



A BOOK
IN EVERY
HOME

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Containing Three Subjects:

Ed's Sweet Sixteen,

Domestic and

Political Views.

AUTHOR'S PREFACE

Reader, if for any reason you do not like the things I say in this little book, I left just as much space as I used, so you can write your own opinion opposite it and see if you can do better.

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By Edward Leedskalnin



Ed's Sweet Sixteen

To those more than fifteen thousand people who have seen Ed's Place, I told about Ed's Sweet Sixteen. Now I will tell you why I did not get the girl.

In Ed's Place, there was a lasting fame for a girl's name but it would have taken money to put the fame upon her. The trouble was that I did not have the money and did not make enough. That was the reason I could not look for a girl.

Now, I am going to tell you what I mean when I say, "Ed's Sweet Sixteen". I don't mean a sixteen year old girl; I mean a brand new one. If it had meant a sixteen year old girl, it would have meant at the same time that I made money for the sweet sixteen while she was making love with a fresh boy.

I will furnish all the love making to my girl. She will never have to seek any from anybody else, for I believe that there is not a boy or a man in this world good enough to be around my girl and I believe that the other men also ought to have enough self-respect so that they would think that I am not good enough to be around theirs.

Anything that we do leaves its effect, but it leaves more effect upon a girl than it does upon a boy or a man, because the girl's body, mind and all her constitution is more tender and so it leaves more impressions – and why should one want to be around anybody's else impressions?

A girl is to a fellow the best thing in this world, but to have the best one second hand, it is humiliating.

All girls below sixteen should be brand new. If a girl below sixteen cannot be called a brand new any more, it is not the girls' fault; the mamma is to blame! It is the mamma's duty to supervise the girl to keep those fresh boys away.

In case a girl's mamma thinks that there is a boy somewhere who needs experience, then she, herself, could pose as an experimental station for that fresh boy to practice on and save the girl. Nothing can hurt her anymore. She has already gone through all the experiences that can be gone through so in her case, it would be all right.

But all the blame does not rest no the mamma alone. The schools and

the churches are cheapening the girls! They are arranging picnics—are coupling up the girls with the fresh boys—and then they send them out to the woods, parks, beaches and other places so that they can practice in first degree love making.

Now I will tell you what the first degree love making is. The first degree love making is when the fresh boy begins to soil the girl by patting, rubbing and squeezing her. They start it in that way but soon it begins to dull and there is no kick in it, so they have to start in on the second degree and keep on and then by and by, when the right man comes along and when he touches the girl, then he touches her like dead flesh. There is no more response in it because all the response has been worked out with those fresh boys. Why should it be that way?

Everything we do should be for some good purpose but as everybody knows there is nothing good that can come to a girl from a fresh boy. When a girl is sixteen or seventeen years old, she is as good as she ever will be, but when a boy is sixteen years old, he is then fresher than in all his stages of development. He is then not big enough to work but he is too big to be kept in a nursery and then to allow such a fresh thing to soil a girl—it could not work on my girl. Now I will tell you about the soiling. Anything that is done, if it is with the right party it is all right, but when it is with the wrong party, it is soiling, and concerning those fresh boys with the girls, it is wrong every time.

Now, how can you find out if I am right? Pick out any girl you want but do it before she has anything to do with anybody—as soon as she begins to couple herself with somebody. You watch her everyday and some day you will see the girl coming home with a red face. One's face is a window for other people to look in on and when it turns red it shows that there was something done that her moral conscience told her should not have been done.

It is shocking to imagine that someone else produced that red face to my girl. In such a case she could not be one hundred per cent sweet. As soon as a girl acquires experience that sweetness begins to leave her right away. The first experience in everything is the most impressive. It should be reserved for the permanent partner—the less of the new experience is left, the cheaper the affair will be.

That is the reason why I want a girl the way Mother Nature puts her out. This means before anybody has had any chance to be around her and

before she begins to misrepresent herself. I want to pick out the girl while she is guided by the instinct alone.

When I started out in doing things that would make it possible to get a girl, I set a rule in my behavior to follow:

The sweet sixteen had to be a beginner and a likeable girl and with a mild disposition; I had to be deserving of her. Everybody's sweet sixteen should be so high in one's estimation that no temptation could induce one to act behind her back. I always have wanted a girl but I never had one.

The reason why is that I knew it would produce several conditions and leave their effects, but I did not want any effects from past experience left on me and my sweet sixteen.

A girl will economize, go hungry and endure hardships before she will put on another girl's dress to wear. I will put gunny sacks on before I will wear another man's clothes, and this is only a step from having another fellow's girl or another girl's fellow.

Having such a case the present possessor would have to clean up the past performer's effects. Now you see, to clean up the other person's leaving, it is humiliating, so it would be a cheap and undesirable affair. I want one hundred per cent good or none. That is why I was so successful in resisting the natural urge for love making.

Now about sweet and how sweet, a girl can be one hundred per cent sweet to one only and no more. To illustrate, suppose we are two men and a girl together somewhere and some one else would ask if she is sweet and we both would say she is sweet. But let her act very friendly with the other fellow and then if someone should ask if she is sweet, I would say that she is not. Now you see her friendly action with the other fellow produced a change in me and it would produce a change in any other normal man.

We always strive for perfection. We are only one-half of a perfect whole, man is the bigger and stronger half and the woman is the other. To be perfect there must be two, but where there is two there is no room for more, so the third party is left to go somewhere else with sour feelings.

A normal male is always ready to strive for perfection, the female is not. It is not only with human beings, it is the same with every living thing. If you watch a flock of chickens, where there is a rooster, and if you add another rooster, you will see them fight to death. One will have to go or be

killed and this is the same thing with the other living things.

Lower forms of life are guided by instinct alone so the present only comes into consideration. As soon as the other male is chased away, the female is as good as she ever was, but with us it is different. We are guided by reason and thought than by instinct and so the present, past and future come into consideration. Now, if it is not good today, it was not good yesterday and it won't be good tomorrow. That is why an experienced girl cannot be one hundred per cent sweet.

There are two kinds of love—sensual and sentimental. Sensual love has the present and little future only. The sentimental love has the present, past and future, so it is more desirable. It will be slower, but it will last longer. Now, girls, when any fellow jumps quickly at you, you had better keep away from him. He is acting wholly selfish. He has no consideration that the action would do any good to you. You're the weakest side, so you should have the better deal and if you don't get the better deal, there is a little brute in him and it may come very hard to train it out of him. The fellow who makes an advance toward you, and if he won't state what the eventual purpose will be, he is not a gentleman. All men should know that the girl's primary purpose is to find a permanent partner while they are young. Those fellows who fail to see this are not desirables to have around.

Girls below sixteen should not be allowed to associate with the boys, they are practicing in love making, such a thing should be discouraged. Love making should be reserved for their permanent partners. With every love making affair, their hearts get bruised and by the time they grow up, their hearts are so badly bruised that they are no more good.

Boys and girls start out as friends and finish as disappointed lovers, now let me tell you. Male and female are never friends, a friend will not want anything from a friend, but a boy or a girls, one or the other, sooner or later, will ask for a little kiss, so they are not friends, they are lovers.

Let's see what happens when they are selecting their partners while they are young. They select their partners on account of good looks. The liking for the good looks remains but the good looks change and they change so much in ten years that you would not recognize them is you had not seen them now and then—and the boy gets the best deal almost every time. By that time they are grown up. The girls will be faded so much that the fellow would not want her any more so then, any girl who associates with a fellow only five years older is headed for a bad disappointment. This all could be

avoided with the right kind of education.

Now a few words about education. You know we receive an education in the schools from books. All those books that people became educated from twenty-five years ago, are wrong now, and those that are good now, will be wrong again twenty-five years from now. So if they are wrong then, they are also wrong now, and the one who is educated from the wrong books is not educated, he is misled. All books that are written are wrong, the one who is not educated cannot write a book and the one who is educated, is really not educated but he is misled and the one who is misled cannot write a book which is correct.

The misleading began when our far distant ancestors began to teach their descendants. You know they knew nothing but they passed their knowledge of nothing to the coming generations and it went so innocently that nobody noticed it. That is why we are not educated.

Now I will tell you what an education is according to my reasoning. An educated person is one whose senses are refined. We are born as brutes, we remain and dies as the same if we do not become polished. But all senses do not take polish. Some are too coarse to take it. The main base of education is one's "self-respect". Any one lacking self-respect cannot be educated. The main bases of self-respect is the willingness to learn, to do only the things that are good and right, to believe only in the things that can be proved, to possess appreciation and self control.

Now, if you lack the willingness to learn, you will remain as a brute and if you do things that are not good and right, you will be a low person, and if you believe in things that cannot be proved, any feeble minded person can lead you, and if you lack appreciation, it takes away the incentive for good doing and if you lack self control you will never know the limit.

So all those lacking these characteristics in their makeup are not educated.

Domestic

The foundation of our physical and mental behavior is laid while we are in infancy, so the responsibility or our short-comings rest upon our mothers and fathers, but mainly upon our mothers.

Today, I myself would be better than I am if my mother and father had known how to raise me and the same is true for almost everybody else.

At the first contraction in any part of your body, you will never notice any mark, but keep it up and some day you will see a crease, and it will be permanent. We all want to look and act the best that we know how, but we cannot learn from ourselves so we have to learn from others.

In my thirty years of studying conditions and their effects I have come to the conclusion that I can tell pointers to the people that would be a good help to them. That is why I wrote this little book.

To accomplish good results, the mothers will have to keep watch on their darlings until they acquire the natural ambition to shine, and the girls should be more carefully watched than the boys, because the girl's looks are her best asset and should be cultivated.

Don't raise that girls too big by over feeding them and too curved by neglect.

People who want to shine always have to restrain themselves, because if they don't, their actions won't be graceful. Even when one's looks are good, if he abandons restraint, the performance won't be good. It is more likely that the person himself won't notice but others will.

The first thing I notice about other people is, if there is something wrong and if it could be improved and the same must be true about other people noticing my defects and neglects. To correct those neglects, somebody will have to point them out, but to do it directly will not do, because they would think you are mean. That is why I want to point out the defects and neglects in this book.

The most striking neglect that comes to my attention is when one is smiling. A smile is always pleasing if it is regulated but without restraint, it is not. When smiling, the teeth only should be shown. As soon as you show the gums, it spoils the good effect. When showing the gums never look good; second, you are making too big creases in the side of your mouth and third, your lips come too wide apart. Especially should a girl be careful not to show too abnormally big mouth. Girls should do nothing that would impair their best looks. I have seen moving picture stars, public singers and others with their mouths open so wide that you would think the person lacks refinement, but if they knew how bad it looks they would train it out. No doubt they have practiced before a looking glass, but a looking glass does

not show such an enormous opening, because while they are looking at the looking glass they are under restraint and so they really don't know how it looks while they are not watching themselves. In a looking glass you will never notice all your neglects and defects. They have to be pointed out by somebody else.

It is painful to hear other people pointing out our neglects and defects so do not entrust your friends to do it. Your friends may not always be your friends. The best way is to leave that to your own family. Your mother and father will do nothing to embarrass you. Your mother will do it better and it should be started while one is still a baby.

The first thing the mothers should do is to watch the baby's mouth so it not hanging open. The mouth, by hanging open, stretches the upper lip and when kept open while growing, then when fully grown, the lips will not fit together any more.

Mothers should keep close watch on their children's behavior. As soon as they notice some action and contraction that is not graceful, they should correct it immediately because their actions leave their effects. To small children, it doesn't matter how ugly they look, but when they are grown up, the good looks will be the best thing, and one with a disfigured face cannot be satisfied with oneself. The foundation for one's best looks will have to be laid while one is small.

A graceful smile is pleasing but if it is not perfect, its pleasing effect is marred. To obtain better results, don't make the smile too big by opening the mouth too wide, drawing the lips over the gums, or drawing one side of the lip more than the other, or drawing both lips to one side and have them twisted.

Children should not be encouraged to smile too much, smiling in due time will produce creases in the sides of their mouths. It would be better to save the smiles till they are grown up. Children while they are growing should be watched, closely. They are stretching their mouths with their fingers and are jamming too big objects in their mouths and making too ugly faces. All those actions should be forbidden for their future's sake.

Eyes should be trained to look in the middle between both lids, never through the forehead. If this is done, it will produce creases in the forehead. When the lids of one eye are more narrow than the other it should be trained out and equalized.

In case one leg is shorter and one shoulder lower, they can be disguised so that other people would not notice it. In walking the toes should be carried a little out, by carrying the toes out one can walk better. Shorter steps would make the walking more graceful and those who stoop over, higher heels would help to keep the body more erect.

Girls should take smaller steps than boys. By taking smaller steps the body would not jump as much up and down or swing from side to side.

Mothers should study the other people's children and then pick out the best model from which to train their own child.

Everybody should be trained not to go out anywhere before somebody else has examined them to see if everything is all right. It would save many people from unexpected embarrassment.

Political

Before I say anything about the government, let's establish a base for reasoning. All our ideas should produce good and lasting results and then anything that is good now would have been good in the past and it will be good in the future and it will be good under any circumstances, so any idea that does not cover all this broad base is no good.

To be right, one's thought will have to be based on natural facts, for really, Mother Nature only can tell what is right and what is wrong and the way things should be.

My definition of right is that right is anything in nature that exists without artificial modification and all others are wrong.

Now suppose you would say it is wrong. In that case, I would say you are wrong yourself because you came into this world through natural circumstances that you had nothing to do with and so long as such a thing exists as yourself, I am right and you are wrong.

It is natural tendency for all living things to take it easy. You watch any living thing you want to, and you will see that as soon as they fill up, they will lie down and take it easy.

Take physical comfort, the ease, that is the only thing in this world that satisfies. It cannot be overdone and it is the real base of all our actions. We cannot take things easy because there is too much competition from other people only those who possess good management will succeed by exploiting

domestic animals, machinery, other people and natural resources.

Everything will have to be produced that is consumed and to those who have to produce the things themselves they are consuming the easy days are not coming to them.

It has been told to you that the government is for the purpose of protecting “life” and property, but it really is to protect “property” and life. Nobody wants your life but everybody wants your property.

In international dealings, when an army conquers the land, they don’t want the people, they want the physical property and so do the thieves and the bandits. They want your money and property and if you will submit peacefully, they won’t harm you.

Now you see, nobody wants you, they want your property so really the property is the one that needs the protection and not you. You are the protector yourself.

Government to be lasting will have to be just. This means it will have to protect all the property alike and all the property will have to pay equal taxes, which means big property, big taxes, and small property, small taxes. Government cannot exist without taxes so only those who pay taxes should vote and vote according to the taxes they pay.

It is not sound to allow weaklings to vote. Any one who is too weak to make his own living is not strong enough to vote, because their weak influence weakens the state and a degenerated state cannot exist very long, but every state should be sound and lasting.

By voting, the voters dictate the state’s destiny for times to come then to allow such a weak influence to guide the state, it is not wise so you see one should vote according to how he is carrying the State’s burden.

Another unwise thing about equal voting is that it gives the loafers and weaklings the power to take the property away from producers and stronger people, and another unjust thing about equal voting is that it gives the loafers and weaklings the power to demand an easy life from the producers and leader.

Self respecting producers will not stand an injustice for long. It is not the producer’s fault when one is too weak to make his own living. The producer’s life is just as sweet as the weaklings and loafer’s life is to them.

All people are independent so you see everybody will have to take care of themselves and if they cannot, they should perish and the sooner they perish the better it will be.

To be lasting, the government should be built the same way as the Supreme power of the land "the army". Governments have been rising and falling but the army always remains. You know there is no equality in army and so there can be no equality in the state if you are not equal producer you cannot be an equal consumer.

Fifty per cent of the people don't want to lead, they want to follow. They want somebody else to furnish the money for their living expense and as long as such condition exist, they are not equal with their leaders. That is the reason why everybody should be put in the right place according to their physical and mental ability.

There is only one way to share the National income. It is by sharing the production and if you are not producing equally you cannot share equally. Nobody is producing anything for others. They are producing only for themselves.

People are individuals. For instance, if you want an excitement you will have to test the thrill for yourself, or if you have a pain you will have to bear it your self, or if you want to eat you will have to eat for yourself. Nobody cane at for you and so it is that if you want the things to eat you will have to produce them yourself and if you are too weak, lazy, lack machinery and good management to produce them, you should perish and that is all there is to it.

Transcriber's Note: Imagine opening this small booklet and on the left hand page there is writing and on the right hand page it is blank. Then you will understand Ed Leedskalnin's introductory statement. The blank page is for you to write on, if you need to.

This is transcribed directly from the original book. What might seem like errors in grammar are on the part of the original author, not of the transcriber. These include capitalizations when not needed, splitting words i.e per cent, instead of percent, and run-on sentences.

Now, if you find a code within these chauvinistic writings, please tell the world. There are thousands of people in the world who think his secrets are

hidden within his writings.





