps because he was not sufficiently aware of the role of nutrition in the integration, disintegration and re-integration of organisms. In discussing virginal reproduction in Hydratina, he says that if these are fed on colorless flagellate protozoa, such as Polytoma, they continue indefinitely to reproduce parthenogenetically, but when fed on gree flagellate, (Chlamydomonas), organisms containing chlorophyl, nearly all of the next generation of females produce male eggs, or, if they are fertilized, sexual eggs. A change of food ends the parthenogenetic and initiates a sexual line, but Dr. Morgan does not know why.

It is probably a difference in food supply that accounts for the fact that several species of animals are represented in certain localities by females only and in other localities by both sexes. In the first case, parthenogenetic reproduction occurs, in the latter sexual reproduction takes place. Morgan emphasizes the fact that "parthenogenesis is widespread in the animal kingdom" and "is also known in plants," and follows this by the statement that "eggs in themselves have the power to develop." While he thinks that this gives us a different picture of the fertilizing process than that commonly held, he provides us with an alternative view that appears sound.

At any rate, experiments have shown that spermatazoa also have the power to at least begin to develop independently of the ova. Their contribution to the reproductive process is actually what the term fertilization implies and they are not merely, as Morgan suggests, something that removes a block that holds the egg in check.

The experimental production of virginal reproduction, involving, as it does, the use of many varied agents to occasion

the beginning of development in the unfertilized egg, has succeeded in producing parthenogenetic reproduction in animals that are never seen to so reproduce in wild nature. In these cases, also, the young have always been of one sex. Another significant fact has been brought out by these experimental efforts: namely, that, in many forms in which parthenogenetic development is inititated, the egg is unable to bring the new form to full development. Only a few preliminary embryological stages are produced and then the process ends. This failure of evolution in these cases throws light on the obvious inferiority of virginally reproduced forms. Although sufficiently viability in some species to complete the evolution of the new being and to continue this for a number of generations, they are not as vigorous nor as stable as sexually reproduced organism. The failure of many forms to complete embryonic evolution shows that there is lacking in the ovum, sufficient viability and "strength" for the best results in reproduction. The differences between those forms of that fail to complete their evolution and those that succeed in completing it are not so great. This fact should convince Dr. Clements that he is following a phantom when he seeks to regenerate the human race by means of parthenogenetic reproduction. For, even if virginal reproduction is possible in man, he has no means of knowing, either that the offspring will be males or how long the process can be continued, nor can he assure us that, contrary to what is observed in lower animal forms, the products of such reproduction will be superior to what we now see around us, and I freely admit that what we now see is a cattle pen full of men and women that any intelligent cattle breeder would send to the butcher and not use for breeding purposes.

It may and may not be significant that the Bouqueron experiment in virginal reproduction of human beings was abandoned after thirteen years of futile effort and admitted to have been a failure. The men who attempted it were not men of science and they seem to have confined themselves to the effortato "antivate" the unfertilized ova by ultra violet rays alone. Although, perhaps highly improbable, it remains theoretically possible that some means may someday be found to start parthenogenetic reproduction in the human race. If this ever occurs, it yet remains to be seen whether or not the embryos thus started on their road to development will be able to complete the process and finally reach maturity. Be this as it may, sufficient knowledge of the process is now in our hands to prove to any unprejudiced man or woman that no possible racial regeneration could come from it. On the contrary, the available evidence, and there is a mountain of this, points in the direction of greater degeneration.

As we have seen that the greatest single factor in determining virginal or sexual reproduction is nutrition, it should be obvious that in this field lies the greatest force for the improvement of the race. In saying this I would not be understood as discounting the importance of <u>selection</u> and <u>heredity</u>, but it is probable that nutrition is of greater importance even than these. So far we have only scratched the surface of the relation of nutrition to the re-integration of the race. This should be the next step in the investigation of nutritional problems.

An outstanding example of the role of food in the integra-

tion of organisms, involving both structure and function, is provided by the bee hive.

All the larvae hatched out of the unfertilized eggs and almost all of those hatched out of the fertilized eggs are fed on bee bread; a very few of the larvae from the fertilized eggs are fed on royal jelly.

All the females fed on bee bread are small, like the males, and are sterile. They are worker bees that engage in gathering nectary and pollen and in the manufacture of honey.

The females that receive the royal fare grow and develop faster, reach maturity earlier, are much larger, and live many times as long, and are productive. They lay eggs at a prodigious rate, a queen bee often laying more than her own weight in eggs in a single day.

The differences in structure and function of the queen bee and the worker bees is determined by the different fares upon which they are fed in the larval stage. They differ in structure, functions, size, and in length of life. Unlike the worker bees, the males or drones are not sterile, but they perform no work. They lack structure for work.

HERMAPHRODITISM AND DEGENERACY

By Herbert M. Shelton

Normal adult hermaphroditism is rare among the higher animals, although common among the lower. Cases of abnormal hermaphroditism are often reported in man, but these turn out, upon investigation, to be nothing more than great malformation and defect of the genitalia.

Among invertebrates, such as sponges, coelenterates, worm types and mulluscs, true hermaphrodite forms are of frequent occurrence. Among forms "normally" hermaphrodite there is often the production of unisexual forms. Corals and polyps are examples of this. There is another series of cases called "partial hermaphroditism," in which only one kind of sex organ--ovary or testes--develops, but there are more or less emphatic hints of the other. The snail, earth-worm and leech are supposed to be examples of partial hermaphroditism.

Though the sex organs are the most important expressions of the fundamental sex-differences, they are by no means the sole expression, and it is thought that it is impossible to separate partial from abnormal hermaphroditism, especially so since almost all cases (there are a few apparent exceptions) of partial hermaphroditism "occur as exceptions." Reinheimer thinks this points to a fundamental and universal cause, and that from such studies "it becomes increasingly evident that for the greater part we are dealing with paedogenetic and antithetic developments."

It is interesting in this connection, to note that Gedes and Thomson connect hermaphroditism with the degeneracy that results from parasitism. In discussing hermaphrodites in parasitic

worms, they say: "it seems plausible to connect the retention of hermaphroditism with the degeneracy of parasitism, and also with the rich, yet at the same time stimulating, nutrition, which may faovr the retention of double sexuality. The utility of the hermaphrodite state, if the eggs of these animals are to be fertilized and the species maintained, can hardly be doubted, but this does not explain the facts. It is important to notice, too, that self-fertilization--that is, union of the eggs and sperms of the same organism--has been proved to occur in several trematodes, and seems to be almost universal in cestodes. This may be one of the conditions of the degeneracy of these parasites, for frequent as hermaphroditism is among plants and animals, self-fertilization is extremely rare."

Before we go on to a consideration of the association of hermaphroditism with degeneracy, let me pause here, long enough to point out what should be obvious to every one of my readers, that, self-fertilization, even when it does occur, is not virginal, but bi-sexual reproduction. Whether the two sexes are joined, as in hermaphroditism, or separated as in bi-sexual animals, the fertilization of ova by sperms is sexual rather than parthenogenetic reproduction. The fact of union or separation of the sexes is immaterial to the nature of the process.

But there is another and vitally important fact connected with self-fertilization that may help to account for the degeneracy that is seen in self-fertilizing forms; namely, amphimixis, or the mingling of parental qualities from two different parents, does not occur. There is, thus, an increasing intensification of degenerative tendencies in self-fertilized forms. Darwin showed the evils that flow from self-fertilization in plants. No doubt the same evils flow from self-fertilization in animals.

This degeneracy that is seen to flow from self-fertilization in hermaphroditic forms, resulting, no doubt, from the absence of amphimixis, may throw some light also on the results of parthenogenetic reproduction. Although the first is definitely sexual reproduction and the other is virginal, they both have one thing in common: namely, the absence of any commingling of parental qualities, hence they should, and so far as the evidence shows, they do, lead in the same general and downward direction.

The limitations and precariousness of parasitic life necessitate the adoption of various expedients and many of them, at least, have succeeded in sidestepping nature's provision of dichogamy, by which she normally prevents self-fertilization. But this is not the rule, even in these degenerate forms, not even among internal parasites. "Why are not internal parasites parthenogenetic," ask Gedes and Thomson. According to the views of these authors and to the current views of the matter among biologists, there is an "ideal" persistence of "favorable conditions." Continuously bathed in rich nutritive fluids and scarcely ever harrassed by alternating good and bad times, favoring "anabolic or catabolic condition," they would seem to be "ideally" circumstanced. Yet, protection, shelter and "favorable conditions" are not sufficient to prevent their disorganization and resort to low forms of multiplication. For the most part they are sunk so far below their parthenogenetic exterior cousins and are

according to these same authorities, "very generally hermaphroditic," they rarely prove to be self-fertilizing. Indeed, their degeneracy is such that these authorities say they "have moreover gone beyond parthenogenesis to prolific asexual reproduction." Note that here, also, we have to do with nutrition in organic disintegration.

There are great numbers of hermaphroditic plants and animals in nature, but they are all low forms and almost if not wholly degenerate forms. We are practically forced to believe that hermaphroditism is the result of degeneration. This is, of course, the reverse of the position taken by Dr. Clements, who holds that man was originally hermaphroditic and has become bisexual as the result of degeneration. I am, however, more inclined to accept the evidence of nature than the wild vagaries of arm chair philosophers.

Let us speculate, however, for a minute upon this theme of his. Let us assume that primitive man was a hermaphrodite, that hermaphroditism is his normal state. We are then left with a few questions that his hypothesis does not attempt to answer. These are:

1. Did this hermaphrodite "man" reproduce parthenogenetically?

2. If so, what was the need for the male component of the hermaphrodite?

3. Was this primitive hermaphrodite man capable of self-fertilization and did he reproduce by this method?

4. Or was he, like most hermaphrodite animals and plants of the present, incapable of self-fertilization?

5. If he was not capable of self-fertilization what advantage did the hermaphrodite form have over the present bi-sexual arrangement?

6. Finally, would not the hermaphrodite arrangement have been a great handicap to life and activity in an animal as complex as man?

SEX IS FUNDAMENTAL

By H. M. Shelton, D.P.D.N.T.

Had this debate been confined to the subject of virgin birth it would not have lasted so long. I would have admitted the existence of normal virginal reproduction in certain low forms of life and the artificial production of parthenogenetic propagation in certain higher forms. I would have admitted the theoretical possiblility of artifically inducing virginal reproduction in the highest forms, including man. I would have shown that virginal reproduction cannot continue indefinitely, without the aid of sexual reproduction, without producing weakness, degeneracy, biological exhaustion and extinction of the line. All these things have been admitted or proved in my preceeding in-

stallments. But all of this could have been shown in one installment and the debate closed.

In building up his theories of life, however, Clements has made virginal reproduction but a part of a broader theory, and has buttressed one part with another. It was necessary to show that these other parts are false, or else that he has misinterpreted what is true. In this installment I must address myself to a similar task.

Clements repeatedly quotes Lester F. Ward, Albert Wiggam and Clement Wood to show that science holds that woman was first and that she created man. In this he distorts what these men, who are not scientists, and certain scientist do acutally say.

Wood, Ward, Wiggam and most scientists are evolutionists, and their interpretation of sex and life is based on the theories of transformism of Lamark, Darwin, Spencer, Huxley, DeVries, Haeckel, et. al.

According to this theory, all living things are descended from a primitive speck of protoplasm that somehow originated in the early ages of the earth. At first all life was sexless--neither male nor female--and propagation was by simple division. With the evolving complexity of life a different form of reproduction became necessary--sex was evolved. According to some, the first being possessing sex were hermaphroditic. Later there came about a division of the sexes.

The division of the sexes occurred far down the scale of life and was complete ages before man evolved. Man is descended from some "ape-like arboreal progenitor" which was not hermaphroditic. Thus, according to the theories of Wood, Wiggam, and Ward, neither man nor woman preceeded the other, but both came forth together from bi-sexual pre-human parents.

Clements rejects this theory of transformism and only illogically calls its conclusion to testify in behalf of his own hypothesis. He must distort the testimony of these men and make them appear to teach what they do not teach, in order to support his own assumptions. When these men say the female was first, they are thinking of the hypothesis of organic evolution and are way down close to the bottom of the scale of life; they are not affirming that woman preceeded and produced man.

The reader should understand that this difference between the two theories is fundamental and radical and, therefore, the statements of Darwinians that the female preceeded the male does not mean the same thing that Clements means when he says that woman produced man. His distortion of the teachings of evolutionists represents a deliberate effort to deceive both himself and his readers.

Clements and Darwin do have one thing in common--they both attempt to interpret the existence in the embryo and adult of what appear to be rudimentary organs of both sexes. There is, however, a big difference here. Clements selects only sex rudiments and derives man and woman from a hermaphrodite god; Darwin

considers all the rudiments and dreives man from a simian ancestor.

Dr. Ales Hrdlicka, curator of the Smithsonian Institute, Washington, D. D., discussing "The Evidence Bearing on Man's Evolution," Smithsonian Institute Report, for 1927, says: "the human embryo shows at various stages traces of prehuman characteristics that disappear or are reduced to rudimentary condition in the course of subsequent development. These matters are too technical for a general discussion, but features that may be mentioned are the initial primitiveness of the neck, hands, and feet; the rudimentary tail which persists in the human embryo up to and even over the ninth week of prenatal age; the early hair covering the body and face; the presence of plain traces of the intermaxillary bone; the at first birdlike, entirely smooth brain. These and other similar features, taken together, are so impressive that the human embryonal period has been called the period of recapitulation of evolution.

If Clements is right in taking what appear to be rudimentary female organs in men, or in embryos that become men, and what appear to be rudimentary male organs in women, or in embryos that become women, and interpretating them as proof of man's hermaphrodite origin; then, surely Darwinians are right in employing the rudiments or apparent rudiments of organs belonging to apes, or quadrupeds, as proof that man has ascended from lower animals, instead of having descended from a god.

The reader will please bear in mind that I am taking neither side in this issue between Clements and the advocates of transformism. I am only interested here in exposing the illogicalness of Clements' position.

If rudiments are to be used as a basis of interpretation, then all rudiments and not merely a few are to be used as such a basis. The rudimentary hair (and some of it is not rudimentary) that covers man's and woman's body, point as unmistakable to a hairy ancestor as rudimentary milk glands on man's chest point to a hermaphrodite ancestor.

I have heard stories about dogs chasing their own tails, but I have never seen a dog that was foolish enough to do it.

Clements is the only being I have ever watched in the act of chasing his tail. He tries very hard to prove that man should be and is, potentially, a hermaphrodite. Yet in his "Comments by Clements" in the September issue he says of hermaphrodites: "Shelton may call this a 'freak' of Nature, not knowing that these alleged freaks are the result of human habits and practices interfering with Nature's processes.

"It is not the fault of God but of man that idiots and cripples are born. God does the best He can under the circumstances. The same is true as to hermaphrodites. God does the best He can under the circumstances, and the resulting deformation in physical construction we ignorantly call 'freaks'."

This makes of the hermaphrodite a botch job resulting from

the interference of mighty man with the work of puny God. He puts hermaphrodites in the same class with idiots and cripples and produces them by similar faulty processes. "Whom the gods would destroy they first make mad."

He follows this with the amusing statement that Shelton "seems not to know that, under the law, each after its kind and like begets like, woman must possess potentially all the physical qualities of man."

I wonder if it has escaped Clement's attention that woman has considerable help from man in begetting man and woman. Has he forgotten that virgin births among rabbits produce only females? The doe does not seem to "possess potentially all the physical qualities" of the buck.

Reversing the rest of Clements' argument in his "Comments," it would read like this: Woman has in a developed state what man has in a rudimentary state. It is the hypertrophy of the female element in the male, with a corresponding atrophy of the male element, that produces woman.

I hope by this (I fear it is a vain hope) to make it clear to both Clements and his self-blinded devotees that, his theory of bi-sexual origin of man does not logically mean that the male comes from the female; is produced by the overdevelopment of some and the failure to develop of other of her parts. It means, rather, that the male represents one half and woman represents the other half of our primordal hermaphrodite father--Man. It means that both sexes are incomplete. The hypothesis is a very old one, but Clements seems not to be able to fully understand it.

If Clements will take the trouble to read The Science of Regeneration, by A. Gould and Dr. Franklin L. Dubois, published in 1911, and Sex Force, Anon., published in 1913, he will find a much better statement than his of "the fields of learning that threatens to revolutionize the science" of sex, which Dr. Barwick, thinks "Clements has opened up the way into," and which Clements complains the magazines will not let him give to the people--won't accept his ad. They even include the funny notion that the separation of the sexes resulted from "sin."

Gould and DuBois do make one fatal mistake: they read parts of the Bible that Clements skips over. They found that St. Paul said: "For the man is not of the woman, but the woman of the man." (1 Cor. XI:8-9). They also read the whole of the happenings in Eden and found Adam, the man, saying of Eve, the woman, "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man."

The "Wisdom of the Ages" is speaking, Dr. Clements; incline thine ear and learn of her. Remember it was man, not woman, that God created in his image. Man was the hermaphrodite being; woman was an afterthought. Indeed God created her out of Adam's rib after he and Adam were unable to find a helpmeet for Adam among all the animals of the earth. Go back and read the "record."

The careful reader of that "record" will observe that the

"Separation" of the sexes was not the result of "sin", because "it is not good for man to be alone." There is no hint of any sin until after the "separation." Man needed companionship, love, emotional expression, which could not be had from another male-female "IT".

Clements makes confusion worse confounded by giving man two vestigal uteruses. He quotes Leland as saying, "The prostate in man is simply a womb 'out of employment.' Then he quotes Waught as saying "the prostatic glands are indentical in both sexes; the uterus masculinus found in males is identical with the womb or vagina in the female." If Waught is right it seems that it is woman's prostate that is out of employment.

The prostate in man is a glandular structure and could not possibly be produced by atrophy of the womb. If the "uterus masculinus" is a real vestige of a uterus, this should show Clements what happens to a womb when it atrophies--it does not become a gland and produce internal and external secretions.

He grow still worse when he endeavors to connect the female urethra and clitoris in order to show them to be atrophied remains of a penis. Their arrangements and locations do not permit of the interpretation he gives.

"The male is a mal-formed female." This from one who asserts over and over again that man's ancestor was a hermaphrodite. His theory, which he seems not to understand himself, is that both the male and the female are differentiated and incomplete and resulted from degenerative changes in the hermaphrodite ancestor. Man did not come from woman--both man and woman resulted from the splitting of "IT."

Although the full report of the case of Zdenka Koubvka, of Czechoslavakia, shows that "she" was a pseudo-hermaphrodite, who was a male from before birth, whose sex was obscured by the deformity, and in which there was delayed puberty, Clements continues to talk of this and similar cases as though they actually represent the change of a female into a male. It seems that facts mean nothing to him--only his pet hypothesis counts and it must be upheld at all costs. There is not a single case on record of a real female ever being transformed into a male.

In my first installment in this debate I pointed out that the King James translation of Genesis, 6:2-5 is very faulty and gave the correct translation. But the correct translation does not support Clements' hypothesis so he ignores it and repeats the incorrect one in his September installment. He does not seem to care more for correct translations than he does for facts.

I don't care what the Bible says, or what Paul thought, or how we are to interpret the Edenic myth, or anything about any of the other things Clements draws from Hebrew mythology. To me Hebrew mythology is of no more value than Greek, or Norse, or Chinese mythology. But I would like to know where these fair "daughters of man" came from that the "sons" of God picked for wives. Those hermaphrodite gods should have been producing not sons, but hermaphrodites. And man, well he must have been fer-

tile and productive in those days, else how did he have daughters? Where, too, did this man come from to have daughters? I don't know whether to laugh over Clements' follies or cry over his stupidities.

It was very noble of Dr. Rackow to rush his aid to Clements when he felt Clements needed assistance in the uneven struggle, but he might have done better had he not been so cocksure that Clements, Siegmeister, Barwick, Waegner and he know everything and have definitely and for all time settled all the problems in heaven and earth. As it was, he only succeeded, cuttle-fish like, in throwing out an inky-blackness that obscured the points at issue.

Dr. Rackow expresses surprise that "the logical and thoughtful mind of Shelton" should have taken the negative "side of a topic dealing with the question of the Bi-sexual origin of man, and the probability of the Virgin Birth."

I must again insist that the origin of man is not the subject at issue. I don't care, so far as the present debate is concerned, whether God made "them" male and female, or made "IT" male-female; in either case sexual reproduction is the means by which they are"fruitful and multiply." It was by the sexual method that Adam "knew his wife and she conceived" and bore him a SON.

So far as our subject is concerned, it does not matter whether man originated through a process of "Descent with Variation," from a microscopic speck of proto-plasm that arose spontaneously in the slime and ooze of the primordal sea, or was shaped and fashioned by the hand of God out of red clay on the banks of the river Euphrates, six thousand years ago. We are not debating origins.

Clements, too, continues to confuse the matter of origins with virgin birth. He is so obscured by his hypothesis of man's hermaphrodite-god progenitor that he continually confuses this hypothesis with the subject we are supposed to be debating. The matter of origins is irrevelant to the issue. So far as I am concerned, I do not care whether I am descended from a hermaphrodite god or a tailless ape--I am, in either case what I am and, as Popeye would say, "that's all I yam."

Clements calls Darwin and Huxley to his aid in his efforts to prove descent. He especially quotes their remarks about rudimentary organs, but overlooks the fact that they are discussing all rudiments and not merely sexual rudiments. Man's rudimentary tail, which in some cases is five and six inches long, the rudiments of the muscles that once moved his ears, the rudiments of the skin muscles that once moved his skin, as a cow does hers if a fly alights on it, his rudimentary hair, the gill-arches of the embryo--these and other non-sexual rudiments were as significant to Darwin and Huxley, et. al., as were rudimentary breasts, wombs, etc.

Clements says: "The scientific manner in which to solve this problem is to accept the facts as they appear and consider them in their natural relation to the organism and its function."

But when Darwin and Huxley, et. al., do just this, he runs from their conclusion--that man's ancestor was a hairy, tailed ape, that back of that he was a quadruped; that prior to that he was a fish. Or does Clements reject this? Reading paragraphs two, three and four on page two, three and four on page sixteen of the September issue, one is led inevitably to conclude that subconsciously, if not consciously, Clements has accepted Darwin's hypothesis.

It is amusing, however, to read his assertion that the "marsupial form is a near approach to bi-sexualism," and to have him say "evolutionist admit," when he is discussing, not their admissions but their theoretical assertions. Is he trying deliberately to confuse his readers, or is he confused himself? Let him choose either horn of the dilemna he will, he will be impaled thereon.

Clements quotes the mystic speculator, Plato, as saying: "Primitive man was masculine-feminine in a single being," and says "the evolutionist ridicules such statements." Then he quotes Darwin, Huxley, Wood, Ward, Wiggam, Causey and other evolutionists confirming this same statement. He could have also quoted Wallace, Tyndall, Cope, Haeckel, Romaines, and many living evolutionists to the same effect. Clements is delighted with Darwin's statement that in order to account for rudimentary organs "we have only to assume" that they were possessed in a perfect state by some remote ancestor. Clements loves to build on assumptions, but lacking Darwin's honesty, he does not call them assumptions.

But Clements overlooks the fact that Darwin's "remote ancestor" was not a hermaphrodite god, but a hermaphrodite lower animal. Clements overlooks something else even more important to our present discussion--namely, that a hermaphrodite being was as much male as female, was not a woman, or at least, was as much man as woman, and that the very arrangement of the sex organs made self-fecundation impossible and mutual fecundation imperative. But even self-fecundation, involving as it does the union of ovum and spermatozoon, would not be a virgin birth.

We are discussing virgin births--parthenogenetic reproduction --and this does not belong to hermaphrodite animals. They employ sexual reproduction exclusively; avoiding, even, self-fertilization, although self-fertilization is not parthenogenetic reproduction. It is still sexual reproduction, involving the union of ovum and sperm, and is seen, in animals, only in greatly degenerated parasitic forms.

Whatever causes or determines sex and sex differences is not fully known, but it seems fully established that in most animals, man included, the sex of the offspring is determined at the beginning of the individual life-cycle, that is, at the fertilization of the egg. Usually the sperm cells are of two kinds and sex is determined by which kind of sperm cell impregnates the ovum. In some forms, such as butterflies, moths, and birds, it is the egg cell which carries the sex determining factor. In these the male possesses two chronosomes, the female one. In all other animals so far examined the female has two and the male one.

Not until the end of the second month of uterine development is it possible to tell the sex of the human organism. From this time forward the development of individual sex differences becomes increasingly prominent. Clements attaches too much importance to the first two months of embryological development and not enough to subsequent developments. He asserts that male and female embryos are identical in the early stages of development and that differentiation into sexes occurs later.

To assert early oneness in the face of known differences, even in the germ, is to ignore facts in favor of theory. Chromosome differences may not be the sole differences that exist between the egg that develops into a male and one that develops into a female, even though other differences may not be distinguishable. It would seem that the embryo that can be developed into a male, is just as different in nature from the embryo that develops into a female as the male is different from the female.

This could be stated in another way however; to-wit: the fully developed maleand female differ from each other in many essential respects; therefore, the embryos of man and of woman, although they appear indentical, are essentially different. Clements conclusion is drawn from a mere seeming and very transient identity, while the fact that the two embryos are essentially and fundamentally different is shown by the vast distance apart at which they arrive by development.

Embryology as applied to ontology, (individual development) and phylogeny (race history) fails, in that it deals only with the surface of things. It accepts resemblances, microscopic and macroscopic, as an explanation of the essence of things, while it takes no notice of the essential, well-known, but unseen differences. It is folly to say that evanescent similarity indicates radical identity. To assert embryological identity in the face of the widest adult essential differences, and differences all along the line, is not justifiable.

We know beyond doubt that embryos which look closely alike are almost infinitely different in their powers of development. The first stages of the development of frog, dog, and man are as nearly identical as are the first stages of male and female. Evolutionists use this fact to prove what Clements rejects--man's animal origin. The essential qualities of these embryos are beyond the power of microscope and eye to reveal. The thing to be accounted for by Clements is the unseen differences between the embryos. Resemblances between embryos are less significant than their invisible differences.

It is evident that while all embryos may seem to be identical, they are really as far apart as are the fully developed man and woman; and I insist that however much alike the two embryos may appear, they are no nearer together in their essential structure than the adults, or even from eggs to adults, these lines will be parallel, not divergent.

How foolish to account for the differences in the two sexes by saying the ovaries and testicles produce different secretions. These account only for part of the secondary sexual differences.

They do not account for the primary sexual differences, of which the testicles and ovaries are most important. It is first necessary to account for the testicles in one and ovaries in the other.

Testicles do not make the man, nor ovaries the woman. The ovarian hormone does not produce the ovaries; the testicular hormone does not produce the testicles. These glands are part of sex differences, not the creators of the differences.

Masculinity and feminity begin before there is much testicle or ovary to make anything. Whoever looks at an apple on an apple tree and says: "These apples make this an apple tree," is saying the same thing as the physiologist who says, "These testicles make this man a male; these ovaries this woman a female."

Identical twins, and siamese twins, which are only incompletely separated indentical twins, are always of the same sex. Fraternal twins are commonly of opposite sexes. This indicates that the sexual determinant resides in the germ cell not in subsequently developed glands. These determinents themselves must account for the development of the glands. A mere handful of experimental and pathological abnormalities which seem to contradict this are not a sufficient or dependable foundation to build a philosophy of life upon.

Recently, while going through a work, in Spanish, dealing with sex, I ran across a photograph of a woman with four breasts. A number of such cases are known to science. Evolutionists interpret these as atavistic revivals of once functioning breasts that were possessed by our hypothetical quadruped ancestors. Clements will reject this view; will he, then say these rudiments, or vestiges, are evidence that the hermaphrodite god from which man descended had a series of breasts on both sides of the chest and abdomen as the bitch and sow now do? If not, how will he interpret such phenomena?

Clements continues to refer to the male as being sterile and the female as being the creator, the fertile, the producing organism. He is blinded by the fact that the female lays the egg, or the fact that the female gives birth to the young organism; he ignores what has gone before.

The hen will lay eggs without the aid of the rooster, but her eggs are infertile. Under the same condition that fertile eggs hatch, infertile eggs decompose and produce only foul gases. The ovule of a plant does not develop a seed without first being fertilized by pollen from the male plant or flower. The unfertilized ovum of the mammal dies and passes out; only the fertilized ovum attaches itself to the wall of the uterus and develops a new organism.

The female seems, therefore, to be as "sterile" as the male; man seems to be as much of a creator, or producer as woman is. Both are required to produce a new being. The fact that artificial virginal reproduction can be induced in a few forms for a few generations does not destroy this principle.

Experiments have shown that the male sperm can also start up development independent of the ovum under certain artificial condition. It lacks sufficient food, stored in itself, to complete the development. The fundamental differences between the two-germ cells is that the egg-cell is specialized as storehouse of food, while the sperm-cell is specialized to move about and seek the ovum. Each of them contributes the same amount of nuclear material to the new organism.

However, germ-cells are not derived from the parent body. The male does not produce sperms; the female does not produce ova. Each germ-cell is the offspring of a pre-existing germ-cell and the father or mother of another or other germ-cells. The germ-cells of one generation are the offspring of the germ-cells of the preceeding and the parents of the germ-cells of the succeeding generations.

Men and women are only repositories of germ plasm. They house it, nourish it--supply it with room and board--and pass it on; they do not produce it. They create nothing. These elemental facts of reproduction and hereidty are ignored by Dr. Clements in all of his talk about woman as a creator.

There can be no doubt that the female sex is the most important of the two sexes; however, it must be borne in mind that the higher we go in the scale of life, the more complex the animal form becomes, the greater is the need for and the more important becomes the male. Men and women are co-equal partners in a vital reciprocity. The division of labor, economical and biological, represented by two sexes is for the advantage of woman and the race, not merely a pleasure-giving devise of the Devil for man.

Here I rest the case. I am satisfied to let the intelligent reader, after reading both sides of this debate, decide whose position is the correct one. My only regret is that Clements has not dared to defend his position, but has been content to confuse the issue by talking chiefly about "fornication" and the evil of sex itself, and man's hypothetical bi-sexual origin.

I have admitted (1) that virginal reproduction is normal among many lower forms of life, (2) that virginal reproduction has been artificially induced in several higher forms that do not normally reproduce parthenogenetically, and (3) that possibly artificial virginal reproduction can be induced in the highest forms of life, including men.

The reader should understand that these admissions on my part do not constitute proof of the correctness of Clements' position. Proof that woman can propagate parthenogenetically will exist only when she actually does it. If scientists do find a means of inducing virginal reproduction in woman, this will still not be proof that virginal reproduction was the primitive method of reproduction in man. Neither will it prove that it is a desirable method, or that it is a means of racial rejuvenation and regeneration.

In accepting Clements' challenge to debate this matter, I state that I had only one object in the debate--namely, the dis-

covery of truth. Unlike Clements, I had no pet hypothesis that I sought to establish. I freely and cheerfully make the above admissions because the evidence points that way. But, again unlike Clements, I am not willing to go further in the matter than the evidence justifies.

I have shown, on the other side, (1) that nature prefers sexual reproduction, (2) that virginal reproduction cannot be carried on indefinitely, even in forms that normally reproduce parthenogenetically, (3) that where virginally reproduced forms are prevented from coupling at more or less variable intervals, they become weak, lose their powers of adaptation, degenerate and die, (4) that conjugation, by virginally reproduced forms produces vitality, restores adaptability, improves fecundity, and saves the line from extinction, (5) that self-fertilization of plants and animals, while not the same as virginal reproduction, is the nearest approach to it seen in nature among the higher forms and is an evil, (6) that cross-fertilization increases vitality, raises resistance, lengthens life, increases fertility, and enhances life in general; (7) that sex is a symbiotic arrangement intended primarily to serve the whole of life and not merely to afford momentary pleasure of the coupling pair.

I have shown much more, but these are fundamental to our discussion. Let every reader weigh carefully and ponder them well in rendering his decision to himself. Be honest with yourself and with truth and principle in making your decision. Be not afraid of truth nor where it leads you, if only it leads. Your decision is not for me nor against me; it is not for Clements nor against him. You and truth are alone involved. Therefore, be not swayed by partianship and sectarianism--seek rather to understand.

Solomon said: "With all your getting, get understanding."

Comment By Clements

The debate is ended. Shelton admits that the Virgin Birth is a fact in Nature.

However, Shelton attempts to weaken the weight of his admission with the clever assertion that (1) parthenogenesis leads to degeneration, making (2) sexual generation necessary at certain periods, which (3) "results in a rejuvenation of the biochemical process."

In another place Shelton observes:

"This 'sexual' union of a sexual organisms proves not only the universal need of union, but that sex is a means of rejuvenation and reinvigoration."

If Shelton's assertion were literally true, then humanity should be regenerating instead of degenerating, for the race has indulged in "sexual union" for ages running beyond the oldest written record. But leading scientists show facts and figures

that the race is going down instead of up. The evidence shows that humanity is in a serious state of degeneration now.

We must be cautious. The facts in the case may show the opposite of Shelton's opinion. Science has shown the reverse of Shelton's claim.

Scientific experiments show that adverse conditions reduce bi-sexual organisms to a point where they lose their bi-sexual qualities, and must resort to sexual generation. Then when favorable conditions are again supplied, these organisms are restored to their higher condition, and they are again able to propagate parthenogenetically.

In such instances as this, in order to support his position, Shelton holds that the animals were rejuvenated and reinvigorated by sexual generation, and were thus restored to their former state, in which parthenogenetic generation is the order.

It is easy to see just what you want to see. This remark applies as well to me as to Shelton. He may be right and I may be wrong. But the facts in the case appear to show that he is wrong and I am right. We must consider and weigh all things well.

I cannot agree with Shelton that rudimentary organs are indications of rejuvenation and reinvigoration. Yet, they must be if he is right in his assertions.

Rudimentary organs are atrophied organs. Non-use is one way to produce the atrophy of an organ. The mammary glands of an old maid are an example of this. Because of non-use they have withered and are no larger than the mammary glands of some men.

Under the rule of sexual generation, there occurs the condition of non-use of the male glands in the female body, and the non-use of the female glands in the male body.

The logical results is, these non-used glands atrophy, producing in time the very condition that obtains today. These non-used, atrophied glands appear as evidence to show that sex is NOT "a means of rejuvenation and reinvigoration," but an end product of degeneration.

These atrophied organs are evidence of degeneration from a more perfect state. That is the holding of Darwin, Huxley, and other leading scientists. If that be not correct, why does the race fail to show some of the "rejuvenation and reinvigoration" that Shelton says result from Sexual Generation?

I believe I have said enough for a person competent to think; and it is useless to present any argument to a person incompetent to think. Let the reader consider the facts and form his opinion.

We shall close the matter here. I thank my many readers for the way in which they have responded to this debate. They have been led to do this by the manner in which I have presented the case. They found me striving to uncover the secrets of Nature as

revealed by the rudimentary organs in the body. These organs have a meaning. When that meaning is discovered, the mystery of the Fall of Man, mentioned in Genesis, will be explained.

Hen Changes Sex

Shelton is positive that there are two sexes, and that one is made for the other. Clements holds that there is but one fundamental sex, and that the present conditions of uni-sexuality are merely modifications of the primal sex.

In proof of his position, Clements offers abundant evidence to show how the modifications of the one fundamental sex occurs. The press of Sept. 3, 1936, relates the case of a hen changing to a rooster. The account says:

"Ogden, Utah, Sept. 3.--(AP)--The John Gerritsens had a chicken stew for dinner Thursday just because they didn't like certain goings-on in the barnyard.

"The 'piece de resistance' was a regularly-laying White Leghorn hen--that is, it had been a hen.

"Recently the hen stopped laying, started to grow a large comb and wattles, and unmistakably became a rooster.

"A bad example for the other hens, said Poultryman Gerritsen, as he bore the fowl to the chopping block."

Of course there is no truth in the statement that there are two sexes and that each are distinct types, the one made for the other. The two conditions of imperfect unisexuality are modifications of one fundamental sex.

This fact is being recognized by leading biologists. They can see a time in the future when Evolution will supplant Devolution, and from the present condition of imperfect uni-sexuality will develop the primal condition of perfect bi-sexuality.

Prof. W. A. F. Balfour-Browne, president of the Royal Microscopical Society, London, is quoted in the press of August 29, 1936, as saying that in the future will come a world of women, with man extinct and forgotten. He observes that some insects know how to breed without the help of the male, and that "recently experiments have shown that the mammalian egg does not require the male element for its normal development."

That is a hard blow for Shelton and Evolution.

For the Seekers of Facts and Truth

Twenty years have elapsed since the foregoing debate occurred, and in recent years important literature on these Mysteries of Life has been produced, one of which is titled--

The Great Red Dragon

In the 12th chapter of Revelation, last book of the Bible, appears a Great Red Dragon that stood before the woman which was ready to be delivered, to devour her child as soon as it was born.

This greatest of all Cosmic Forces is the underlying factor of the Virgin Birth Debate, and that terrible Dragon is devouring man by inches, sapping his vitality, shortening his life-span, and pushing him into obscurity. Do not miss reading this work.

Another great work on the subject is titled THE SON OF PERFECTION or THE POWER OF SEERSHIP, and shows that:--

1. He who has followed me in the regeneration (Mat. 19:28),

2. And he that overcometh the lust of the flesh (Rev.21:7),

3. And who obeyeth the command not to eat of the "forbidden fruit (Gen. 2:17),

4. The same shall inherit all things good in life,

5. And I, Perfection, will be his Guide,

6. And he shall be my Son (Rev. 21:7),

7. And from him there is nothing covered that shall not be revealed; and nothing hid, that shall not be known (Mat. 10:26).

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