

THE FOUNTAIN OF LIFE, OR THE THREEFOLD POWER OF SEX.*

The presentation of this most important of all subjects is one that will be new to many minds, and perhaps readily accepted by few. But to all thoughtful persons it will suggest possibilities of human development and progress that will provoke serious consideration. The writer anticipates in her brief preface that few minds are probably prepared to accept the claims advanced, but expresses her willingness to sow the seed of truth as held by her, "expecting to sleep before the harvest comes." The six basic statements are as follows:—

First. Sex is the fountain of life—of all life, animate, inanimate, physical, intellectual, and spiritual, and in all possible cases life is made manifest through the union of the positive and negative, the male and female forces.

Second. While the more external phase of physical life can be lived without bringing into use the laws involved in the intellectual and spiritual, the intellectual and spiritual cannot be *fully* lived without bringing into use the physical as the basis or foundation.

Third. The unknown can be proved by the known.

Fourth. We cannot conceive of that which does not exist.

Fifth. We cannot desire, hunger for that which does not exist. If we could, it would prove that we have capacities which the universe cannot fill—a manifest absurdity.

Sixth. Our thought, our idea of an act—the organs of the brain that are active at the time—this, with our general idea thereof, decides the character of any act which, in and of itself, is neither good nor bad, morally speaking, and also, in a great measure, the nature of the result.

In the claim that sex is the foundation of *all* life, intellectual and spiritual as well as physical, the writer has assumed a radical position antagonistic to the views of perhaps the majority of minds, and to the religious teaching of Christendom, and sects in other religions.

The "purpose in this work is to try to find the highest, purest use of sex—to indicate through the laws of the known the possibilities of its as yet, to us, unknown power." The author proceeds with logical and scientific arguments to indicate what is the physical purity necessary to the highest and purest use of sex. Then it is claimed that the new idea—in contradistinction to the old and prevailing idea that the highest use of sex function is the production of offspring—is "that which points to new, to regenerating life—is that the highest use lies in the perfecting of ourselves, of our physical and spiritual bodies."

That there are three sex centres in the physical organism of man is not a new thought. These centres are the physical in the loins, the

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affectional in the breast, the intellectual in the brain. Hence the three-fold power of sex must be a physiological and a psychological fact, if we possess what Paul termed a spiritual body: "There is a natural body and there is a spiritual body." The central idea of this work is that only the sex relations which are permeated by soul and mind, in which the sex act includes love, and is held in thought to be of use in perfecting ourselves as spiritual beings, can be of highest and purest use; also that such complete sex relations are regenerating. The author asks:—

What does the redemption of our bodies mean? If the spiritual sex centre renews the soul life, will not the same renewing power descend, and permeating the physical generative sex centre, so regenerate the body as to eventually redeem it from the power of death? When spirit permeates every particle of the matter of our bodies regeneratively, then indeed will God be manifest in the flesh.

This subject has been a study of the writer for thirty years, and the experiences of many persons have contributed to her sources of knowledge and insight into the occult forces of sex. This book of 130 pages contains the most conclusive arguments for sexual and social purity, and for the claim of the author that

What is needed is the right to openly and fearlessly investigate everything that pertains to human sex relations, that we may be free to intelligently obey that law or rule of action which leads to the highest good.

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